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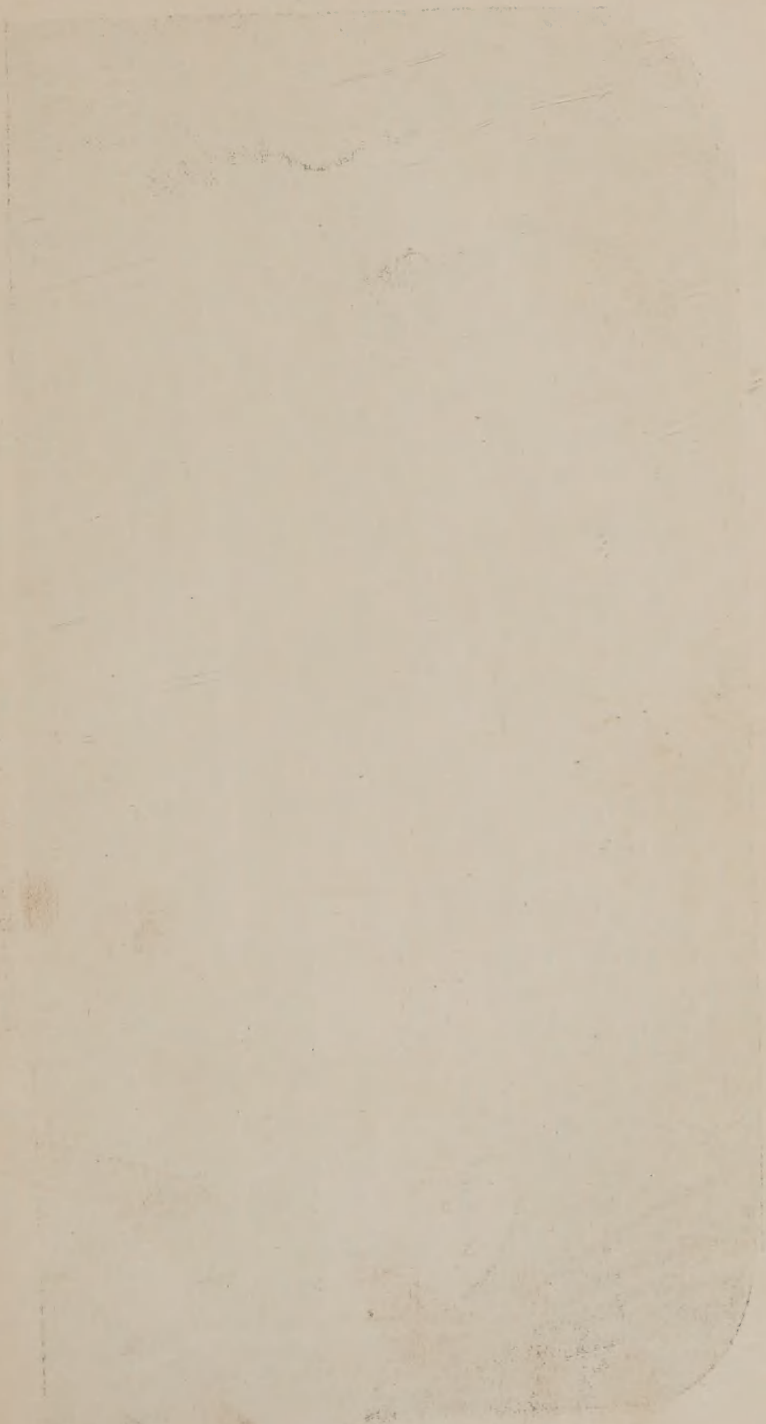

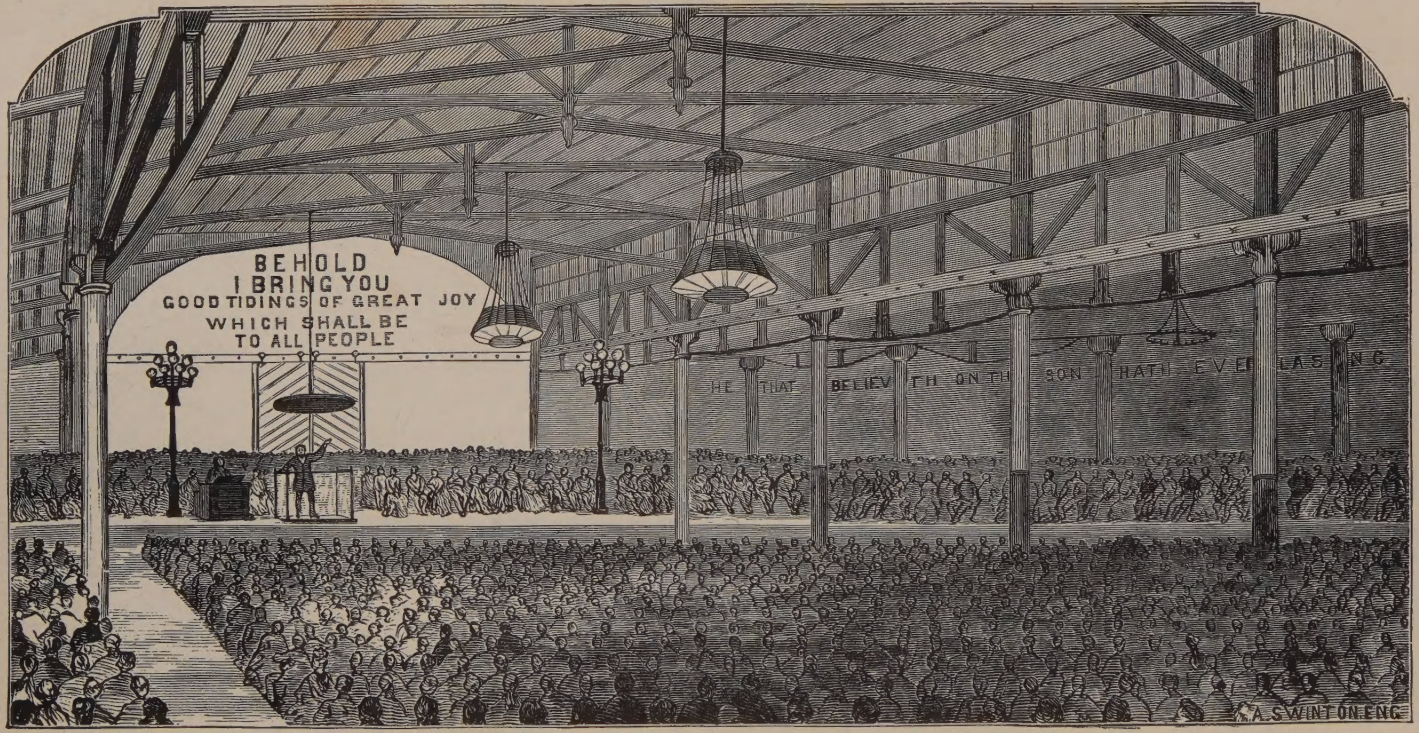
BEHOLD
I BRING YOU
GOOD TIDINGS OF GREAT JOY
WHICH SHALL BE
TO ALL PEOPLE
HE THAT BELIEV TH ON TH SON HATH EVE LAS NG
A. S. WINTON ENG.

Messrs. Moody and Sankey in the "Depot Church," Philadelphia, Jan., 1876.

1776—1876.

A

CENTURY OF GOSPEL-WORK:

A HISTORY OF THE GROWTH

OF

Evangelical Religion in the United States;

CONTAINING

FULL DESCRIPTIONS OF THE GREAT REVIVALS OF THE CENTURY, PERSONAL SKETCHES OF EMINENT CLERGYMEN, NARRATIVES AND INCIDENTS OF CHRISTIAN WORK, ACCOUNTS OF THE RISE OF THE UNION ORGANIZATIONS, STATISTICS OF RELIGIOUS DENOMINATIONS, ETC.

BY THE REV. W. F. P. NOBLE,

AUTHOR OF "GREAT MEN OF GOD," "PROPHETS OF THE BIBLE," ETC.

With Numerous Full-page Illustrations.

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PREFACE.

IT has been an agreeable labor to me to prepare this book. When I read the lives of men like Asbury, Alexander and James Shelbourne, I cannot wonder that their holiness and transparent sincerity and simplicity of character should be used of God to win many souls to His love. They took Payson's motto, and "loved men into the kingdom of heaven"—copying God's way with us, who loves us when lying in our sins, and loves us out of our sins. How could they fail to be sucessful? Goodness will tell.

There is only space in this book to hint at some of the noteworthy things in the lives of these veterans of the cross; and yet busy men and women, who have not time to read many volumes, may here get a glimpse of these spiritual heroes, and be made more thankful to God for giving our country, in the past and in the present, men fitted to be religious leaders, and to win bloodless victories in the name of the Prince of Peace.

The rude scenes of border-life furnish pictures that are distinctively American. The pioneer period of the Church was not confined to the early days of the Republic. It comes down, in a measure, to the times we live in—passing westward and southward as civilization extends over the Continent. In the work of the Church, men like Leland and Cartwright and Axley have their mission as well as the pathetic George—prophet of tears—the

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eloquent M'Kendree, and the venerable and illustrious names that are cherished in every communion.

In giving some account of the "Revivals of the Century," I have allowed the actors in these stirring scenes to speak for themselves, leaving the reader to form his own judgment of the doctrines taught and the measures employed. It has been interesting to me to compare the views and practical methods of Nettleton, Finney, Baker, Moody and Hammond, as well as of other Christian workers not so widely known as these eminent evangelists. Is it not plain that God uses men of widely differing qualities of mind and heart to do His work in the Church? And is it for us, separated from these men in time and place, and often still more by education and habit, to pass harsh judgment upon the work and the workers?

Under the head of "Living Revivalists," I have given sketches of a few earnest men in the different denominations—types of thousands of faithful pastors throughout the land. In gathering materials to prepare sketches of these representative men, I have made use of such published information as seemed to be reliable. But often the necessary facts and data have been furnished at the solicitation of my publishers, by friends of the clergymen whose biographies are given, thus ensuring accuracy, yet without intervention or responsibility on the part of the persons themselves. In short, every means, not inconsistent with delicacy, has been used to make this portion of the book full and satisfactory.

Of books consulted, I may name: *Baird's Religion in America; Memoirs of Finney, Baker, Heckewelder, Nettleton, Swan, Finley and Cartwright; Princeton Essays; Transactions of the American Medical Association for 1858; Collier's Historical Address; Virginia Baptist Ministers; Ten Years in the Itinerancy, Heroes of Methodism; Speer's Great Revival of 1800; Fish's Hand-book of Revivals;*

Headley's Evangelists; Pentecost, or the Work of God in Philadelphia; and the Proceedings of the Evangelical Alliance, at its Conference in New York in 1873; and in the latter book, I may specify the paper on *Revivals*, read by Dr. W. W. Patton.

PHILADELPHIA, April, 1876.

A CENTURY OF GOSPEL WORK.

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PART I.

RELIGIOUS PROGRESS

FROM 1776 TO 1876.

CHAPTER I.

THE RELIGIOUS CONDITION OF AMERICA ONE HUNDRED YEARS AGO.

Changes and Contrasts of the Century—The Nation's Builders—The Finest of the Wheat—The First Settlers Intelligent, Moral and Religious—What Daniel Webster said of Them—The Colonies Asylums for the Oppressed—Separation of Church and State—Preaching the Gospel Contrary to Law—Demoralization wrought by War—A Philadelphia Pastor of 1775—Religious Destitution—Influence of Thomas Paine—General Religious Declension—Crimes and Alarms—Intemperance—God Faithful to His Promises—Revival in a Fort—A Life that Spans the Century—Father Boehm—Methodist Church just Founded—All Churches Feeble—Baptist Church—Other Religious Bodies—Religious Statistics of 1775.

IF we would form a vivid conception of the state of things one hundred years ago, we must lose sight of the wonderful inventions and discoveries, the conveniences and comforts, that distinguish the present age; we must forget, for the time, our national greatness—the towns, cities and States that have sprung up as if by magic; we must look out upon an almost unbroken wilderness, and must see the brave and hardy pioneer engaged in leveling forests, contending with wild beasts and savage men, and, in the midst of perils and privations, laying the foundations of civil, religious and educational institutions, which are the glory of the present period.

When we think of church-going, we must forget the fashionably dressed and undisturbed assemblages of the present, and imagine great congregations of people assembled in the woods, God's first temples, there to praise and worship their Creator—the men, and

sometimes even the women, armed, and sentinels keeping watch at a distance, lest prowling savages should rush upon them with tomahawk and scalping knife. We must forget our splendid city cathedrals, with their stained glass windows, cushioned seats and brilliant chandeliers, and think of a rude log building, such as the early settlers were accustomed to worship in, roofed with clapboards and seated with rough benches, and without any stoves or heating apparatus of any kind; for, in those days, the people regarded even a stove as a needless provision for the flesh, an innovation upon well established customs of coolness, and even a desecration of God's house. They expected the ministers to warm them up by their preaching, and this they often did.

It is related that one very cold day, while the Rev. John McMillan, of Chartiers, Pa., was preaching in his log church, the people disturbed him by shuffling their feet in order to keep them warm. He stopped his sermon and told the congregation he would give them a few minutes to knock the snow off their shoes, after which he would resume his service and expect to proceed without any more noise.

If we are to believe the traditions of the fathers, carefully handed down in various localities, it would seem that in more than one place the new stove, even without fire, produced much heat, faintings, conflicts and divisions; and an instructive chapter might be written upon the single topic of the progress made within the limits of the century, as shown in the changes and improvements in the warming and lighting of our churches.

THE NATION'S-BUILDERS.

We propose to illustrate, by incidents in the lives of the pioneers of one hundred years ago, the religious condition of our country at that date. As preparatory to this, let us glance at the character of the early settlers of America, to whom, under God, we owe the religious privileges which we now enjoy.

All nations bear some marks of their origin. The circumstances amid which they are born leave an impression that stamps their whole future life. Does our land form an exception to this rule? How did our nation originate? It is easy to answer these questions. The American colonies were founded by good men. They took possession of this land in the name of the Lord. When God designed to plant these Western shores, He sifted the countries of the old world to get

THE FINEST OF THE WHEAT.

The first settlers of the Middle States came mostly from that middle class of society which forms the happy medium between sordid poverty and overgrown wealth. They were a virtuous people—not a vicious herd, such as chiefly colonized South America and Mexico, men of unbridled passions, and slaves to the basest lusts. They were intelligent—not an ignorant rabble. The morality of the early colonists of America was unrivalled in any community of equal extent. In the main, they were simple-hearted Christians, who knew of no way by which men can be good or happy but that pointed out in God's word.

DANIEL WEBSTER'S VIEW OF THE EARLY SETTLERS.

In his Bunker Hill oration, Mr. Webster used the following language: "It has been said with very much veracity that the felicity of the American colonists consisted in their escape from the past. This is true so far as it represents political establishments, but no farther. They brought with them a full portion of all the riches of the past in science, in art, in morals, religion and literature. The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were indebted for right views of civil liberty. The Bible is a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-men."

With few exceptions, the first colonists were Protestants; and the Roman Catholics, who settled Maryland, had also suffered from oppression. In the severe school of affliction our forefathers learned lessons not to be acquired in any other. From all parts of the old world, suffering and chafing under religious persecution, these men of God flocked to America. French Huguenot and English Puritan, Scotch Presbyterian and German Protestant, bidding farewell to home and kindred, braved all the perils of the ocean, and following what they believed to be the leadings of Providence, went forth with their lives in their hands, to build for themselves a home and an altar in the New World.

THE COLONIES WERE ASYLUMS FOR THE WRONGED.

It is this fact that invests the religious history of our country, for the hundred years preceding the time when the colonies were declared free and independent, with peculiar interest. It is the history of suffering, struggling, but progressive and triumphant

Protestantism. Of the greater number of the early colonists it may be said, that they expatriated themselves from the Old World, not merely to find liberty of conscience in the forests of the New, but that they might extend the kingdom of Christianity, founding States where the truth should not be impeded by the hindrances that opposed its progress elsewhere. This was remarkably the case with the Puritans of New England; but a like spirit animated the pious men who settled in other parts of the country. They looked to futurity, and caught glimpses of the glorious progress which the Gospel was to make among their descendants. This comforted them in sorrow and sustained them under heaviest trial. They lived by faith, and their hopes were not disappointed; for when the crisis of the Revolution came, all the different sects were bound together by a common sympathy, and even the infidels and skeptics, who did not profess any respect for religion, joined hand in hand with them in erecting a republican government, free from all sectarian bias, and forever pledged to the maintenance of religious tolerance and freedom.

SEPARATION OF CHURCH AND STATE.

It is true that in some of the States, owing to the difficulty of cutting loose at once from European ideas and customs, religion continued to receive some measure of aid from the civil government. And it was not until 1833, when, of all the States in which there had been any connection between the Church and the State, Massachusetts was the last to throw off all such dependence, and to come entirely under the operation of the voluntary principle. Virginia, the stronghold of Episcopacy, had dissolved its connection with the church in December, 1776, principally through the efforts of the Baptists and Presbyterians, and the influence of Thomas Jefferson. It is well for us to remember that the large amount of religious freedom which we now enjoy is the outgrowth of centuries of suffering on the part of those who have gone before us, and has been attained only by the sainted men of old at once enduring and resisting persecution, and that to some extent in the New World, as well as in the Old. Among the Baptist records that are now passing under our eye is one in which we are told that a respectable preacher of their denomination, in Connecticut, was put in the stocks for *preaching the gospel contrary to law*; his offense being thus stated in express terms, in the judicial record of the case.

It must now be our effort to realize, as exactly as we can, the religious condition of America at the outbreak of hostilities with England, as well as during the earlier part of the first century of our national existence. For years before the beginning of the war in 1775, the colonies, throughout their length and breadth, had been rocked in the throes of increasing agitation. The disputes with the mother country engrossed the thoughts of men, and there was a visible and painful declension of religion. This condition of things was greatly enhanced when the war actually began. Always demoralizing, war, even for the best cause and under the most favorable circumstances, is accompanied by, nay, is largely made up of, crimes against God and man. We have little faith in the truthfulness of the pictures sometimes drawn of the triumphs of Christianity among those whose hands are imbrued in the blood of their fellow-Christians. These Gospel-portrayings savor altogether too much of the highly-colored painting of scaffold-conversions. Thank God that it is *possible* for men and nations, who are drawn into the whirlpool of war, to retain something of their Christian character! But let us put alongside of this statement and belief the truth that war is a bad school in which to learn Christianity. Our Revolutionary struggle was no exception to the rule of the

DEMORALIZATION WROUGHT BY WAR.

It arrayed friend against friend and brother against brother. It let loose the passions of men. Its effects on the church and religion were extensively and variously disastrous. Young men were called away from the seclusion and protection of home, and the enjoyment of religious influences, to the demoralizing atmosphere of the camp. Congregations were broken up. Churches were burned or converted into hospitals or barracks, as the country was overrun in succession by the opposing armies. Sometimes pastors were murdered. The usual ministerial intercourse was interrupted, and men's minds distracted from the subject of salvation. Efforts for the dissemination of the Gospel were in a great measure suspended. Colleges and other seminaries of learning were closed for want of students and professors, and the public morals, in almost all possible ways, corrupted. Christianity is a religion of peace, and the tempest of war never fails to blast and scatter the leaves of the Tree which was planted for the healing of the nations.[1]

[1] Baird's "Religion in America."

A PHILADELPHIA PASTOR OF 1775.

A letter from Rev. Dr. Helmuth, a Lutheran clergyman of the era before us, will give the reader some idea of the state of things then existing. He says: "Throughout the whole country, great preparations are making for the war, and almost every person is under arms. The ardor manifested is indescribable. If a hundred men are required, many more immediately offer, and are dissatisfied when they are not accepted. I know of no similar case in history. Neighborhoods concerning which it would have been expected that years would be requisite to induce them voluntarily to take up arms, became strongly inclined for war as soon as the battle of Lexington was known. Quakers and Mennonites take part in the military exercises, and in great numbers renounce their former religious principles. The hoarse din of war is hourly heard in our streets. The present disturbances inflict no small injury on religion. Everybody is constantly on the alert, anxious, like the ancient Athenians, to hear the news; and, amid the mass of news, the hearts of men are, alas! closed against the good word of God. In the American army there are many clergymen, who serve both as chaplains and as officers. I myself know two, one of whom is a colonel and the other a captain. The whole country is in a perfect enthusiasm for liberty. Would to God that men would become as zealous and unanimous in asserting their spiritual liberty as they are in vindicating their political freedom."

RELIGIOUS DESTITUTION.

At the close of the long and arduous struggle for independence, large districts of country were destitute of the Gospel, and the people in a great measure seemed to be given over to intemperance and irreligion. The disbanded armies carried the immorality of the camp into almost every community. The vices contracted there, the infidelity imbibed from French allies, were spread by the released soldiers through every portion of the land. Religion and morals were at the lowest ebb they have ever reached in America. Taking the country as a whole, during the twenty-five years from 1775 to 1800, religion languished. The war was followed by a long period of prostration. The nation was impoverished, and, severed from the mother country, began an existence of its own, at the cost of years of anxiety and agitation. The French Revolution burst forth like a volcano, and threatened to sweep the United States into its fiery stream. The influence of French infi-

delity was felt very powerfully, especially in the highest classes of society. Having diffused itself, through the plausible speculations of a host of skeptical but popular writers, wherever the French language was known, it became associated with the great revolution of 1789; and, obtaining credit for all that was good in a work which it only corrupted and marred, it became fashionable in America as well as in Europe, among the professed admirers of liberty.

INFLUENCE OF THOMAS PAINE.

The most noted of the infidel writers whose works were extensively read in this country was Thomas Paine, who, at the solicitation of Benjamin Franklin, to whom he was introduced in Paris, sailed for America in 1774, to aid with his pen the cause of the struggling colonies. His untiring zeal soon won the confidence of the leading patriots of the country, and his "Age of Reason" not only exerted a baneful influence upon the masses, but found adherents among the most prominent officers of the government. Some of the leading statesmen were disciples of the school of Voltaire and Count Volney, and, alas! too often proficient in its ribaldry and bawdy habits.

We do not wish, however, to attack men who were undoubted patriots, and who, however mistaken in their religious views, and, we fear in some cases, immoral in their habits, did without question aid in the establishment of civil and religious freedom in America. It can do nothing to advance truth and righteousness to deny facts, or to wantonly assail men of any class. We make no gross charges against Paine. That he was useful in advancing the cause of American liberty, is beyond dispute. Personally, we have not read his works, and we do not wish to take the position of Sydney Smith, who said, "I always hate to read a book before reviewing it, *it prejudices me so!*" While studying at Princeton Theological Seminary, we entered the room of a fellow-student, who has since been Professor of Theology in one of the most thoroughly orthodox institutions in the land, and found him reading "Tom Paine." He said, "I wish to see for myself what his writings contain, and I am surprised to see that they are not the mere vulgar assaults on the Bible which I had supposed them to be." Whether or not our friend was inclined to be too lenient in his judgment of Paine we cannot say from personal knowledge of the writings in question; but we believe that, if he now retains the fairness and candor of his youth, as shown in the

frank and honest expression of his opinions—mistaken though they may have been—he will be more successful in training a generation of ministers whom God will own in the conversion of infidels, than if these young men are left to fall into the fatal error of making ignorant assaults upon those who differ from them, even upon the most vital points of our holy religion. The old fable of the wind and the sun has lost none of its force in the long centuries since it was given to the world. And every avenue to the minds and the hearts of infidels—just the same as other men—is likely to be closed when we make unfair attacks upon them.

GENERAL RELIGIOUS DECLENSION.

But the wide diffusion of skeptical opinions at the close of the Revolutionary war is a matter of history. War, with its attendant evils, and infidelity, with its chilling influences, had greatly weakened the power of religion in the land. Many of the pulpits of the country were filled by a formal and worldly ministry, or by men who had fled from the ecclesiastical censures of the lands across the sea. The Church, where it existed at all, was too generally conformed to the gay and godless society about it. Still, there were many zealous servants of the Lord at work, but they were compelled to labor under the most trying and harassing circumstances. Yet, in the face of discouragements, these able and godly men persevered in laying broad and deep the religious foundations of the Republic. The Presbyterian pioneers, Methodist circuit-riders and Baptist evangelists, with representatives of other religious communions, thought it no hardship to penetrate into forests untrodden save by savage beasts and equally savage men, if they might but spread the glad tidings of the Gospel. They swam rivers, preached in log cabins, and held wood-meetings where every worshiper kept his faithful gun by his side. These were indeed times to try men's souls. The hardships endured by Christians during this epoch can never be fully told; but we know that these trials were willingly, even cheerfully borne, that our religious institutions might be preserved and perpetuated.

CRIMES AND ALARMS.

West of the Alleghany mountains, war with the Indian tribes, the frequent massacre of families and burning of the new homes and hard-won harvests of the adventurous settlers, the demoniac acts of barbarism committed by renegade white men, living with

but outdoing the Indians in such acts, and the almost unrestrained prevalence of crime, kept the inhabitants in a continual state of apprehension. A committee of Congress reported, in 1800, in respect to the three States into which it was proposed to divide the North-west territory, that "in these three western countries there has been but one court having cognizance of crimes in five years; and the immunity which offenders experience attracts, as to an asylum, the most vile and abandoned criminals, and at the same time deters useful and virtuous persons from making settlements in such society. This territory is exposed, as a frontier, to foreign nations, whose agents can find sufficient interest in exciting or fomenting insurrection and discontent, as thereby they can more easily divert a valuable trade in furs from the United States."

WHISKY AND SABBATH-BREAKING.

Intemperance was universal, and indulged in to so terrible a degree of license as would now seem incredible. Whisky was almost the sole production of extensive new regions. "A horse could only carry four bushels of rye, but he could carry the whisky made from twenty-four bushels." To defend it from taxation was the cause of the rebellion of 1794 against the Federal authority. "Whisky," said a distinguished French officer, "is the best part of the American government." The picture of portions of the region bordering on the Ohio, by Rev. Dr. Joseph Doddridge, was applicable to the principal part of the West and South. He states: "Among the people with whom I was most conversant, there was no other vestige of the Christian religion than a faint observance of Sunday, and that merely as a day of rest for the aged and a play-day for the young." The General Assembly of the Presbyterian Church, in its pastoral letter of 1798, uses the language of great dejection, alarm and expostulation, in addressing "the people in their communion." They say, "formidable innovations and convulsions in Europe threaten destruction to morals and religion; scenes of devastation and bloodshed, unexampled in the history of modern nations, have convulsed the world, and our country is threatened with similar calamities." "We perceive, with pain and fearful apprehension, a general dereliction of religious principle and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which, in many instances, tends to Atheism itself."

GOD FAITHFUL TO HIS PROMISES.

While we give these extracts, we do not wish to convey an exaggerated impression of the low state of religion in the period now under consideration. We do not wish to give our readers the idea that in every part of the country the Church was in this backslidden condition, and the community at large thus sunk in sin. There were notable and glorious exceptions. God never forsakes the world. He is not a God afar off, but a God nigh at hand. Those who lived near to him in this time of spiritual declension, enjoyed his favor as fully as though they had lived in times of general revival. God was faithful, then as now, to His promises. "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." In the most unpropitious times and places, God meets with his true and humble followers, and revives and refreshes them. There were portions of the Church which enjoyed almost a continuous work of grace during the latter part of the 18th century. This was true especially of the Presbyterian settlements in Western Pennsylvania. Here were gathered men whose energy and vigor were developed by the circumstances of their lot, and who, in grappling with the forest and repelling or guarding against savage attacks, were made sagacious, fearless and self-reliant.

The immediate cause of these settlements by Presbyterians from the Eastern part of Pennsylvania, was the heavy German immigration to the last-named locality, about the middle of the 18th century. For where the Teuton moves in, the Caledonian steps out. The earlier migrations were to Washington county; later ones were farther West. The crossing of the Rubicon, or of the Alps, was not fraught with any greater results than those which flowed from this ecclesiastical movement across the mountains. Successive waves have carried the tide of population to the Pacific, and still the Gospel has gone forward with the onward flow of the people.

REVIVAL IN A FORT.

It may almost be said that the Presbyterian Church in Western Pennsylvania was born in a revival. In 1778, Vance's Fort, into which the families living adjacent had been driven by the Indians, was the scene of a remarkable work. There was but one pious man in the fort, Joseph Patterson, a layman, an earnest and devoted

Christian, whose zeal had not waned even amid the storm and terrors of war; and during the long days and nights of their besiegement, he talked with his careless associates of an enemy more to be dreaded than the Indian, and a death more terrible than by the scalping-knife. As they were shut up within very narrow limits, his voice, though directed to one or two, could be easily heard by the whole company, and thus his personal exhortations became public addresses. Deep seriousness filled every breast, and some twenty persons were there led to Christ. These were a short time subsequently formed into the Cross Creek church, which built its house of worship near the fort, and had as its pastor, for thirty-three years, one of these converts, the Rev. Thomas Marquis.

Farther on in this work, we shall speak of the revivals of this period. We only refer to them now to note the evidence of God's goodness and faithfulness, and to record the fidelity of portions of the Church in a time of general religious apathy. While the contrast is most striking between the weakness of the Church a century ago, and its strength to-day, yet all the discouragement was not then, nor all the encouragement now. The good enjoyed the light of His countenance then, and the evil walk in darkness now. And there are impediments to Gospel progress at this time, as well as in all the past; and many worthy ministers, in carrying on their work now, meet with trials and hindrances just as real, and as sharp and stubborn, as those which had to be encountered by the early pioneers; though ministerial discouragements in this day take on a different form from that which they assumed in earlier times. Still, there is an important sense in which the religious workers of one hundred years ago bore the burden and heat of the day. It is correct to say that they labored, and we "are entered into their labors." What, then, was the peculiar nature of their work? What their hindrances and hardships? We can best answer these questions, and furnish material by which to judge of the work of these religious pioneers, by introducing a few incidents illustrative of their trials, toils and triumphs. In doing this, we shall not confine ourselves to the Revolutionary epoch, but embrace the whole of what may be called the Pioneer period—dating later in some sections of the country than in others.

FATHER BOEHM.

The life of one Methodist clergyman, recently deceased—we allude to the Rev. Henry M. Boehm—spans the entire century, and

gathers within itself all the material and spiritual progress of these eventful one hundred years, while it illustrates with mighty force the astonishing progress of the particular denomination of Christians to which he personally belonged. Father Boehm was born in June, 1775, and died December, 1875. At the time of his birth there were but ten or twelve Methodist churches on this continent. Nine years before—October, 1766—the first Methodist society in America, consisting of five members, was organized in New York by Philip Embury, a local preacher. The first church edifice (John street, New York,) was dedicated October 30, 1768. The first itinerant preachers, Richard Boardman and Joseph Pilmoor, were sent by Mr. Wesley from England in 1769. The former was stationed in New York, the latter in Philadelphia. The first Conference was held in Philadelphia in 1773, and was composed of ten preachers, all of whom had come from Europe, except one. The total membership of the Methodist Church at that date numbered 1,160, distributed as follows: New York, 180; Philadelphia, 180; New Jersey, 200; Maryland, 500; Virginia, 100. We refer the reader to the statistics of 1775 and of 1875, given at the close of this chapter and of chapter five, and say to him, "Look upon this picture, and on this."

What is true of the Methodist Church at the beginning of the Revolution is true, in a measure, also of other churches, now wielding a mighty influence for good in our great Republic; while a number of religious bodies which then *had no existence*, are now among the most honored and efficient in the land. It is difficult to get reliable statistics of one hundred years ago, even of the larger denominations of that day. For example, all Baptist Year-Books published up to this date show a hiatus in their reports for the period between 1770 and 1784. In their Year-Book for 1875, they give the number of Baptist churches in America, in 1770, as seventy-seven; Virginia, where they had hundreds of ministers, being credited with *one church.* As to 1775, the best which we can do is to make an *estimate* of the strength of the denomination at that date, based upon such data as are now in existence. We know that in 1784, they had 424 ministers, 471 churches, and 35,101 members.

In 1787, the Methodist church had not one hundred members West of the Alleghany mountains. In 1801, it had in the Mississippi valley 2,500 souls, all told. In 1788, the Presbyterian church

in America numbered 177 ministers and 417 congregations. As the Lutherans had 11 ministers in 1748, and 40 churches three years after, the former could hardly have exceeded 25, and the latter 60, at the commencement of the Revolution—judging by the statistics of the directory for worship, published in 1786. The German Reformed churches were not more numerous. The Dutch Reformed churches had 30 ministers and 82 congregations in 1784. In 1776, the Associate Church had 13 ministers, and perhaps 20 churches. The Moravians had probably 12 ministers and 6 or 8 churches. The New England Congregationalists could not, at the commencement of the Revolution, have had above 700 churches and 575 pastors.

The Catholic almanac for 1876 states that, in 1784, there were not above six Catholic churches in the country, and it gives Bishop Carroll's estimate of the Catholic population in 1785, viz: "in Maryland, 16,000; Pennsylvania, 7,000; and in other States, about 15,000."

The First Conference of Methodist preachers, as we have stated, was held in Philadelphia, July 4th, 1773, and was composed of 10 preachers. In 1774, there were 17 stationed preachers, and in 1775 probably 20. The Fourth Conference was held in Baltimore, May 24th, 1776. There were then 11 circuits, of course including a large number of points where preaching was regularly maintained, and 4,921 members were reported. There were 25 stationed preachers.

As to literary institutions, there were nine colleges in the American Colonies in 1775:—Harvard, at Cambridge, Mass., founded 1638; The College of William and Mary, Williamsburgh, Va., 1693; Yale, New Haven, Conn., 1701; The College of New Jersey, Princeton, 1746; Columbia, New York, 1754; University of Pennsylvania, Philadelphia, 1755; Brown University (originally R. I. College), 1764; Dartmouth, N. H., 1769; Rutgers, N. J., 1770. Five of these were Congregational and Presbyterian institutions; one was Baptist, one Episcopalian, and two were undenominational.

RELIGIOUS STATISTICS, 1775.

	Ministers.	*Churches.*
Methodists	20	25
Baptists	370	410
Presbyterians	140	300
Congregationalists	575	700
Lutherans	25	60
Reformed (German)	25	60
Reformed (Dutch)	25	60
Episcopalians	250	300
Associate	13	20
Moravians	12	8
Roman Catholics	6	6
	1461	1949

CHAPTER II.

THE PIONEER PERIOD OF THE CHURCH.

Struggles and Triumphs—Bishop Asbury—The Great Methodist Pioneer—A Circuit Rider's Salary—No Marriage for the Poor Itinerant—Hardships and Sufferings—The Ministry no Sinecure—Asbury and the Rowdies—Asbury and the Love-Feast—Old Jimmy Axley—A Presbyterian Pioneer—A Parsonage of 100 Years Ago—A Log College of 1780—All-day Services—Mental Gymnastics—Intermission—Poetry, "Drinking at the Spring"—The Party of Progress—Glendenning's March—Log Churches—Crossing the Alleghanies—The Missionary's Wife—The Old Walnut Street Seceder Church—Baptist Pioneers—Imprisonment in Virginia—Chaplains in the Army—Swimming all the Rivers in Georgia—Andrew Broaddus—Jeremiah Vanderman and David Thomas—Methodists—Peter Cartwright—"Did You Smell Him?"—Standing on the Seats—Duel with Cornstalks—The Rivals Converted—English View of American Preachers.

E have alluded to Father Boehm as the best representative of the transition that has been going on in the last century, from the time of pioneer work and sowing the Gospel seed to our own era of ingathering and spiritual harvest—a living link, until lately, between the busy present and the dim and distant past. He and the noble denomination to which he belongs are alike typical, in their life and history, of the struggles and triumphs of the Christian Church in America, within the past hundred years—its feeble beginnings, its grand position now.

When Mr. Boehm entered the ministry, January 6th, 1800, Methodism was still unimportant, both numerically and financially. Except in the large cities, there were few commodious churches. The Methodist meetings were held in private houses, barns, and wherever shelter could be obtained. Sometimes they met with violence, and Father Boehm was once stoned while preaching. He was early chosen as the traveling companion of Bishop Asbury, and continued in this relation with him for many years. The journeys of the two were made on horseback, and in one visit through the territory of Indiana, but six dwellings were found in thirty-six miles. It is said that his pay for preaching would average about $200 per year.

Mr. Boehm was a native of Lancaster county, Pa., where his father, Martin Boehm, was a Mennonite preacher, and afterward

prominent in the organization of the Church of the United Brethren. Of the Mennonites we can speak from personal knowledge, as a body noted for integrity and Christian worth. When the enthusiasm of Methodism was grafted upon their thorough morality, the results might well be what were seen in the life of Father Boehm. We have been associated with many of these people who have united with other churches, and cannot but admire their practical religion, and wish that all who become Christians were thoroughly *grounded in morality*. One of the first Methodist meeting-houses was built on the Boehm property, and was long the centre of a wide religious influence. There Henry Boehm joined the Methodist body in 1798. Soon after, he was appointed a class leader at Soudersburgh, and in two years' time he entered the itinerancy. The best part of his life he considered to be that which he spent with Bishop Asbury, of whom we now wish to speak, as

THE GREAT METHODIST PIONEER.

Of him the blind preacher Milburn says: "I think that Francis Asbury was the most renowned and redoubtable soldier of the cross that ever advanced the standard of the Lord upon this continent." He traveled for fifty years, on horseback, from Maine to Georgia, and from Massachusetts to the far West, as population extended; journeying in that time, as was computed, about three hundred thousand miles. He had the care of all the churches; was preaching instant in season and out of season; was laboring indefatigably with the young men to inspire and stimulate them; winning back the lost, and bringing amorphous elements into harmony, in a church which, when he began with it in 1771, contained but a handful of people, and when he died, in 1816, numbered, white and black, from Maine to Texas, and from far Northwestern Oregon to sunny Florida, nearly a million of members—and now, in 1876, growing with the growth of the country, covers still larger space, and numbers far in advance of three millions. From his consecration as bishop in 1784, during 32 years, Asbury ordained 3,000 preachers, and preached 17,000 sermons. When he began his labors, the office of the Methodist minister was no sinecure. His field of labor was the world.

A CIRCUIT RIDER'S SALARY.

The allowance, the limit of the salary which the discipline of the church allowed him to receive, was sixty-four dollars per annum, and that was to include all presents he might receive of yarn stock-

ings, woolen vests, and homespun coats, together with wedding-fees. Whatsoever he might receive, from whatever quarter, was to be counted up in this allowance of four-and-sixty dollars, and if the amount exceeded this, the surplus must be handed over to the church authorities for the use of the *poorer* brethren. Out of these sixty-four dollars, he must provide a horse, saddle, wearing apparel, and books. West of the mountains sixty-four dollars was a sum hardly to be expected, either in silver coin of the realm, or in presents of any description. Nothing more was allowed a man with a wife than without a wife; for it was understood among the ministers of the old church, that a preacher had no business with a wife, and that he was a deal better without one. The practice in that respect has greatly changed. Mr. Wesley had such an experience of his own in the wife line, that he discouraged marrying among the brethren; and Francis Asbury, who was the master-spirit of Methodism on this continent, was so absorbed in his work, so engrossed by it, that he discountenanced matrimony.[1] He said, nevertheless, that it was the business of every living man to support a living woman. He therefore gave one-half or two-thirds of his entire income, which was very small, to the support of an old woman, a distant cousin in England; and when she died, he appropriated the sum to the support of some other woman. Further than that, in the direction of matrimony, he never went. When one of the young brethren was so unfortunate or so absurd as to link himself in matrimonial bonds, it was understood that he had better "locate," in the language of the church, still retaining authority to preach, but pursuing some other calling as a means of support, and deriving none from the church. He retired from regular itinerant work, and became a local preacher. Thus did brother Asbury set the example to the younger brethren. McKendree, who was his successor in the episcopate, in the same way discountenanced all interesting relations with the sisterhood.

HARDSHIPS AND SUFFERINGS.

There was small encouragement, indeed, in the way of pecuniary support, which these men had to look forward to. They were coming to the wilderness to face perils, want, weariness, unkindness, cold and hunger; to hear the crack of the Indian rifle from some neighboring thicket, to feel the ball cutting the air as it whizzed past their ear, and perhaps to fall from the unerring shot of some

[1] Milburn.

skillful redskin. And if their lives were spared, by the guardianship of a good Providence, or the interposition of His special care in their behalf, the bare earth in winter and summer was, three-fourths of the time, to be their bed, their saddle their pillow, and the sky their coverlet. They labored without pecuniary compensation or support, preaching the Gospel often at their own cost and charges; and when applying for victuals or a shelter, often and often were they sternly or rudely denied it. Thus they worked on, with no provision for their advancing years except the guardianship of the Master who had called them—with no prospective sunshine of affluence to cheer their downward path to the grave—with none of the comforts of this world, save the approval of their own consciences and the indwelling testimony of God's Spirit.

THE MINISTRY NO SINECURE.

Surely, such an office was not a sinecure; and men who could make a respectable living in the craft of blacksmithing, farming, carpentry, or masonry, could hardly have gone into this work, if they had not felt the irresistible impulse of a special call. They were not, as a general thing, men of what we now call education. Book knowledge was very scant with them. They were thorough students of their Bibles, and their Bibles they generally read upon their knees. It was a common habit with them to read the Good Book in the shelter of a thicket or out upon the lonely prairie. When the snow was on the ground, the traveling preacher, awaking from his night's slumber as the first rays of daylight were breaking through the eastern sky, giving just enough light to see the page of the Sacred Book, would seldom saddle and mount his horse till he had performed his private devotions, kneeling there in the midst of the snow and ice where he had been sleeping; would seldom proceed upon his journey till he had committed his way and commended his soul to God, and had studied at least three or four chapters of his constant companion and manual. They were diligent students of the holy Scriptures, and they were learned in hymns. They studied the hymn-book nearly as devoutly and constantly as the Bible, and with these two they had an arsenal from which they could bring forth weapons adapted to every emergency. There was another supplement to their Scriptures. This third volume, one which they constantly, carefully, devoutly perused, profoundly studied, was the ever-open volume of human nature. They were well acquainted with men; they read their eyes, their counte-

Attempt of a band of Rowdies to break up a Camp Meeting.—See page 43.

nances, their hearts, their consciences. And many are the incidents narrated of the "passages-at-arms" between these backwoods preachers and the frontiersmen of that rude age.

ASBURY AND THE ROWDIES.

On one occasion the Bishop was attending a camp-meeting at Rushville, Ohio. On Saturday, about twenty lewd fellows of the baser sort raised a row. They had come upon the ground intoxicated, vowing they would break up the meeting. One of the preachers went to the leader of the gang to induce him to leave the camp, but this only enraged him; he struck the preacher a violent blow on the face, and knocked him down. Here the conflict began. The members saw they must either defend themselves, or allow the ruffians to beat them, and insult their wives and daughters. It did not take them long to decide. They very soon placed themselves in an attitude of defence. Brother Birkhammer, an exceedingly stout man, seized their bully leader, who had struck the preacher, and with one thrust of his brawny arm crushed him down between two benches. The aide-de-camp of the bully ran to his relief, but it was to meet the same fate. Here they were held in durance vile till the sheriff and his posse came and took possession; and binding them, with ten others, they were carried before a justice, who fined them heavily for their misdemeanor.

This was certainly conquering a peace. It reminds us of the old gentleman who declared, "he would have peace in his house, if he had to fight for it."

As soon as quiet was restored, Bishop Asbury occupied the pulpit. After singing and prayer he rose, and saying he would give the rowdies some advice, addressed them in the following language: "You must remember that all our brothers in the church are not sanctified, and I advise you to let them alone; for if you get them angry, and the devil should get into them, they are the strongest and hardest men to fight and conquer in the world. I advise you, if you do not like them, to go home and let them alone."

The work of the Lord commenced at this point, and meetings were kept up without intermission till Tuesday morning. Over one hundred were converted to God, and united with the Church.

BISHOP ASBURY AND THE LOVE-FEAST.

Bishop Asbury, having traveled hard through a western wilderness to reach a quarterly meeting on his way to Conference, was

unusually tempted at not having seen for some time any direct evidence of his success in the conversion of souls. He felt inclined to believe that his mission had expired, and that he had better retire from the work.

With this depression of spirit he entered the love-feast on Sabbath morning, in a rude log chapel in the woods, and took his seat, unknown to any, in the back part of the congregation. After the usual preliminary exercises had been gone through with by the preacher, an opportunity was given for the relation of Christian experience. One after another testified of the saving grace of God, and occasionally a verse of some hymn was sung, full of rich and touching melody. The tide of religious feeling was rising and swelling in all hearts, when a lady rose whose plain but exceedingly neat attire indicated that she was a Methodist. Her voice was full and clear, though slightly tremulous. She had traveled many miles to the meeting, and her feelings would not allow her to repress her testimony. She remarked that she had not long been a follower of Christ. "Two years ago," said she, "I was attracted to a Methodist meeting in our neighborhood by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth he uttered on my heart. I fled to Jesus, and found redemption in His blood, even the forgiveness of my sins, and have been happy in His love ever since.

"'Not a cloud doth arise to darken the skies,
Or hide for a moment my Lord from my eyes.'"

She sat down, and, ere the responses which her remarks had awakened in all parts of the house had died away, Bishop Asbury was on his feet. He commenced by remarking that "he was a stranger and pilgrim, halting on his way for rest and refreshment in the house of God, and that he had found both; and," said he, with uplifted hands, while the tears of joy coursed freely down his face, "if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round it till I die."

This touching incident is full of instruction. The great and the good are powerfully tempted, as well as others. Bishops are liable to temptation as well as the youngest preacher, and the preacher as well as the private member. Ministers should not despair of success because of the want of visible fruit. Duty is ours—results belong to God. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper."

"OLD JIMMY AXLEY."

Mr. Axley was a famous and somewhat eccentric M. E. preacher of East Tennessee. Once it was noised through the town of Jonesborough that he was to hold forth there on the morning of the Sabbath. Great was the crowd that gathered to hear him; for Mr. Axley was a great favorite, and with none more than with Judge White, one of the leading citizens of the town, who was promptly in his place at the appointed hour. All were hushed in expectation. Mr. Axley entered, but with him was a clerical brother, who was "put up" to preach. The congregation was composed of a border population; they were disappointed; this was not the man they had come to hear, consequently there was a good deal of misbehaviour. The discourse was ended, and Mr. Axley arose and stood silently surveying the congregation until every eye was riveted. He then began:

"It may be a very painful duty, but it is a very solemn one, for a minister of the Gospel to reprove vice, misconduct and sin, whenever and wherever he sees it. But especially is this his duty on Sunday, and at church. That is a duty I am now about to attend to.

"And now," continued the reverend speaker, pointing with his long finger in the direction indicated, "that man sitting out yonder behind the door, who got up and went out while the brother was preaching, stayed out as long as he wanted to, got his boots full of mud, came back and stamped the mud off at the door, making all the noise he could, on purpose to disturb the attention of the congregation, and then took his seat; that man thinks I mean him. No wonder he does. It doesn't look as if he had been raised in the white settlements, does it, to behave that way at meeting? Now, my friend, I'd advise you to learn better manners before you come to church next time. But I don't mean him.

"And now,"—again pointing at his mark—"that little girl sitting there, about half way of the house—I should judge her to be about sixteen years old—that's her with the artificial flowers on the outside of her bonnet and the inside of her bonnet; she has a breastpin on, too; she that was giggling and chattering all the time the brother was preaching, so that even the old sisters in the neighborhood couldn't hear what he was saying, though they tried to; she thinks I mean her. I'm sorry from the bottom of my heart for any parents, that have raised a girl to her time of day, and haven't taught her how to behave when she comes to church.

Little girl, you have disgraced your parents, as well as yourself. Behave better next time, won't you? But I don't mean her."

Directing his finger to another aim, he said; "That man sitting there, that looks as bright and pert as if he never was asleep in his life, and never expected to be, but that just as soon as the brother took his text, laid his head down on the back of the seat in front of him, went sound asleep, slept the whole time and snored; that man thinks I mean him. My friend, don't you know the church ain't the place to sleep? If you needed rest, why didn't you stay at home, take off your clothes, and go to bed? that's the place to sleep, not church. The next time you have a chance to hear a sermon, I'd advise you to keep awake. But I don't mean him."

Thus he proceeded, pointing out every man, woman and child who had, in the slightest, deviated from a befitting line of conduct; characterizing the misdemeanor, and reading sharp lessons of rebuke.

Judge White was all this time sitting at the end of the front seat, just under the speaker, enjoying the old gentleman's disquisition to the last degree; twisting his neck around to note if the audience relished the "down-comings" as much as he did; rubbing his hands, smiling, chuckling inwardly. Between his teeth and cheek was a monstrous quid of tobacco, which the better he was pleased the more he chewed; the more he chewed the more he spat; and behold, the floor bore witness to the results. At length the old gentleman, straightening himself up to his full height, continued with great gravity·

"And now I reckon you want to know who I do mean? I mean that dirty, nasty, filthy tobacco-chewer, sitting on the end of that front seat"—his finger meanwhile pointing true as a needle to the pole—"see what he has been about! Look at those puddles on the floor; a frog wouldn't get into them; think of the tails of the sisters' dresses being dragged through that muck." The crestfallen judge averred that he never chewed any more tobacco in church

A PRESBYTERIAN PIONEER.

In the early summer of 1775, a solitary horseman, dressed in the garb of a colonial clergyman, was wending his way through the dense forests of southwestern Pennsylvania, and pursuing his journey across the Allegheny mountains in the direction of the Monongahela and the "Rich Hills" beyond. This lonely clerical traveler was the young but already distinguished Presbyterian

missionary, Rev. John McMillan, who, after a successful preaching tour through Maryland and Virginia, was pushing his way westward across the mountains to the Scotch-Irish Presbyterian settlement in western Pennsylvania, where he was destined to spend his long and useful life in proclaiming the Gospel he had embraced while a student at Princeton, and in laying the foundations of a noted institution of learning, Jefferson College, which has sent forth so many able preachers of the Gospel.

A PARSONAGE OF 100 YEARS AGO.

After three years the young missionary thought it was time to found for himself a home in the wilderness. The war is raging, the Indians are troublesome, but nevertheless he brings his wife, Catharine, a brave-hearted woman, across the mountains, and establishes his home among his congregation. They arrived in November, 1778. "When I came to this country," says Dr. McMillan, "the cabin in which I was to live was raised, but there was no roof on it, nor chimney, nor floor in it. The people, however, were very kind, assisted me in preparing my house, and on the 15th of December I removed into it. But we had neither bedstead, nor table, nor chair, nor stool, nor pail, nor bucket. All these things we had to leave behind us; there being no wagon road at that time over the mountains, we could bring nothing with us but what was carried on pack-horses. We placed two boxes on each other, which served us for a table, and two kegs served us for seats; and, having committed ourselves to God in family worship, we spread our bed on the floor, and slept soundly until morning. The next day, a neighbor coming to my assistance, we made a table and a stool, and in a little while had everything comfortable about us. Sometimes, indeed, we had no bread for weeks together; but we had plenty of pumpkins and potatoes, and all the necessaries of life; and as for the luxuries, we were not much concerned about them. We enjoyed health, the gospel and its ordinances, and pious friends." The pastor's meagre salary was paid sometimes in cash, sometimes in merchandise. In a small paper book, still existing, dated 1782, McMillan gives one person credit for six pounds and a half of tallow; another receives credit for a quire of paper valued at two shillings and sixpence. Others are credited for corn and wheat.

He ridiculed the man who first appeared at church carrying an umbrella, and the family who first rode to church in a carriage. As

two young women arose to leave during service, he cried out, "Sit down, girls, sit down; for we have all seen your high combs."

A LOG COLLEGE OF 1780.

Here Dr. McMillan established the famous Log Cabin School, for classical and theological instruction. The building is still standing. Glass was costly and difficult to obtain, and light was admitted to the cabin, in the winter season, through small windows covered with greased paper. Of this period, and specially of this region, Rev. Francis Collier says: "We watch the hardy pioneers performing herculean tasks, subduing the forests, and inclosing and cultivating the land which they have cleared. We see the merciless Indians, armed with bow and arrow, knife and tomahawk, roaming the woods and prowling round the settlements, ready to murder the white man and his family, set fire to his cabin, and drive away his cattle. We observe many bridle-paths throughout the country, and men engaged in transporting merchandise, not in wagons, but chiefly on the backs of horses and mules. We look in vain for a school-house. The youth receive some instruction, but it is imparted by the pioneers, in their own cabins, after the hard day's work is done. When Sabbath comes, we see the early settlers resting from their labors, and going to the appointed place of worship, perhaps ten or twelve miles away; the women and little children riding on horseback, the men walking at their side, armed with trusty rifles for protection against their savage foes. The place of worship may be a log house, rudely built; but more likely it is in the forest, in the open air, and the minister occupies a platform, and the people are seated on logs, or on the ground, and armed sentinels keep watch at a distance. The men are mostly clothed in deer skins and "home-spun," and the women are plainly clad; they are not troubled with fancy over-skirts, covered all over with furbelows; their dresses are made for comfort, without much regard to style; and they wear bonnets, and not little hats, composed of a few feathers and flowers and ribbons and bits of lace!"

ALL-DAY SERVICES.

The Scotch and Irish immigrants brought with them to America their old-country customs and modes of worship. One of these was that of having two consecutive services on the Sabbath, with an intermission of half an hour. The morning service was of great length, that in the afternoon not so long; but the entire ser-

vices filled up the day, and night was generally coming on apace when the people reached their homes. It was to them a matter of course—they thought of nothing else than spending the day at church, and were not satisfied unless the sermons were of considerable length. If one of those old patriarchs were to enter one of that class of modern churches (rarely found, we are glad to say), in which the services are put through by a *time-table*, and the ministers preach and pray to a minute, he would hardly have time to settle himself for a comfortable nap before the exercises would be ended, and perhaps, like Franklin, on his first attendance at a Quaker place of worship, he would have to be wakened up, and told that "meeting" was over. To those men of olden time, the Sabbath service was the great event of the week. They went to it for intellectual food. The catechism, and the long, logical sermons of their ministers, were to them

MENTAL GYMNASTICS,

By the use of which they grew strong and tough in brain. Doctrinal discussions were their delight. The sermons formed food for rumination during the following week. The Lord's day was looked forward to, often with strong desire. When the Sabbath dawned, the bridle paths through the woods were thronged with those who were assembling for worship. The plain log churches were filled. Loud through the surrounding forest might be heard the praises of God. At "intermission" the people gathered together in little circles. Some wandered to the graveyard, to sigh over the departed loved ones, and drop a tear upon the flowers that bloomed by their graves. Some flocked to the spring —others met to exchange salutations and friendly greetings. The interval past, the public service of the sanctuary was resumed, and in a little while a scene of happy confusion was to be witnessed—all ages mingling, as they moved off to their homes, comfortable, at least, in the consciousness that, whatever other sins might be laid to their charge, they had not neglected the assembling of themselves together.

Of such scenes we have a pleasant description in a poem—a part of which follows—written by Prof. W. M. Nevin, when the old church of Middle Spring, Pa., built during the Revolutionary war, was about to be torn down, and a new one erected in its place.

"Blest sight it was to mark that godly flock,
At intermission, grouped throughout this wood:

Each log, each bench, each family upping-block,
Some granddame held amidst her gathered brood.
Here cakes were shared, and fruits, and counsel good;
Devoutly spoken 'twas of crops and rain;
Hard by the church the broad-brimmed elders stood,
While o'er that slope did flow a constant train
Of bevies, springward bound, or coming back again.

"Ah! luckless wight, whom gallantry did press,
Fast by that spring, to stoop him often low,
And serve, with cup up-dipped, and bland address,
The gathered fair, whose multitude did grow!
One whom he most affects, and did bestow
Her first the cup, hath drunk, and off does walk;
Her then to follow fain he must forego—
With some far happier swain he marks her talk,
While he must stoop, and grin, and water all the flock."

In those olden days, just as in modern times, you could find in many a church a party of progress. There were radicals, then, as well as conservatives.

GLENDENNING'S MARCH.

In the Presbyterian church of Upper Octorara, Chester county, Pa., near the close of the Revolution, Rouse's version of the Psalms was still in use, and the precentor confined himself to a few well-known tunes, so that there was not much variety in the singing. The young folks had begun to visit Philadelphia, and had picked up ideas in advance of their seniors; and in course of time, through their influence, the old precentor or clerk was placed upon the retired list, and a new and younger one installed, with the view of introducing new tunes. These intended innovations upon the established order of things occasioned a good deal of discussion. As a rule, the older members preferred the few tunes they had been used to from childhood, and which, with them, were surrounded with an air of sanctity; while the junior members, who had no particular reverence for the "good old ways," upheld the new measures. On the first Sabbath that the new state of affairs was inaugurated, when the clerk rose to lead the singing, and opened with a new tune, Elder James Glendenning, who sat in the elders' pew in front of the pulpit, arose, and, with mournful visage and slow and solemn step, walked out of the house. That tune was known for a long time thereafter among the young folks as *Glendenning's march.*

Of those old times a Presbyterian minister writes: "The first churches were built of unhewn logs, without any plastering, some-

times without any floor, and always without fire. In the coldest season of the year, the minister had to preach and the people to hear, with their overcoats buttoned up to the chin; and seldom was the sermon less than an hour and a half long, and often much longer. Instead of the cushioned pews of these days, slab stools, without any support to the back, were the only sitting accommodations."

The wives of the early preachers shared the perils and hardships which their husbands were called to encounter. The mother of one of America's most distinguished surgeons—a professor in the University of Pennsylvania—crossed the Alleghenies on horseback, as the wife of a Presbyterian missionary, and carrying her babe before her on a pillow. Her husband was designated to Pittsburgh, then a small village. After laboring there some time, he was called to the Old Walnut street Associate Presbyterian church of Philadelphia, the only church of that denomination then existing in a city where the same organization now has sixteen churches. His Presbytery required him, before entering upon his work in his city parish, to take a missionary tour in Virginia. Swimming rivers in that State, and traversing malarious districts of country, he contracted a fever, and died at Staunton, Va. The ladies of his expectant charge were out buying a few articles to furnish a house for him, when they received intelligence of his death. We have heard the venerable companion of his missionary labors, when near the close of her ninety-five years of earthly life, describe scenes where she sat at woods meetings, on the snow-covered ground, listening to the preaching of the Gospel. The child that was carried over the Allegheny mountains survives in a vigorous manhood. Thus we are linked to the scenes of trial at the beginning of our hundred years of progress.

BAPTIST PIONEERS.

Up to the very time of the Revolution, the Baptists labored under peculiar difficulties in prosecuting their ministry. Only two years before the War of Independence, six Baptists were imprisoned in one jail in Virginia for publishing their religious sentiments. To their honor be it said that the more they were forbidden to "preach the Gospel of the blessed Son of God," the more zealously they went about proclaiming Jesus over the entire Old Dominion. When threatened with imprisonment and scourging, they despised the fetters and the lash. And when they were placed in c · fine-

ment with the worst criminals, they proclaimed the Word of Life to the eager throngs that hung around the doors and windows of the jail; and though evil-disposed persons, in some instances, erected a wall around the prison, to keep away the anxious multitudes, and employed half-drunken outcasts to beat a drum, that the voices of these men of God might not be heard, still they continued to preach the glorious Gospel of Christ; and the Spirit, as in apostolic times, blessed the jail witnesses for Jesus. Nor would the offer of immediate liberty, on condition of silence for a year, open the cell and close the lips of these grand old preachers.

In the East and in the South, Baptist witnesses, from prison windows, and sometimes with scourged shoulders, announced to multitudes of men that "unrighteous laws were conspiracies against God and the best interests of our race; plots of the Evil One, to be met by exposure and stern resistance, disobedience to which was loyalty to Jehovah."

On the arrest of several Baptist ministers in Spottsylvania county, Virginia, the prosecuting attorney charged them, before the justice, as disturbers of the peace. "May it please your worship," said he, "they cannot meet a man on the road, without ramming a text of Scripture down his throat." And as they would give no pledge to quit preaching, they were sent to prison, cheerfully singing as they marched along:

"Broad is the way that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

When the war with the mother country began, many of these preaching and praying heroes followed the standards of the Revolution through hunger and cold and nakedness, through retreats, diseases and wounds, through danger and blood and victory; men whose faith and prayers brought success from heaven upon our cause, notwithstanding discouragements and disasters; men whose names shall be held in everlasting honor by American patriots while human history preserves the records of generous sacrifices and holy worth.

When the war was over, freedom secured, religious liberty established, and all legal impediments to preaching the Gospel for ever swept from the statute-books of the different States, the Baptists had only the same difficulties as others to encounter in prose-

cuting their ministerial work. But these were by no means slight. One Georgian pioneer, belonging to this Church—a brother of Senator Pratt—tells us that he rode his old mare further than round the whole globe, and swam all the rivers in Georgia. But some of these early ministers traveled on horseback what would be equivalent to *several* journeys round the earth. Many incidents are narrated in their memoirs—some of them most instructive in their character. Coming into contact with human nature in all its varied forms, they became skilled in reading the heart. At a meeting in Goochland, Virginia, after preaching was over, Elder Samuel Harriss went out into the yard, and sat down in the shade, while the people were weeping in the meeting house, and telling what God had done for them. A gentlewoman addressed Mr. Harriss as follows: "Mr. Harriss, what do you think all this weeping is for? Are not all these tears like the tears of a crocodile? I believe I could cry as well as any of them, if I chose to act the hypocrite." On this address, Mr. Harriss drew a dollar out of his pocket, and replied, "Good woman, I will give you this dollar for a tear, and repeat it ten times;" but the woman shed no tears.

ANDREW BROADDUS

Commenced preaching in Caroline county, Virginia, in 1789, and was among the most eminent Baptist ministers whom this country has produced. His life presents a beautiful picture of a modest and genial man, who delighted to make others happy, and not to humiliate them by causing them to feel their inferiority. In the bosom of the plainest and poorest family, he was the same as among the wealthiest and most intelligent. However humble the talents of his brethren in the ministry, he never seemed to know more than they, or to be conscious of his superiority as a public speaker. He not only condescended to men of low estate, but no one would judge that he considered it a condescension. His younger brethren found him accessible and communicative. With all the tenderness of a father, he indicated concern for the improvement and usefulness of the rising ministry around him. If a question was propounded, and this was not infrequent, he was always ready to reply, not dogmatically, or with assuming self-importance, but "with meekness of wisdom." Sometimes his answers were thrown into an interrogative or suggestive form, that he might not seem to be arrogant and presuming. Let a passage of God's Word be started as a topic of inquiry or conversation, and while his replies were

modestly given, you could see at once that it had been a subject of previous thought.

VARDEMAN AND DAVID THOMAS.

The meeting of two men famous in Baptist annals is thus described by Rev. S. H. Ford in the Louisville "Christian Repository:" Early in the present century, a young man of powerful form and noble figure, crossed the Kentucky river and urged his horse along a narrow, broken path, through the wilderness. The youth was Jeremiah Vardeman. Down in his soul were great, solemn thoughts; over that soul rolled glorious visions. In enthusiastic fervor he was making a kind of pilgrimage to a lone hermit, one of the last and holiest and greatest of an age of trial and of triumphant heroism.

Near the close of the day, as the autumn evening with its solemn splendors breathed its voiceless hymn of praise, the youth, with his soul filled with unutterable thoughts, sat by the open window in an old log house, beside an aged man, who was past his fourscore years, and had long been entirely blind. He had preached the Sabbath just preceding, and had risen feebly from his pallet to welcome the stranger who had called on him. Let us look at the old man a moment. In youth, he must have been over medium height. He now bends, yet gracefully, beneath the weight of years. His brow is broad and contemplative. His mouth is large, but beautifully chiseled. The rest of his features are open and full of character; while his whole face has the mild, sweet aspect of a loving heart; and age, with its defacings, leaves no tracks of storm-passions or harrowing remorse. Intelligence still beams out, though the windows of the soul are closed. The scholar, the thinker, the man of energy and of power, are seen still in their partial eclipse. The light of a soul full of deathless faith and mantled in holy love, lingers there with a radiance more soft and beautiful than that autumn twilight. And the long, gray locks which fell disparting from his temples down upon his shoulders, seemed to crown him with a halo of patriarchal glory. This was David Thomas, a Christian hero, whose memory will live forever. The meeting of two such men, and the object of it, are worth the record, are worth the thinking of. They were, neither of them, ordinary spirits; both men of strong *faith*, that essential element of all greatness. The one was on the threshold of his life-battle, in youth's strong vigor, ardent, intent, ready for the onset, conscious

of strength divine, and certain of victory—a real man, who believed the Gospel had power in it. The other retired from the battle-field, his fight finished; whose life had been one of dauntless, aggressive, uncompromising valor; who had fought the good fight, not of *shows*, and *management*, and *respectability*, and *popularity*, but the fight of *faith*, and had been blessed, oh! as few men living had been.

They met in the old log house for the first time. The old man spoke little of himself or of his labors. The future of the youth was the theme. The hour of parting came. Vardeman knelt beside the old man's chair, while the patriarch prayed. "Such a prayer," has Vardeman often said, "I never heard from mortal lips!" "God bless him, and may he be blessed," and his trembling hand was laid on the bowed head of the youth. The young man went on in his glorious work. His life had been given!

Few ministers, or men in any calling, have ever lived of whom so many racy anecdotes are told as of

PETER CARTWRIGHT,

And our portraiture of pioneer life would be very incomplete, if we failed to introduce some of these stories. Cartwright was born in Virginia in 1785, joined the M. E. Church in 1801, and soon after commenced preaching. Shortly after his birth his parents had moved to Logan Co., Ky., a district so infested with desperadoes and refugees from justice, that it was known far and wide as "Rogues' Harbor." A strong, burly, sharp-witted young fellow, while yet in his teens, he was a horse-racer and gambler, and on the high road to all the vices of that abandoned community. But returning one night from a frolic, and riding his favorite race-horse, he fell under deep conviction of sin, and after a period of great anguish found peace in believing. His ministry, in spite of all his eccentricities—would it be an error to say, in part, because of them?—was an eminently fruitful one. In fifty years, he received into the Church 10,000 persons, baptized 12,000 children and adults; and preached about 15,000 sermons. The anecdotes we give of him are mainly taken from his autobiography, edited by W. P. Strickland, D. D.

DID YOU SMELL HIM?

He says: At a camp-meeting in Logan Co., there came a strange kind of a preacher among us, who held that a Christian

could live so holy in this life, that he would never die, but become all immortal—soul, body, and all. He seemed like a good, innocent, ignorant kind of creature. He asked of me the liberty to preach; but I told him that was altogether out of the question; that, as the manager of the meeting, I felt myself accountable, to the people as well as to the Lord, for the doctrines advanced from the stand.

One night while I was outside of the encampment settling some rowdies, he thought, I suppose, he would flatter my vanity a little and stepping up to me, he told me he had a heavenly message for me.

"Well," said I, "what is it?"

He said it had just been revealed to him that I was never to die, but to live forever.

"Well," said I, "who revealed that to you?"

He said, "An angel."

"Did you see him?" I asked.

"O yes," was the reply; "he was a white, beautiful, shining being."

"Well," said I, "did you smell him?"

This stumped him, and he said he did not understand me.

"Well," said I, "did the angel you saw smell of brimstone?" He paused, and I added, "He must have smelled of brimstone, for he was from a region that burns with fire and brimstone, and consequently from hell; for he revealed a great lie to you, if he told you I was to live forever!"

At this he slipped off, and never gave me any more trouble during the meeting.

There were a great many people in attendance at this meeting, and among the rest, some youngsters who called themselves gentlemen; some from the country, and some from Russellville. These fellows would occupy the seats we had prepared for the ladies. I announced from the stand that the gentlemen and ladies were to sit apart, and requested every gentleman to remove to the seats on the left, prepared for them.

There were some twenty who did not move. Said I, "We request every gentleman to retire from the ladies' seats, that I may see how many country clowns and town fops there are, for these will not move!" All then left but five, and I began to count them; they then left in a hurry, but were very angry.

Among them was a young sprig of the bar, the son of a Major L. He was in a mighty pet, and told his father, who happened not to be present. His father and I dined together that day at a friend's house. He brought up the subject, and said I was wrong; that many young men did not know any better; and that he thought hard of me for exposing his son.

Said I, "Major, do you not believe if a company of Shawnee Indians were to come into one of our religious assemblies, and see all the women seated on one side and most of the men on the other side, that they would have sense and manners enough to take their seats on the men's side?"

He answered me abruptly, "No; I don't believe they would."

"Well," said I, "it is my opinion they would, and that they have more manners than many of the pretended young gentlemen of the day."

He flew into a violent passion, and said, if we were not in the presence of ladies, he would abuse me. I told him if he thought to abuse and frighten me from doing my duty in keeping order in the congregation, he was very much mistaken, and I would thank him to mind his own business, and I would most assuredly attend to mine. Here the subject dropped for the present. I returned to the camp-ground. Presently he sent for me to talk the matter over. I told the messenger, Brother Cash, a local preacher, that I should not go, for the Major was very irritable, and only wanted to insult and abuse me, and that I was not of a mind to take abuse. I did not go. Presently Brother Cash returned, and said that the Major pledged his word and honor that he would not insult me, but that he wanted to talk the matter over in a friendly way.

I then consented, and went to him with Brother Cash, and we had passed but a few words when he commenced a tirade of abuse. Brother Cash tried to check him, but he would not be stopped. I then told him he had forfeited his word and honor, and therefore was beneath my notice, and turned off. He flew into a desperate rage, and said, if he thought I would fight him a duel, he would challenge me.

"Major," said I, very calmly, "if you challenge me, I will accept it."

"Well, sir," said he, "I do dare you to mortal combat."

"Very well, I'll fight you; and, sir," said I, "according to the

laws of honor, I suppose it my right to choose the weapons with which we are to fight?"

"Certainly," said he.

"Well," said I, "then we will step over here into this lot, and get a couple of cornstalks; I think I can finish you with one."

But, O, what a rage he got into! He clinched his fists and looked vengeance. Said he, "If I thought I could whip you, I would smite you in a moment."

"Yes, yes, Major L.," said I, "but, thank God, you can't whip me; but don't you attempt to strike me, for if you do, and the devil gets out of you into me, I shall give you the worst whipping you ever got in all your life," and then walked off and left him.

His wife was a good, Christian woman, and the family was tented on the ground. At night, after meeting was closed, I retired to bed, and about midnight there came a messenger for me to go to Major L.'s tent and pray for him, for he was dying. Said I, "What is the matter with him?"

"O, he says he has insulted you, one of God's ministers; and if you don't come and pray for him, he will die and go to hell."

"Well," said I, "if that's all, the Lord increase his pains. I shall not go; let him take a grand sweat; it will do him good, for he has legions of evil spirits in him, and it will be a long time before they are all cast out."

I did not go nigh him at that time. After an hour or two, he sent for me again. I still refused to go. By this time he got into a perfect agony; he roared and prayed till he could be heard all over the camp-ground. Presently his wife came and entreated me, for her sake, to go and pray for and talk to the Major. So I concluded to go, and when I got into the tent, there he was lying at full length in the straw, and praying at a mighty rate. I went to him, and said, "Major, what is the matter?"

"O!" said he, "matter enough; I have added to my ten thousand sins another heinous one of insulting and abusing you, a minister of Jesus Christ, for laboring to keep order and do good. O, will you, can you, forgive me?"

"Yes, Major, I can and do forgive you; but remember, you must have forgiveness from God, or you are lost and ruined forever."

"Can you possibly forgive me," said he, "so far as to pray for me; if you can, do pray for me before I am swallowed up in hell forever."

I prayed for him, and called on several others to pray for him. He continued in great distress all the next day, and some time the following night it pleased God to give him relief, and he professed comfort in believing.

This case plainly shows how the devil often overshoots his mark; but, perhaps, it more clearly shows how God, in His infinite goodness and mercy, makes the wrath of man to praise Him. It seems to me that at least a legion of very dirty little devils were cast out of Major L.

THE RIVALS CONVERTED.

There were two young men, in this settlement, of wealthy and respectable parentage, who were distantly related. They both were paying attention to a very wealthy young lady. Some jealousy about rivalship sprung up between them; they were mutually jealous of each other, and it spread like an eating cancer. They quarreled, and finally fought; both armed themselves, and each bound himself in a solemn oath to kill the other. Thus sworn, and armed with pistols and dirks, they attended camp-meeting. I was acquainted with them, and apprised of the circumstances of this disagreeable affair. On Sunday, when I was addressing a large congregation, and was trying to enforce the terrors of the violated law of God, there was a visible power more than human rested on the congregation. Many fell under the preaching of the Word. In closing my discourse, I called for mourners to come into the altar. Both these young men were in the congregation, and the Holy Spirit had convicted each of them; their murderous hearts quailed under the mighty power of God, and, with dreadful feelings, they made for the altar. One entered on the right, the other on the left. Each was perfectly ignorant of the other being there. I went deliberately to each of them, and took their deadly weapons from their bosoms, and carried them into the preachers' tent, and then returned and labored faithfully with them, and others—for the altar was full—nearly all the afternoon and night. These young men had a sore struggle; but the great deep of their hearts was broken up, and they cried hard for mercy, and while I was kneeling by the side of one of them, just before the break of day, the Lord spoke peace to his wounded soul. He rose in triumph, and gave some thrilling shouts. I hastened to the other young man, at the other side of the altar, and, in less than fifteen minutes, God powerfully blessed his soul, and he rose and shouted victory; and as these young men

faced about, they saw each other, and starting simultaneously, met about midway of the altar, and instantly clasped each other in their arms. What a shout went up to heaven from these young men, and almost the whole assembly that were present! There were a great many more who were converted that night; and, indeed, it was a night long to be remembered, for the clear conversion of souls. One of these young men made an able itinerant preacher. He traveled a few years, had a brilliant career, and spread the holy fire wherever he went. He then fell sick, lingered a little while, and died triumphantly. There was a remarkable instance of the power of religion manifested in the change of these two young men. A few hours before they were sworn enemies, thirsting for each other's blood, but, now, all those murderous feelings were removed from them, and, behold! their hearts were filled with love. "Old things were done away, and all things became new."

AN ENGLISH VIEW OF ENGLISH AND AMERICAN PREACHERS.

In a review of the autobiography of Peter Cartwright, the London *Times* remarks as follows, on the difference of preachers in England and America:

"America is the Promised Land of eccentricities; there they flourish and become strong; you search for them in vain within the sound of Bow bells. The modern Englishman has not the gift of wonder; he is astonished and touched by nothing. We are all so much alike, one knows not a lord from his tailor; and, out of livery, 'Jeames' sometimes looks a properer man than his master. For now and then a man is born who claims to think, and act, and speak for himself; but society soon yells him down, and he vanishes; or, if he be worth his money, society buys him up, and makes of him a useful official—a mighty red-tapist, a judge, or a bishop. Who shall say that society is wrong? Society asks uniformity. Where religion is concerned—where the interests, not of time, but of eternity are involved—where the message professes to be, not human, but divine—we have a right to expect a freer spirit and a language less shackled by common modes of utterance and of thought. Is it so? On any Sunday you like, enter an average metropolitan church: how demure is the preacher, how faultless the discourse, with what good taste are the devotional parts of the service performed, with what exquisite pathos do father and son—mother and maid—confess themselves to be miserable sinners! Alas! all is here but the one thing which can make a simple man elo-

quent—the inspiration which made the Hebrew fishermen and tent-makers more than a match for the rhetoric and philosophy of Greece and Rome. Look at the popular parson, the idol of the women, the envy of the men; can that scented, curled, pale-faced, white-handed, effeminate man-milliner arrest the sinner, ease the agony of the wounded conscience, sound the depths of the human heart? 'Canst thou draw out leviathan with a hook?' With a penny whistle can you wake the echoes of the universe? In the American backwoods, at any rate, we shall find sturdier figures.

"Manly, physical power, at least, the preacher in that district must have. In his way, he is a son of thunder. He may lack much grace and culture, but he is in earnest. He prays till he sweats—he preaches till he is hoarse. To compete with him, a man must have the bodily strength of an ox or a prize-fighter. Multitudes come out in the desert to him, and hundreds own his power; they yell, they scream, they fall on the ground, they tear their hair and their garments. They sit in sackcloth and ashes, and are saved, as they tell us, from the wrath to come. Uncultivated human nature al ways gets converted in this violent way. It was so with our Wesley and Whitfield. It was so in the days of the Commonwealth, when the saints wielded the sword of the Lord and of Gideon. It was so, we believe, when the Meso-Gothic version of the Bible by Ulphilas was composed, with the omission of the Jewish wars, lest its warlike readers should find a fresh sanction for their cruelties. And even in our day, amongst the Ranters and Primitive Methodists, something of the same sort exists. We may laugh at and despise it, but the fact is a reality. Inward terror and alarm operate on the body. Where men are not taught restraint—where they have room to turn, as it were—where one man's feelings do not interfere with another"—where there is no English dread of a scene—we may expect preaching to produce an effect outwardly which you may in vain look for here. Add to this that the audience thus collected are rare; that a preaching is an event, not an every-day occurrence; that, whilst among ourselves the excitement of the drama, of literature, of music, and of oratory, rivals that of the pulpit, there the preacher stands alone.

"Very rough and ready is our backwoods preacher, with very little faith in human learning, and with great confidence in a loud voice and a strong hand. We admire his zeal, his straightforwardness, his common sense. There is no nonsense with him. If he

cannot vanquish the sinner with words, he has no objections to quieting him with a blow. With irascible females, he has a very summary mode of taking them by the shoulders and bundling them out."

CHAPTER III.

EARLY CHRISTIAN WORKERS.

Itinerating—Persimmons for the Preacher—Border Life—No Store Clothes—Teaching the Ferryman to Pray—Cartwright's Opinion of Written Sermons—Roughing it—Primitive Methodism—No Sitting in time of Prayer—Plainness of Dress—Jewelry Renounced—Tearing off the Ruffles—"Another Sinner Down"—A Leap in the Mud—Ohio Camp Meeting in 1806—Arresting the Rowdies—Peace after the Battle—"The Gates of Hell shall not Prevail"—Two Hundred Conversions.

THE Gospel Work of the Methodist itinerant, or of the Evangelist or missionary of other denominations, has been often described, but by no one, perhaps, more graphically, than by the Rev. W. H. Milburn—the Blind Preacher—in the passage which follows:

ITINERATING.

In busy seasons of the year, when the people were engaged in ploughing, planting, harvesting, or gathering corn fodder, a week-day congregation would sometimes consist of three or four aged sisters. Trotting gaily along toward the end of his ride, the young preacher would overtake two or three of these matrons engaged in quiet discourse, knitting and smoking as they walked on their way to meeting. Springing to the ground, there is a cordial shaking of hands all round, and followed by his horse, he trudges along with them to the log cabin where the services are to take place. The weather, the health of their families, each member being asked after by name, the news of the neighborhood, the state or prospect of the crops, and the condition of the church, are all discussed, until they reach their destination.

The preacher hastens to the stable "to put up" his horse, and then with saddlebags on arm approaches the house, where the good wife stands in the door to greet him. There is another shaking of hands and another dish of chat, until the hour appointed, when he withdraws from the spacious fireplace and after a brief meditation commences the service. Hymns, prayers and sermon are gone through as faithfully as if the congregation were composed of a

thousand. His morning study and ride have furnished him material and opportunity for reflection. He has thrown his thoughts into the best order he could, and now interprets them as he is best able. With the floor for a rostrum and his chair for a desk, he may draw as close to his auditors as he pleases; and in the urgent warmth of his appeals he will sometimes find himself gesticulating just under their spectacles and noses. If he has succeeded to their satisfaction, he may hear his motherly auditors, as they take their pipes from the chimney-corner at the close of the exercises, saying to one another, "Our young preacher is a powerful peart little fellow, isn't he?" This translated into the polite phraseology of the city means "eloquent sermon!" "profound discourse!" "able and masterly argument!"

PERSIMMONS FOR THE PREACHER.

While dinner is preparing at the hearth by which they are seated, the good dame brings out from underneath the bedstead, her only cupboard, a tincupful of nicely frosted persimmons, or some other delicacy, and presents them to her young favorite. The dinner of "hog, hominy and pone," or of fried chicken and saleratus biscuit, to which is added a cup of "seed-tick" coffee, is disposed of, and the remainder of the day is passed in study, and in visits to the neighbors. At night-fall all hands gather home from their work; and after a substantial meal, a general talk, and evening prayers, all get ready for bed. Mattresses are spread upon the floor, and eight, ten, or twenty people, old and young, male and female, stow themselves away under cover in one room; how, I never could precisely tell. Sometimes there is a kind of loft, where, amid all sorts of odds and ends, broken tools, strings of onions, piles of potatoes, a bed is made for the young divine. I think, however, that I preferred the sleeping down stairs; for in the upper apartment I have often been covered by the snow, or drenched by the rain, which descended upon me through openings in the roof. The sermon studied and preached to-day, is tried again to-morrow, and repeated the third day; and thus one well-prepared discourse is ready for Sunday, when the congregations are much larger. The other three working days of the week will furnish the preacher with a second sermon. Language is the test of thought. What you really know you can tell; and there is no better training for a young minister than daily preaching in log-cabins and school-houses.

BORDER LIFE.

It is difficult for us who live in the older States to understand what backwoods life was a century, or even half a century ago. We may learn from Peter Cartwright what was the condition of things in Kentucky and Tennessee in 1793. At that date his father moved to what was then called the Green river country, and settled in Logan county, Ky., within one mile of the Tennessee line. This county was called "Rogues' Harbor." Murderers, horse thieves, highway robbers and counterfeiters had fled here and combined, until they actually formed a majority. The honest and civil part of the citizens would prosecute these wretched banditti, but they would swear each other clear; and they really put all law at defiance, and carried on such desperate violence and outrage that the honest part of the citizens seemed to be driven to the necessity of uniting and combining together, and taking the law into their own hands, under the name of Regulators. This was a very desperate state of things.

Shortly after the Regulators had formed themselves into a society, and established their code of by-laws, on a court day at Russellville, the two bands met in town. Soon a quarrel commenced, and a general battle ensued between the rogues and Regulators, and they fought with guns, pistols, dirks, knives, and clubs. Some were actually killed, many wounded; the rogues proved victors, kept the ground, and drove the Regulators out of town. The Regulators rallied again, hunted, killed, and lynched many of the rogues, till several of them fled, and left for parts unknown. Many lives were lost on both sides. This is but a partial view of frontier life.

"When my father settled in Logan county, there was not a newspaper printed south of Green river, no mill short of forty miles, and no schools worth the name. Sunday was a day set apart for hunting, fishing, horse-racing, card-playing, balls, dances, and all kinds of jollity and mirth. We killed our meat out of the woods, wild; and beat our meal and hominy with a pestle and mortar. We stretched a deer-skin over a hoop, burned holes in it with the prongs of a fork, sifted our meal, baked our bread, ate it—and it was first-rate eating too. We raised, or gathered out of the woods, our own tea. We had sage, bohea, cross-vine, spice, and sassafras teas in abundance. As for coffee, I am not sure that I ever smelled it for ten years. We made our sugar out of the water of the maple-

tree, and our molasses too. These were great luxuries in those days."

NO STORE CLOTHES.

"We raised our own cotton and flax. We water-rotted our flax, broke it by hand, scutched it; picked the seed out of the cotton with our fingers; our mothers and sisters carded, spun, and wove it into cloth, and they cut and made our garments and bed-clothes, etc. And when we got on a new suit thus manufactured, and sallied out into company, we thought ourselves '*so big as any body.*'

"There were two large caves on my father's farm, and another about half a mile off, where was a great quantity of material for making saltpetre. We soon learned the art of making it, and our class-leader was a great powder-maker.

"Let it be remembered, these were days when we had no stores of dry goods or groceries; but the United States had a military post at Fort Messick, on the north bank of the Ohio river and south end of the State of Illinois. Here the Government kept stores of these things. After we had made a great quantity of saltpetre, and had manufactured it into powder—really number one, strange to say—it came into the mind of our class-leader to go to Fort Messick on a trading expedition. Then the question arose, what sort of a vessel should be made ready for the voyage. This difficulty was soon solved; for he cut down a large poplar-tree, and dug out a large and neat canoe, and launched it into Red river, to go out into Cumberland river, and at the mouth of said river to ascend the Ohio river to the fort.

"Then proclamation was made to the neighborhood to come in with their money or marketing, but powder was the staple of the trading voyage. They were also notified to bring in their bills, duly signed, stating the articles they wanted. Some sent for a quarter of a pound of coffee, some one yard of ribbon, some a butcher-knife, some for a tin-cup, etc., etc. I really wish I had the bill; I would give it as a literary curiosity of early days."

TEACHING THE FERRYMAN TO PRAY.

Cartwright had been preaching in Kentucky and Tennessee for a quarter of a century, when he was appointed presiding elder for Illinois, and had a circuit from Galena on the northwest to Shawneetown on the south, a district nearly as great as the entire country of England. Around this he was to travel once in three months, at a time when there were no roads, and scarcely a bridge

or a ferry. The question was then being agitated, whether, in organizing the territory into a State, it should come into the Union with or without slavery. In this discussion Cartwright took a part. After preaching on Sunday, he would generally announce a stump speech for Monday, and of course he made things hot for the advocates of slavery.

On one occasion he rode to a ferry upon the Sangamon river; the country about was rather thickly populated, and he found a crowd of people about the ferry, which seemed to be a sort of gathering place for discussing politics. The ferryman, a great herculean fellow, was holding forth at the top of his voice about an old renegade, one Peter Cartwright, prefixing a good many adjectives to his name, and declaring that if he ever came that way he would drown him in the river.

Cartwright, who was unknown to any one there, now coming up said, "I want you to put me across." "You can wait till I am ready," said the ferryman.

Cartwright knew it was of no use to complain; and the ferryman, when he had got through his speech, signified his readiness to take him over. The preacher rode his horse into the boat, and the ferryman commenced to row across. All Cartwright wanted was fair play; he wished to make a public exhibition of this man, and, moreover, was glad of an opportunity to state his principles. About half-way over, therefore, throwing his bridle over the stake on one side of the boat, he told the ferryman to lay down his pole.

"What's the matter?" asked the man.

"Well," said he, "you have just been using my name improperly, and saying that if I ever came this way, you would drown me in the river. I'm going to give you a chance."

"Are you Peter Cartwright?"

"Yes."

And the ferryman, nothing loth, pulls in his pole, and at it they go. They grapple in a minute, and Cartwright being very agile, as well as athletic, succeeds in catching him by the nape of the neck and the slack of the breeches, and whirls him over. He souses him down under the tide, while the companions of the vanquished ferryman look on, the distance insuring fair play. Cartwright souses him under again, and raising him, says, "I baptize thee in the name of the Devil, whose child thou art." He thus immersed him thrice, and then, drawing him up again, inquired: "Did you ever pray?"

"No," answered the ferryman, strangling and choking and dripping, in a pitiful manner.

"Then it is time you did," says Cartwright; "I'll teach you: Say 'Our Father who art in Heaven.'"

"I won't," says the ferryman.

Down he goes under water again, for quite a time. Then lifting him out, "Will you pray, now?"

The poor ferryman, nearly strangled to death, wanted to gain time, and to consider the terrors.

"Let me breathe and think," he said.

"No," answers the relentless preacher, "I won't; I'll make you;" and he immerses him again. At length he draws him out, and asks a third time, "Will you pray now?"

"I will do anything," was the subservient answer. So Cartwright made him repeat the Lord's Prayer.

"Now let me up," demanded the unwilling convert.

"No," says Cartwright, "not yet. Make me three promises: that you will repeat that prayer every night and morning; that you will put every Methodist preacher across this ferry free of expense; and that you will go to hear every one that preaches within five miles, henceforth."

The ferryman, all helpless, barely alive, and thoroughly cowed, promised; and Cartwright went on his way.

That ferryman joined the Church afterward, and became quite an eminent and useful member.

CARTWRIGHT'S OPINION OF WRITTEN SERMONS.

All that he thought it worth while to say of the young clergyman who delivered a written sermon somewhere along his Western track, was, that "it made him think of a gosling that had got the straddles by wading in the dew."

A divine of another denomination asked him; "How is it that you Methodists have no doctors of divinity?" "Our divinity is not sick, and don't need doctoring," said the sturdy backwoodsman. But Peter could not say that *now*—were he living—for Methodists, like other denominations, have their doctors.

A "book-learned" minister once tried to confound him by addressing him in Greek. With ready wit he listened, as if intelligently, and replied at some length in backwoods German—answering to Pennsylvania Dutch—which the other took for Hebrew, and was confounded.

He once had a religious discussion, in the course of which his antagonist flew into a rage, and cursed and blasphemed. The preacher, in his turn, filled with righteous wrath, seized him by the head and jaw, and rattled his teeth together like so many pebbles.

ROUGHING IT.

An account of Cartwright's travels and labors in Illinois—omitting his pugilistic encounters—may be taken as a correct picture of the daily life of a host of our "Early Christian Workers." In crossing the prairies, he would guide himself by the points of timber, for there were no roads over these vast plains. Oftentimes the streams to be crossed were swollen; and then he would swim his horse across them, or ride along the shore until he found a tree fallen over the current. Stripping himself, he would carry his clothes and riding equipments to the opposite bank, and then, returning, mount his horse and swim him across the river. Dressing again, he would continue his journey, and perhaps repeat the proceeding several times during the day. When overtaken by night, he would seek a place in some grove, and lighting a fire with his tinder-box and steel, tie up his horse, and, throwing himself on the ground, sleep as peacefully as on a bed of down. Sometimes night would come on before he had crossed the prairie or made his way to the timber point he was aiming for; and then he would sit down on the ground, in the darkness and alone, and, holding his horse by the bridle, await the return of light to enable him to see his landmark. Sometimes he would find a little log-hut with a settler's family in it, and he says it was "a great treat" to come upon one of these lonely cabins and enjoy the privilege of a night's lodging. If the family were Methodists, there was sure to be preaching that night; and if they were strangers to that Church, our preacher set to work at once to convert them.

During the three-score years and ten of his ministerial life, he had become inured to every form of hardship, and had looked calmly at every kind of peril—the tomahawk of the Indian, the spring of the panther, the hug of the bear, the sweep of the tornado, the rush of swollen torrents, and the fearful chasm of the earthquake. He had lain in the canebrake, and made his bed upon the snow of the prairie and on the oozy soil of the swamp, and had wandered hunger-bitten amid the solitude of mountains. He had been in jeopardy among robbers, and in danger from desperadoes who had sworn to take his life. Many a son of Anak had been

leveled in the dust by his sledge-like fist; and when the blind fury of his assailants urged them headlong into personal conflict with him, his agility, strength and resolution gave them cause for bitter repentance. He had preached in the cabin of the slave and in the mansion of the master, to the Indians, and to the men of the border. He had taken his life in his hand, and ridden in the path of whizzing bullets, that he might proclaim peace. He had stood on the outskirts of civilization, and welcomed the first comers to the woods and prairies. At the command of Him who said, "Go into all the world," he had roamed through the wilderness; and as a disciple of the man who said, "The world is my parish," his travels had equalled the limits of an empire.

PRIMITIVE METHODISM.[1]

My circuit in 1804–5 was in the Kentucky district. It was a large six weeks' circuit, and extended from the Rolling Fork of Green river south, to the Ohio river north, and even crossed the Ohio into what was then called Clark's or the Illinois Grant, now in the eastern portion of Indiana State. We had a little Book Concern, then in its infancy, struggling hard for existence. We had no Missionary Society; no Sunday-school Society; no Church papers; no Bible or Tract Society; no colleges, seminaries, academies, or universities; all the efforts to get up colleges under the patronage of the Methodist Episcopal Church in these United States and Territories, were signal failures. We had no pewed churches, no choirs, no organs; in a word, we had no instrumental music in our churches anywhere. The Methodists in that early day dressed plainly; attended their meetings faithfully, especially preaching, prayer and class meetings; they wore no jewelry, no ruffles; they would frequently walk three or four miles to class meetings, and home again, on Sundays; they would go thirty or forty miles to their quarterly meetings, and think it a glorious privilege to meet their presiding elder and the rest of the preachers. They could, nearly every soul of them, sing our hymns and spiritual songs. They religiously kept the Sabbath day; many of them abstained from dram-drinking, not because the temperance reformation was ever heard of in that day, but because it was interdicted in the General Rules of our Discipline. The Methodists of that day stood up and faced their preachers when they sung; they kneeled down in the public congregation, as well as elsewhere, when the preacher said, "Let us pray." There was

[1] Autobiography of Peter Cartwright.

no standing among the members in time of prayer; especially the abominable practice of sitting down during that exercise was unknown among early Methodists. Parents did not allow their children to go to balls or plays; they did not send them to dancing-schools; they generally fasted once a week, and almost universally on the Friday before each quarterly meeting. If the Methodists had dressed in the same "superfluity of naughtiness" then as they do now, there were very few even out of the Church that would have had any confidence in their religion. But O, how have things changed for the worse in this educational age of the world! I do declare there was little or no necessity for preachers to say any thing against fashionable and superfluous dressing in those primitive times of early Methodism; the very wicked themselves knew it was wrong, and spoke out against it in the members of the Church. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out. Permit me here to give a few cases in confirmation of some things I have said.

PLAINNESS OF DRESS.

This year, in my circuit, there lived a very wealthy, fashionable family. The good lady governess of this family attended a two days' meeting I held in the neighborhood. On Saturday, under preaching, the Lord reached her proud heart; and although, perhaps, she was the finest-dressed lady in the congregation, when I invited mourners she was the first that came and fell on her knees, praying aloud for mercy. It pleased God, before our meeting closed, to bless her with a sense of pardoning mercy, and she rose and shouted aloud for joy; she also joined the church. When we closed the meeting, I gave out our love-feast for next morning at eight o'clock; not a word was said about dress. She went home, intending to come to love-feast next morning, but it occurred to her that all her superfluities ought to be laid aside now, and that she, as a Christian, for example's sake, ought to go in plain attire; but, alas! for her, she had not a plain dress in the world. Said she to herself, What shall I do? She immediately hunted up the plainest and most easily altered dress she had; to work at it she went; trimmed it and fixed it tolerably plain. To the love-feast she came; and when she rose to speak, she told all about her trouble to get plainly attired, to appear in love-feast as she thought she ought to. Take another case:

I traveled in the state of Ohio in 1806, and at a largely-attended camp-meeting near New Lancaster, there was a great work of God going on: many were pleading for mercy; many were getting religion; and the wicked looked solemn and awful. The pulpit in the woods was a large stand; it would hold a dozen people; and I would not let the lookers-on crowd into it, but kept it clear, that at any time I might occupy it for the purpose of giving directions to the congregation.

JEWELRY RENOUNCED.

There were two young ladies, sisters, lately from Baltimore, or somewhere down east. They had been provided for on the ground, in the tent of a very religious sister of theirs. They were very fashionably dressed; I think they must have had, in rings, ear-rings, bracelets, gold chains, lockets, etc., at least one or two hundred dollars' worth of jewelry about their persons. The altar was crowded to overflowing with mourners; and these young ladies were very solemn. They met me at the stand, and asked permission to sit down inside it. I told them that if they would promise me to pray to God for religion, they might take a seat there. They were too deeply affected to be idle lookers on; and when I got them seated in the stand, I called them, and urged them to pray; and I called others to my aid. They became deeply engaged; and about midnight they were both powerfully converted. They rose to their feet, and gave some very triumphant shouts; and then very deliberately took off their gold chains, ear-rings, lockets, etc., and handed them to me, saying, "We have no more use for these idols. If religion is the glorious good thing you have represented it to be, it throws these idols into eternal shade."

TEARING OFF THE RUFFLES.

Take still another case in point. In 1810, when I was traveling in West Tennessee, at a camp-meeting I was holding, there was a great revival in progress. At that time it was customary for gentlemen of fashion to wear ruffled shirts. There was a wealthy gentleman thus attired at our meeting, and he was brought under strong conviction. I led him to the altar with the mourners, and he was much engaged. But it seemed there was something he would not give up. I was praying by his side, and talking to him, when all on a sudden he stood erect on his knees, and with his hands he deliberately opened his shirt bosom, took hold of his ruffles, tore them off, and threw them down in the straw; and in less than two

minutes God blessed his soul, and he sprang to his feet, loudly praising God.

I state these cases to show that, unless the heart is desperately hardened through the deceitfulness of sin, there is a solemn conviction on all minds that fashionable frivolities are all contrary to the humble spirit of our Saviour; but idolatry is dreadfully deceptive, and we must remember that no idolater hath any inheritance in the kingdom of God. Let the Methodists take care.

ANOTHER SINNER DOWN.

While I was on the Sangamon district, I rode one day into Springfield, on some little business. My horse had been an excellent racking pony, but now had the stiff complaint. I called a few minutes in a store, to get some little articles; I saw in the store two young men and a young lady; they were strangers, and we had no introduction whatever; they passed out, and off. After I had transacted my little business in the store, I mounted my stiff pony, and started for home. After riding nearly two miles, I discovered ahead of me a light, two-horse wagon, with a good span of horses hitched to the wagon; and although it was covered, yet the cover was rolled up. It was warm weather, and I saw in the wagon those two young men and the young lady that I had seen in the store. As I drew near them, they began to sing one of our camp-meeting songs, and they appeared to sing with great animation. Presently the young lady began to shout, and said, "Glory to God! Glory to God!" The driver cried out, "Amen! Glory to God!"

My first impressions were, that they had been across the Sangamon river to a camp-meeting that I knew was in progress there, and had obtained religion, and were happy. As I drew a little nearer, the young lady began to sing and shout again. The young man who was not driving fell down, and cried aloud for mercy; the other two, shouting at the top of their voices, cried out, "Glory to God! another sinner's down." Then they fell to exhorting the young man that was down, saying, "Pray on, brother; pray on, brother; you will soon get religion." Presently up jumped the young man that was down, and shouted aloud, saying, "God has blessed my soul. Halleluiah! halleluiah! Glory to God!"

Thinking all was right, I felt like riding up and joining in the songs of triumph and shouts of joy that rose from these three happy persons; but as I neared the wagon, I saw some glances of their eyes at each other, and at me, that created a suspicion in my

mind that all was not right; and the thought occurred to me that they suspected or knew me to be a preacher, and that they were carrying on in this way to make a mock of sacred things, and to fool me. I checked my horse, and fell back, and rode slowly, hoping they would pass on, and that I should not be annoyed by them any more; but when I checked my horse and went slow, they checked up and went slow too, and the driver changed with the other young man; then they began to sing and shout at a mighty rate, and down fell the first driver, and up went a new shout of, "Glory to God! another sinner's down. Pray on, brother; pray on, brother; the Lord will bless you." Presently up sprang the driver, saying, "Glory to God! He has blessed me." And both the others shouted, and said, "Another sinner's converted, another sinner's converted. Halleluiah! glory to God!" A rush of indignant feeling came all over me, and I thought I would ride up and horsewhip both of these young men; and if the women had not been in company, I think I should have done so; but I forbore. It was a vexatious encounter; if my horse had been fleet, as in former days, I could have rode right off, and left them in their glory; but he was stiff, and when I would fall back and go slow, they would check up; and when I would spur my stiff pony, and try to get ahead of them, they would crack the whip and keep ahead of me; and thus they tormented me before, as I thought, my time, and kept up a continual roar of, "Another sinner's down! Another soul's converted! Glory to God! Pray on, brother! Halleluiah! Halleluiah! Glory to God!" till I thought it was more than any good preacher ought to bear.

A LEAP IN THE MUD.

It would be hard for me to describe my feelings just about this time. It seemed to me that I was delivered over to be tormented by the devil and his imps. Just at this moment I thought of a desperate mud-hole about a quarter of a mile ahead; it was a long one, and dreadful deep mud, and many wagons had stuck in it, and had to be pried out. Near the centre of this mud-hole there was a place of mud deeper than anywhere else. On the right stood a stump about two feet high; all the teams had to be driven as close to the stump as possible to avoid a deep rut on the left, where many wagons had stuck; I knew there was a small bridle-way that wound round through the brush to avoid the mud, and it occurred to me that, when we came near this muddy place, I would take the bridle

A Leap in the Mud; a Scene from Peter Cartwright's Biography.—Page 74.

way, and put my horse at the top of his speed, and by this means get away from these wretched tormentors as I knew they could not go fast through this long reach of mud. When we came to the commencement of the mud, I took the bridle path, and put spurs and whips to my horse. Seeing I was rapidly leaving them in the rear, the driver cracked his whip, and put his horses at almost full speed; and such was their anxiety to keep up with me, to carry out their sport, that when they came to this bad place they never saw the stump on the right. The fore-wheel of the wagon struck centrally on the stump, and as the wheel mounted the stump, over went the wagon. Fearing it would turn entirely over and catch them under, the two young men took a leap into the mud, and when they lighted they sunk up to the middle. The young lady was dressed in white, and as the wagon went over, she sprang as far as she could, and lighted on all-fours; her hands sunk into the mud up to her armpits, her mouth and the whole of her face immersed in the muddy water; and she certainly would have strangled, if the young men had not relieved her. As they helped her up and out, I had wheeled my horse to see the fun. I rode up to the edge of the mud, stopped my horse, reared in my stirrups, and shouted at the top of my voice.

"Glory to God! glory to God! halleluiah! another sinner's down! glory to God! halleluiah! glory! halleluiah!"

If ever mortals felt mean, these youngsters did; and well they might, for they had carried on all this sport to make light of religion, and to insult a minister, a total stranger to them. But they contemned religion, and hated the Methodists, especially Methodist preachers.

When I became tired of shouting over them, I said to them,

"Now, you poor, dirty, mean sinners, take this as a just judgment of God upon you for your meanness, and repent of your dreadful wickedness; and let this be the last time that you attempt to insult a preacher; for if you repeat your abominable sport and persecutions, the next time God will serve you worse, and the devil will get you."

They felt so badly that they never uttered one word of reply. Now I was very glad that I did not horsewhip them, as I felt like doing; but that God had avenged His own cause, and defended His own honor, without my doing it with carnal weapons; and I may here be permitted to say that at one of our camp-meetings I had the great pleasure to see all three of these young people converted to God.

OHIO CAMP-MEETING IN 1806.

We had a great many tents, and a large turn-out, for a new country; and, perhaps, there never was a greater collection of rabble and rowdies. They came drunk, and armed with dirks, clubs, knives, and horsewhips, and swore they would break up the meeting. After interrupting us very much on Saturday night, they collected early on Sunday morning, determined on a general riot. At eight o'clock, I was appointed to preach. About the time I was half through my discourse, two very fine-dressed young men marched into the congregation with loaded whips, and hats on, and rose up and stood in the midst of the ladies, and began to laugh and talk. They were near the stand, and I requested them to desist and get off the seats; but they cursed me, and told me to mind my own business, and said they would not get down. I stopped trying to preach, and called for a magistrate. There were two at hand, but I saw they were both afraid. I ordered them to take these men into custody, but they said they could not do it. I told them, as I left the stand, to command me to take them, and I would do it at the risk of my life. I advanced toward them. They ordered me to stand off, but I advanced. One of them made a pass at my head with his whip, but I closed in with him, and jerked him off the seat. A regular scuffle ensued. The congregation by this time were all in commotion. I heard the magistrates give general orders, commanding all friends of order to aid in suppressing the riot. In the scuffle, I threw my prisoner down, and held him fast; he tried his best to get loose; I told him to be quiet, or I would pound his chest well. The mob rose, and rushed to the rescue of the two prisoners; for they had taken the other young man also. An old and drunken magistrate came up to me, and ordered me to let my prisoner go. I told him I should not. He swore, if I did not, he would knock me down. I told him to crack away. Then one of my friends, at my request, took hold of my prisoner, and the drunken justice made a pass at me; but I parried the stroke, and seized him by the collar and the hair of the head, and fetching him a sudden jerk forward, brought him to the ground, and jumped on him. I told him to be quiet, or I would pound him well. The mob then rushed to the scene; they knocked down seven magistrates, and several preachers and others. I gave up my drunken prisoner to another, and threw myself in front of the friends of order. Just at this moment the ringleader of the mob and I met; he made three passes at me, intending to

knock me down. The last time he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed, at that moment, I had not power to resist temptation, and I struck him a sudden blow in the burr of the ear, and dropped him to the earth. Just at that moment the friends of order rushed by hundreds on the mob, knocking them down in every direction. In a few minutes the place became too strait for the mob, and they wheeled and fled in every direction; but we secured about thirty prisoners, marched them off to a vacant tent, and put them under guard till Monday morning, when they were tried, and every man was fined to the utmost limits of the law. The aggregate amount of fines and costs was near three hundred dollars. They fined my old drunken magistrate twenty dollars, and returned him to court, and he was cashiered of his office. On Sunday, when we had vanquished the mob, the whole encampment was filled with mourning; and although there was no attempt to resume preaching till evening, yet such was our confused state, that there was not then a single preacher on the ground, willing to preach, from the presiding elder, John Sale, down. Seeing we had fallen on evil times, my spirit was stirred within me. I said to the elder, "I feel a clear conscience; for, under the necessity of the circumstances, we have done right, and now I ask to let me preach."

"Do," said the elder, "for there is no other man on the ground can do it."

The encampment was lighted up, the trumpet blown; I rose in the stand, and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren, if ever they prayed in all their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and encouragement than anything else. My text was, "The gates of hell shall not prevail." In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction, right and left, front and rear. It was supposed that not less three hundred fell, like dead men in mighty battle; and there was no need of calling mourners, for they were strewed all over the camp-ground; loud wailings went up to heaven from sinners for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night, and Monday and Monday night; and when we closed on Tuesday, there were two hundred who had professed religion, and about that number joined the Church.

CHAPTER IV.

OLD SOLDIERS OF THE CROSS.

Washington's Inauguration—Solemn Religious Services—Archibald Alexander—Dr. Murray's Idea of him—J. H. Livingston—"A Heavenly House"—John Woolman—A Quaker Evangelist of One Hundred Years Ago—Preaching to Slave-Holding Friends—The Breathings of the Spirit—Diversities of Operation, but the Same Spirit—Old Brother Craven—Axley and the Scolding Sister—Bishop Meade's Account of the Old Farnham Church—Recollections of Judge Marshall—James W. Alexander's Reminiscences of Old Preachers—Dr. J. P. Wilson—President Ashbel Green—Drury Lacy—The Moravians—Massacre at Gnadenhütten—John Heckewelder—How to Civilize the Indians—Francis Asbury—His Mother—His Manner of Reading the Bible—Asbury's Illustrations—Bishop McKendree—"Pancake Preaching"—Bishop George—The Prophet of Tears.

THAT ours was not a godless nation in its origin, witness the solemn services connected with

WASHINGTON'S INAUGURATION.

This took place in New York—then the seat of government—on the 30th of April, 1789. The oath of office was administered in front of the Old City Hall, at the head of Broad street, by Chancellor Livingston. The Secretary of the Senate held the Bible upon a rich cushion of crimson velvet. The man on whom all eyes were fixed, stretched forth his hand with simplicity and dignity. The oath was administered. The Bible was raised, and his head bowed upon it to kiss the sacred volume. The Chancellor then proclaimed, "Long live George Washington, President of the United States."

The silence of thousands was at an end—the air was rent with acclamations. Then the President, Vice-President, the members of both houses of Congress, and a large concourse of people, proceeded to Trinity Church, where the august ceremonies of the day were closed by

SOLEMN RELIGIOUS SERVICES,

conducted by Bishop Provoost.

It is a matter for profound gratitude that the "Father of his country" was a man of a devout spirit, and that the nation has not

been lacking in Christian statesmen from his time until now. Corrupt as some of our rulers may have been, we have had pure and good men also. There has always been a godly seed in America.

It is of those who have been active in the Church, and mainly of preachers of the Gospel, that we propose to speak. As we look back over our history, what an array of Christian workers—able and zealous men—rises up before us. Our space permits us to refer to but a few of these. Prominent among them—dear not to one branch of the Christian Church, but to all—stands the first Professor in Princeton Theological Seminary. Many yet living remember the venerable

ARCHIBALD ALEXANDER,

A Presbyterian clergyman—Dr. Benjamin Rush not inaptly characterized him as the "Prince of Methodist preachers." And surely no Methodist pioneer could have surpassed him in warmth and zeal, in glowing natural eloquence and knowledge of the human heart. Dr. Alexander was born in Virginia in 1772, began preaching in 1791, and died in 1851, in the 80th year of his age, having been sixty years a preacher, and forty years Professor of Theology in Princeton Seminary. We give a sketch of him from the pen of the celebrated Dr. Nicholas Murray (Kirwan), of Elizabeth, New Jersey.

DR. MURRAY'S IDEA OF DR. ALEXANDER.

The true idea of Dr. Archibald Alexander must be ever confined to those who knew him, and who were capable of appreciating his character. And that idea, even with such, like the idea of the true or the beautiful, is more easily felt than expressed. You ask me to give you my idea of him. It is impossible for me to transfer it to paper, just as it lies enshrined in my own mind; but for the sake of those who never saw or knew him, and who may desire a portrait of the man, I will make the attempt to comply with your request.

My first sight of the man and interview with him, was in the month of November, 1826. My first feeling was that of disappointment. He was small of stature, rather slender in person, negligent in dress, rather reserved in company, and with a voice in conversation pitched on a higher key than ordinary, and rather inclining to a squeak. Having just passed from under the tuition of Dr. Griffin, the contrast between my past and future teacher was too great not to be felt at the moment. He placed me, however,

by his kind and cordial manner, soon at ease; and as he was reading my introductions and papers, I sought, as well as I could, to read his person and countenance. I soon concluded that his broad and strongly-marked forehead, his dark and penetrating eye, his brief but comprehensive questions, his rapid conceptions, meant something; and I left his room deeply interested and impressed by the interview. On the next Sabbath, in the afternoon, I heard him for the first time preach in the Oratory of the Seminary. He spoke sitting in his chair. He read a passage of Scripture, and then, as was his manner, raising his spectacles from his eyes to his head, he commenced talking. His voice was peculiar, and his manner—his matter was simple. As he progressed I became interested, absorbed. Although seated in the middle of the room and in the midst of students, I thought he was preaching to me, and revealing the very secrets of my heart. And as his penetrating eye glanced from seat to seat, I instinctively shrunk behind the person that sat before me, in order to avoid his reading me through and through. That first sermon I have never forgotten. As a preacher to the conscience and to the experience of men, I have never known or read of his superior. Whilst under his instructions, my esteem grew into respect, my respect into love, and my love into admiration of the man; and my intercourse with him in subsequent years, on more equal terms, and on a wider platform than that of a student, has left the impression on my heart, that in all the elements of true greatness, the Church of Christ has had but few such ministers.

"What makes you think Dr. Alexander a great man?" said a rather captious minister to me one day. "That is a question I never thought of," was my reply. And the question was a natural one for persons to ask who but occasinally saw him, and who heard him but occasionally preach. He was not eloquent, like Chalmers and Robert Hall; he was not learned, like Bentley and Porson; he was not polished to cold elegance, like Blair, nor into crimson gorgeousness, like Melville; nor was his a courtly polish of manner in public or in private, which often makes weak men quite impressive. In what, then, you will ask, consisted that emphatic character which so deeply impressed itself upon all who ever knew him, and indeed upon his age? In a rare combination of characteristics so nicely blended as to conceal each other, and as yet to make an almost perfect whole.

He was a man, if not of various, of solid learning. To this all his students and his works testify. He was a child of nature in all his habits; in his modes of thought, in his manner of expression, in his tones of voice, in his gestures, in his keen wit, in his occasional sarcasms, in his very laugh, he was perfectly natural. It would seem as if the idea of doing a thing genteelly, or according to rule, or for effect, was never before him. This was one of the highest charms of his character. He was a man of godly sincerity. He had no concealed ends—no hidden plans to produce future results. He manifested all that he felt; in an intercourse with him, of more or less frequency, for twenty-five years, some of which was confidential, I have never known him to advocate policy. His was the most simple-hearted piety. He read the Bible like a child, and he exercised a simple faith in all it taught and promised. There was no effort to explain away its doctrines, or to modify its principles by the teachings of philosophy, falsely so called. He was a metaphysician; and yet all the metaphysics and German mysticism upon earth weighed not a feather with him against one simple text of Scripture fairly interpreted. His mind and heart were imbued with divine truth, and his experience of its power was rich and ripe. He had a sympathizing heart. No person ever resorted to him in vain for counsel or aid. He entered into your circumstances and feelings, and soon felt as you felt. Indeed I have known his sympathies produce in him a nervous excitement, so as greatly to interrupt his comfort. He knew when to speak and when to be silent. It was in the month of January, 1842, he came to my bereaved family to bury one of our children, the second taken from us within a few days. He sat by my side without saying a word for some time. At length breaking the silence, he uttered this memorable expression: "I have not come to comfort you, my friend; the Lord only can comfort you;" and again a long silence ensued. After the emotions excited by our first meeting subsided, the conversation became natural, and on his part instructive and greatly comforting. He was a preacher of the rarest excellence. Natural, Scriptural, pungent, experimental, and at times overwhelming in his application of truth to the saint and to the sinner. Nor had he lost any of his interest down to old age. The last address I ever heard from him was made to the Synod of New Jersey, at its meeting in Elizabethtown in 1850, and I never heard a better one, or one that more deeply interested

his crowded audience. As a professor of Theology he was able, discriminating, sound in the faith, and most ardently attached to the great doctrines of grace; and as a teacher he was a father to his pupils. Their location, their joys and their sorrows, their failures and successes, seemed all known to him. Their names seemed ever before him, and he never met them but with paternal emotions. His death was just like his life, calm, natural, collected and pleasant. None would have it, indeed, otherwise. There was no pain of body—no anxiety of mind—no fears as to the Church. His family was all around him. The Synod of New Jersey was in session. His beloved Seminary was flourishing. "My work," said he, "is done, and it is best I should go home."

Among the fathers of the American Church, few were more distinguished than the Rev. Dr. J. H. Livingston, of the Reformed Dutch Church, who was born 1746, and died 1825. He was for a long time Professor of Theology in the Seminary at New Brunswick, New Jersey. We may get a good idea of the man from the following circumstance, mentioned by an aged colored woman, in giving the history of her humble life.

A HEAVENLY HOUSE.

"We lived a good while in the family of Dr. Livingston, of New Brunswick. O! that was a good time for old Joe and I. *That was a heavenly house*—worship every morning and evening, and *always called in.*" Such was Aunt Betty's idea of "a heavenly house," and she was not very wide of the mark; where God is worshiped "every morning and evening," and the humblest members of the family are *always called in,* that is *a heavenly house.* The peace, holiness and joy of heaven are foretasted there. The God of heaven Himself dwells there. The exercises of heaven are begun there. And to its happy inmates—that is, to those who sympathize and delight in these daily offerings of prayer and praise—it is the vestibule of that "heavenly house" where they praise God day and night forever.

All that I have heard, and I have heard much of Dr. Livingston as a perfect gentleman, a polished scholar, a profound divine, and an eloquent preacher, never penetrated me with so deep a veneration for his character, as this hearty tribute from an humble domestic, long after his death—that while here on earth, "he walked with God," and "blessed his own household."

JOHN WOOLMAN.

Slavery was a disturbing element in religion as in politics, not only at the beginning, but down almost to the close of these one hundred years of our nation's life. Thank God we are now free from that accursed system which John Wesley long ago denominated "the sum of all villainies"—free from it, at least as an organized, legal fact, though not yet delivered from all its evil results. But it is indeed cause for thanksgiving that the Church, as well as the State, in these Centennial rejoicings, has not to blush over the presence in its bosom of this barbarous and unchristian institution.

War we regard as an evil second only to slavery. The one curse brought the other, and the stain upon our banner-stars was washed out in blood—Lincoln's language holding good, and the providence of God, to our view, requiring that every drop of blood drawn with the lash should be paid with another drawn with the sword, and the wealth sunk which had been piled by the bondman's two hundred and fifty years of unrequited toil.

We insert an extract from the journal of the sweet-minded Woolman, as showing how this evil affected even a body of Christians like the Society of Friends, who kept themselves comparatively free from the traffic in man.

In few things is the contrast, religiously, more striking between 1776 and 1876, than in the snapped fetters of the slave, and the open door for labor among the freedmen. May the Church not be slack in entering in! It is true that one hundred years ago the evil had not risen to the height which it afterward assumed, but *the curse was there.* Whitefield, preaching to slaves on one of the islands, thanked God that he was kept from saying anything that might offend their masters! Let us rather thank God that preachers in America have no need of such prudence. And great and good as was Whitefield, let not our modern evangelists imitate him in this miscalled and unrighteous prudence, or suppose that God's cause can be permanently advanced by giving place to the devil—to any form of evil—even for one hour. Some may remember how, at one time, those who, in religious meetings, alluded to the sin of slavery, were ruthlessly rung down, or quenched in some equally effective manner. Is a revival well based that will not bear an allusion to any sin, however strongly entrenched? Is that a genuine work of the Spirit which will be hindered by speaking the

truth in love in regard to any evil, however strong in the affections or prejudices of either saints or sinners?

Our Quaker Evangelist, led as he believed by the Spirit, thought it his duty to labor with those of his brethren who were guilty in this matter of holding their fellow-men in bondage. Shortly before the Revolution, we find records like the following in his journal —that journal of which Charles Lamb, in one of the Essays of Elia, says, "Get the writings of John Woolman by heart, and love the Quakers."

THE BREATHINGS OF THE SPIRIT.

"Through the humbling dispensation of Divine Providence, my mind hath been brought into a further feeling of the difficulties of Friends and their servants south-westward; and being often engaged in spirit on their account, I believed it my duty to walk into some parts of the western shore of Maryland, on a religious visit. And having obtained a certificate from Friends of our monthly meeting, I took leave of my family under the heart-tendering operation of truth, and rode to the ferry opposite to Philadelphia, and from thence walked to William Horne's at Darby."

"The 26th of 4th month, I crossed Susquehannah; and coming amongst people who lived in outward ease and greatness, chiefly on the labour of slaves, my heart was much affected; and in awful retiredness my mind was gathered inward to the Lord, being humbly engaged that in true resignation I might receive instruction from Him, respecting my duty amongst this people.

"Though traveling on foot was wearisome to my body, yet this traveling was agreeable to the state of my mind. I went gently on, being weakly; and was covered with sorrow and heaviness, on account of the spreading, prevailing spirit of this world, introducing customs grievous and oppressive on one hand, and cherishing pride and wantonness on the other. In this lonely walk and state of abasement and humiliation, the state of the Church in these parts was opened before me; and I may truly say with the prophet, 'I was bowed down at the hearing of it; I was dismayed at the seeing of it.'

SLAVE-HOLDING QUAKERS.

"Under this exercise, I attended the quarterly meeting at Gunpowder; and in bowedness of spirit, I had to open, with much plainness, what I felt respecting Friends living in fullness on the labours of the poor oppressed negroes; and that promise of the

Most High was now revived: 'I will gather all nations and tongues; and they shall come and see my glory.' Here the sufferings of Christ and His tasting death for every man, and the travels, sufferings and martyrdoms of the apostles and primitive Christians, in laboring for the conversion of the Gentiles, were livingly revived in me; and, according to the measure of strength afforded, I laboured in some tenderness of spirit, being deeply affected amongst them. And thus the difference between the present treatment which these Gentiles, the negroes, receive at our hands, and the labours of the primitive Christians for the conversion of the Gentiles, was pressed home; and the power of truth came over us; under a feeling of which my mind was united to a tender-hearted people in those parts; and the meeting concluded in a sense of God's goodness toward His humble, dependent children."

DIVERSITIES OF OPERATION, BUT THE SAME SPIRIT.

Thus the quiet, humble follower of Fox and Penn was working for the same end as the more demonstrative disciples of John Wesley—to smite slavery, and to build up truth and righteousness; both believing most firmly in the dispensation of the Spirit, and relying unfalteringly upon the power of the Lord God omnipotent. Unlike as possible, in their methods, they were alike potent factors employed of God in working out His grand and gracious results. And yet how slow we all are to learn the lesson that the men "who follow not after us"—whom perhaps we regard as heretical, fanatical, demented—may be doing better work for their Divine Master than we; may be honored of the Lord in doing good to man, as it is impossible for us in our narrowness and bigotry to be honored.

OLD BROTHER CRAVEN,

When once preaching in the heart of Virginia, said: "Now, here are a great many of you professors of religion; you are sleek, fat, good-looking, yet there is something the matter with you—you are not the thing you ought to be. Now you have seen wheat"—most of his hearers were farmers—"wheat which was very plump, round, and good-looking to the eye; but when you weighed it, you found it only came to forty-five or forty-eight pounds to the bushel. There was something the matter. It should be from sixty to sixty-three pounds. Take a grain of that wheat between your thumb and your finger; squeeze it, and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, forty-five

or forty-eight pounds to the bushel. What is the matter? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops the negro and the whisky bottle."

Old Father Axley, preaching on one occasion, cried out, "Ah yes! you sisters here at church look as sweet and smiling as if you were angels; and one of you says to me, 'Come to dinner,' and I go; and when I go, you say, 'Sit down, Brother Axley, awhile, while I go about the dinner;' and you go to the kitchen, and I hear something crying out: 'Don't, Missus'; and I hear the sound of slaps, and the poor girl screaming, and the sister whaling and trouncing Sally in the kitchen as hard as she can. And when she has performed this office, she comes back looking as smiling and sweet as a summer's day, as if she had been saying her prayers. That is what you call Christianity, is it?" It was in this way that these old preachers preached. Axley often said that a preacher who was good and true had a trinity of devils to fight; namely, superfluous dress, whisky and slavery; and he seldom preached but he shared it to all three of these evils, like a man of God.

BISHOP MEADE'S ACCOUNT OF OLD FARNHAM CHURCH.

In his report to the Virginia Episcopal Convention of 1838, the Bishop speaks as follows of Farnham Church in Richmond county, Virginia, and the picture he gives is applicable to the decay and renovation of many other churches in the Old Dominion. "This church was first built more than a hundred years ago, after the form of the cross, and in the best style of ancient architecture. What causes led to its early desertion, premature spoliation, and shameless profanation, I am unable to state; but it is said by the neighbors not to have been used for the last thirty or forty years. Thus deserted as a house of God, it became a prey to any and every spoiler. An extensive brick wall which surrounded the church and guarded the graves of the dead, was torn down and used for hearths, chimneys, and other purposes, all the country round. The interior of the house soon sunk into decay, and was carried piecemeal away. For many years it was the common receptacle of every beast of the field and fowl of the air. It was used as a granary, stable, a resort for hogs, and everything that chose to shelter there. Would that I could stop there! but I am too credibly informed that for years it was also used as a distillery of poisonous liquors; and on the very spot where now the sacred pulpit stands, that vessel was placed in which the precious fruits of Heaven were

concocted and evaporated into a fell poison, equally fatal to the souls and bodies of men, while the marble font was circulated from house to house, on every occasion of mirth and folly—being used to prepare materials for feasting and drunkenness—until at length it was found buried, battered, and deeply sunk in the cellar of some deserted tavern. But even that sacred vessel has been redeemed, and, having been carefully repaired, has resumed its place within the sacred enclosure.

Although the doors of the house had been enlarged, by tearing away the bricks, to make a passage for the wagons that conveyed the fruits that were to be distilled into the means of disease and death; although the windows were gone, and the roof sunk into decay—the walls only remaining—yet were they so faithfully executed by the workmen of other days, as to bid defiance to storms and tempests, and to stand not merely as monuments of the fidelity of ancient architecture, but as signals from Providence, held out to the pious and liberal to come forward and repair the desolation. Nor have these signals been held out in vain to some fast friends of the Church of their fathers in the parish of North Farnham. At an expense of fourteen hundred dollars, they have made Old Farnham one of the most agreeable, convenient and beautiful churches in Virginia. It should also be mentioned that the handsome desk, pulpit, and sounding-board now to be seen in Farnham Church were once in Christ Church, Baltimore, when the Rev. Dr. Johns officiated in the same."

Of the three ministers of North Farnham, Lunenburg and St. Mary's, mentioned on the county records from 1693 to 1742, the Bishop says the account is sad. The first two—John Burnet and John Alexander—were always in court, suing or being sued. The third—the Rev. Thomas Blewer—was presented by the grand jury as a common swearer. Sigh not for the good old days, nor say that the former times were better than these! The truth is, that the modern Protestant Episcopal Church of America, with its warm-hearted, evangelical clergy, and its zealous Christian laymen, is a very different body from the ante-Revolutionary Established Church of Virginia.

BISHOP MEADE'S RECOLLECTIONS OF JUDGE MARSHALL.

"Chief Justice Marshall had no hope of the revival of the Church in Virginia, though contributing liberally to the efforts made for it. He lived to see himself mistaken, and to unite with his children and

grandchildren in the services of our resuscitated Church, in the very place of his nativity, and amid the scenes of his early life. In my frequent visits to Coolspring and Oakhill, I often met with him, as I had done at my father's house, and other places in Frederick, in my boyish days. Though not a communicant, he was a sincere friend to religion and the Episcopal Church. I can never forget how he would prostrate his tall form before the rude, low benches, without backs, in Coolspring Meeting-house, in the midst of his children and grandchildren and his old neighbors. In Richmond, he always set an example to the gentlemen of the same conformity, though many of them did not follow it. At the building of the Monumental Church, he was much incommoded by the narrowness of the pews, which partook too much of the modern fashion. Not finding room enough for his whole body within the pew, he used to take his seat nearest the door of his pew, and throwing it open, let his legs stretch a little into the aisle. This I have seen with my own eyes. He was a most conscientious man in regard to some things which others might regard as too trivial to be observed. It was my privilege more than once to travel with him between Fauquier and Fredericksburg, when we were both going to the lower country. On one occasion, the roads being in their worst condition, when we came to that most miry part called the "Black Jack," we found that the travelers through it had taken a nearer and better road through a plantation. The fence being down, or very low, I was proceeding to pass over, but he said we had better go round, although each step was a plunge, adding that it was his duty, as one in office, to be very particular in regard to such things. As to some other matters, however, he was not so particular. Although myself never much given to dress or equipage, yet I was not at all ashamed to compare with him during these travels, whether as to clothing, horse, saddle, or bridle. Servant he had none. Federalist as he was in politics, in his manners and habits he was truly Republican. Would that all Republicans were like him in this respect! He was fond of agriculture, and to gratify himself, and for the sake of exercise, he purchased a small farm a few miles from Richmond, to which he often went. On one of my visits to Richmond, being in a street near his house, between daybreak and sunrise one morning, I met him on horseback, with a bag of clover seed lying before him, which he was carrying to his farm, it being the time of sowing such seed.

It may gratify some of our readers if we glean a few of

DR. JAMES W. ALEXANDER'S PERSONAL RECOLLECTIONS

Of the older preachers. In a few words he sometimes paints a picture. A minister's son, and from childhood associated with men of letters, his reminiscences are of clergymen who joined learning to piety. Of Dr. James P. Wilson, pastor of the First Presbyterian Church of Philadelphia, before Albert Barnes, he says: "His entrance on a religious life was after long practice at the bar, and under impressions produced by the murder of a beloved brother. In his simple view of ministerial address, the preacher was a father, talking as simply and plainly as possible to the family which surrounded him. There was therefore no change of tone, and no jar to the hearer's feelings, when Dr. Wilson requested that a lady in the gallery would cease to cough; or, turning to the famous Orbilius of our school-boy days, would say, 'These are points of grammar which we refer to the better learning of Mr. Ross.' After hearing many noted preachers, in more countries than one, we find no exact parallel to this cool yet fascinating reasoner." Of his mode of preaching, Dr. Wilson himself remarks, "I have preached twenty years, and have never written a full sermon in my life, and never read one word of a sermon from the pulpit, nor opened a note, nor committed a sentence, and have rarely wandered five minutes at a time from my mental arrangement previously made."

PRESIDENT ASHBEL GREEN

Was for some time a Philadelphia pastor. In days when the flowing and powdered wig was not yet discarded, and when knee buckles were part of clerical insignia, Dr. Green was one of the most conspicuous men in the streets of what was then our greatest city.

Dr. Alexander refers, with feeling, to the Rev. Drury Lacy, of Virginia. "The 'silver hand' of Mr. Lacy is one of our earliest remembrances. It was a hemisphere attached to the wrist, in order to replace the hand which had been torn off by the bursting of a musket. Into this appliance he used to screw a table-fork. With the remaining hand he achieved an elegance of hand-writing such as we may never see again, since the disuse of the 'grey goose-quill.'"

THE MORAVIANS

Have always been pre-eminent for the missionary spirit. They

were the first Protestant body to enter the Mississippi valley. They began their labors there some years before the Revolution. They were in almost constant danger both from heathen Indians and worse than heathen white men. Most of our readers know something of the horrible massacre at Gnadenhütten, Ohio, when the scene enacted at Cawnpore, India, in 1858, was rehearsed a century in advance upon American soil, and by nominal Christians. When, in these Centennial times, and amid these Gospel outpourings, we feel any kindlings of pride, and any disposition to have "confidence in the flesh," let us think of Andersonville, Gnadenhütten, and other scenes and dates, and incidents in our history that may cause us "to go softly all our days." "Let him that glorieth, glory only in the Lord."

MASSACRE AT GNADENHÜTTEN.

At the Moravian missionary settlement in Ohio, on the 8th of March, 1782, ninety-six Christian Indians, of whom sixty-two were men and women, and *thirty-four were children*, were scalped and then hacked to pieces by fiends in human shape, who claimed that the Indians were to be destroyed from the face of the earth like the Canaanites, and that America, as the land of promise, should be enjoyed by Christians. When we think of what the original inhabitants of this land have suffered, shall we not, as a Christian nation, ensure the humane treatment, for all coming time, of the mere remnant that still lingers within our borders? There are enough professing Christians in America to enforce and ensure righteousness on the part of all our rulers and public servants, down to the lowest subaltern in our army of officials, if they will only make their religion practical and effective. There is no reason why rogues and ruffians should rule on the border, nor in our cities, nor anywhere in our broad land—no reason except the apathy and indifference to justice of us who call ourselves Christians.

JOHN HECKEWELDER.

One of the earliest missionaries to Ohio was the apostolic Heckewelder. His life was often in danger from Indians, who were goaded on to outrage and murder by evil-minded white men. He was waylaid at two different times, while returning from Gnadenhütten to Salem, by the same Indian. On one occasion the assassin lay behind a log by the side of the path, and had actually levelled his piece; and at another time, he had concealed himself in the top of a tree, near the path Mr. H. was to pass. From both

these attempts he was preserved by Christian Indians, whom Providence sent to his relief. The very same Indian, who seemed to pursue Mr. Heckewelder with a peculiar, deadly hatred, also made an attempt to break into his house and murder him; but he was discovered by the people without, and prevented from executing his design.

On another occasion, in 1781, Mr. H. was in the act of going to hold a meeting in the church at Salem, when he was near being shot in his house, by an Indian, a declared enemy of the Gospel and of the whites. The intervention of the aged Tobias, the sexton, an Indian brother, who came to call his teacher to meeting, saved his life.

In relating at length the troubles and trials of the Indian congregation at this period of the mission, Mr. Heckewelder bears the most striking and convincing testimony to the true conversion of many of the red men. It is of no use merely to *tame* the red man; he must be converted, he must be thoroughly changed, by the power of the love of Christ, which works love *to* Christ. And in this work the old Moravian missionaries—plain, uneducated and unphilosophical as they were—succeeded wonderfully; not by any force of character, or intellect, or human wisdom, but simply by the moral power which faith in Christ Jesus, wherever it really exists, is always found to exert.

It is alleged by many that the Indians should first be civilized and then Christianized; or, as it is sometimes phrased, that the soil must be prepared before sowing the seed. Civilization, such as it is presented to the Indian, is certainly one of the worst preparations for Christianity that can be possibly thought of. All the savage notions and practices of the Indians have not done them so much harm as those mistaken attempts to civilize them, which result in teaching them the vices and evils of civilized life, and in giving the poison of sin in a more pleasant, but on this account more deadly draught. To the truth of these remarks, Mr. Heckewelder, whose long experience as a missionary entitles him to the attention of those who interest themselves in this subject, frequently bore the most unequivocal testimony. This is shown by the following extract from his manuscript papers; being a copy of his written advice to a missionary amongst the Osage Indians, in the neighborhood of the Arkansas river:

"It is not advisable to begin with preaching to the Indians about

the majesty of God, about His greatness, His almighty power, &c All subjects which have a tendency to widen the space between God and men, or which cause them to dread Him, should be avoided. The names of God and Creator are familiar to the Indians; but it is the names of Heavenly Father, Redeemer, Saviour, Christ Jesus, and the sacred history annexed, that touch and captivate the heart of the untutored Indian.

"The creation of man, his falling off from God, his Creator, into sin, his redemption through the sufferings and death of Christ, future happiness and eternal life, the portion of all who believe in Christ Jesus, and who have been washed and cleansed from their sins with His blood; this, the *gospel of salvation*, is what most assuredly will attract and melt the heart of an Indian; and this effected, he becomes tractable and obedient. This gospel, preached to them with a warm heart, ensures your success; and setting them a good example is putting the seal thereto.

"Most people are of opinion that Christianity cannot take proper effect with Indians until they shall have become a civilized people; and that, therefore, civilization must take the lead. Our missionaries, however, have found by experience that this is a mistaken idea; that the reverse is the case, and that by embracing Christianity they become prepared for civilization. The late missionary Zeisberger has often been heard to say, 'If I have only so far succeeded with an Indian, as to bring him to the cross of Christ, I will then be able to lead him by a thread wherever I please, and where no one with a whip would have been able to drive him, whilst in his wild and unconverted state.' In proof of the above, I will take the liberty of stating, that I have known our Christian Indians to live together for years, in their country, and while their number at one time was upwards of four hundred souls, without one single case occurring which by our laws would have been criminal."

FRANCIS ASBURY.

Bishop Asbury is thus estimated by Rev. Thomas Ware: "Among the early pioneers of Methodism, by common consent Asbury stood first and chief. There was something in his person, his eye, his mien, and in the music of his voice, which interested all who saw and heard him. He possessed much natural wit, and was capable of the severest satire; but grace and good sense so far predominated that he never descended to anything beneath the dig-

nity of a man and a Christian minister. In prayer he excelled. Had he been equally eloquent in preaching, he would have excited universal admiration as a pulpit orator. But, when he was heard for the first time, the power and unction with which he prayed would naturally so raise the expectation of his auditors that they were liable to be disappointed with his preaching; for, although he always preached well, in his sermons he seldom, if ever, reached that high and comprehensive flow of thought and expression—that expansive and appropriate diction—which always characterized his prayers. This may be accounted for, in part at least, from the fact stated by the late Rev. Freeborn Garrettson in preaching his funeral sermon: "He prayed the best, and he prayed the most, of any man I ever knew. His long-continued rides prevented his preaching as often some others; but he could find a throne of grace, if not a congregation, upon the road."

FRANCIS AND HIS MOTHER.

I give the following in Bishop Asbury's own words: "My mother used to take me with her to a female meeting, which she conducted once a fortnight, for the purpose of reading the Scriptures, and giving out hymns. After I had been thus employed as a clerk for some time, the good sisters thought Frank might venture a word of exhortation. So, after reading, I would venture to expound and paraphrase a little on the portion read. Thus began my Gospel efforts, when a lad of sixteen or seventeen; and now I would rather have a section or chapter for a text than a single verse, or part of a verse. When the Society called me forth from obscurity, my performances in public surpassed all expectation. But they knew not that the stripling had been exercising his gifts in his mother's female prayer-meeting."

BISHOP ASBURY'S MANNER OF READING THE BIBLE.

"I have thought that the good bishop was the best reader of the Holy Bible I ever heard. His voice was a deep-toned bass, without a jar. It appeared to me that he laid the accent on every word, and the emphasis on every sentence, just where the Holy Spirit intended they should be. I once saw him call up a class of the senior preachers in Conference, like a class in school, and give them a chapter to read in course. (One of them told me afterward that he would rather have been called on to preach before five thousand people.) He said it was a shame, if not a sin, for a min-

ister to read the Scriptures in a kind of whisper, or dull, monotonous tone, either in families or congregations."[1]

BISHOP ASBURY'S ILLUSTRATIONS.

In preaching, Mr. Asbury followed the example of the Great Teacher, who used the most familiar things with which to make his subjects plain. Jesus illustrated his subjects by "the supper," "the net," "the tree," "the hen," "the lily," "the seed," "the sparrow." This was one reason the "common people heard him gladly;" they could understand him.

Mr. Asbury pursued the same course, and so will any "well-instructed scribe." Dr. Thomas E. Bond says that he heard Bishop Asbury preach in Baltimore in 1808, on brotherly love. He quoted this: "Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." He illustrated it in the most simple manner. Said he: "Brethren, recently I have been at the West, and where I have put up I have noticed many children. I have seen them sit down and eat bread and milk, or pudding and milk, out of the same dish, with different spoons; sometimes they would differ a little; one would be afraid the other would eat the fastest and get the most; they would sometimes hit one another's hands with the spoon. But I have noticed after a little while each has a full supply—each satisfied, they are as good friends as ever, forgetting the little difficulties they had—the little rap with the spoon. It is all forgotten, and they play together as if nothing had ever occurred—'in malice they were children.'" Then he would call upon his brethren to imitate them. "You may have your llttle difficulties for a moment, but in malice be ye children."

PANCAKE PREACHING.

"When I was stationed in Newbern, North Carolina," says the Rev. J. F. Wright, "my first station, Bishop M'Kendree made an Episcopal visit to that place, and spent some time with us. As I was a young preacher, he gave me much instructive and excellent advice; but there was one sentence which made a deeper impres sion on my mind than all the rest. 'John,' said he, 'you must be guarded here, and not get as flat as a pancake in your preaching; try to keep as round as a bullet.' This advice had a fine practical effect upon the preacher, and will continue its influence on him until he dies. A word in season, how good it is!"

[1] James Quinn.

This is not a distinction without a difference. What a vast difference there is between pancake and bullet preaching! The one flat, the other round; the one soft, the other hard; the one inefficient, the other effectual. What effect would pancake preaching have upon the extortioner, the adulterer, the liar? Would it pierce the crust of their selfishness, their lust, their hollowness and deceit? No, nothing but bullet-preaching would answer. Who would not pray to be delivered from preaching as soft and flat as a pancake, and earnestly desire bullet-preaching—the preaching that is efficient?

BISHOP GEORGE.

Enoch George was emphatically the weeping prophet. His soul was full of sympathy, and his eyes often filled with tears. He could say with David, "Rivers of water run down mine eyes, because they keep not thy law;" or, like Paul, "I have told you often, and tell you again, even weeping," &c. He would take his fingers and wipe the tears from under his spectacles in a peculiar manner. His sermons were steeped in tears. Some suppose it a mark of weakness to weep. Was it weakness in David, in Jeremiah, in Paul, in Jesus? No. It is manly to feel when there is cause for feeling. It was the overflow of the bishop's soul. It was the gushing forth of his amazing sympathy. His tears did not lie directly under the surface, where they could be called for at any time, but they came from a deep spring within, a fountain of feeling, that told what kind of a heart beat in his bosom, and what kind of a soul dwelt in his body. The bishop sowed in tears, and no doubt is reaping in joy.

CHAPTER V.

AMERICAN CHRISTIANITY IN 1876.

Growth of the Nation—Religious Progress still more Marked—Proportion of Ministers and Church Members to Population—Respect paid to the Christian Sabbath—Voluntary Support of the Gospel—Ours a Protestant Country—Reports of Sermons and Religious Movements by the Secular Press—The Daily Papers Preaching the Gospel—One Hundred and Ten Theological Schools—Christian Union—Religion in the South—The Pacific Slope—The Spirit of Inquiry—What we Owe to Christianity—Intellectual Activity of the Age—Position of the American Church—Somnolency not within its Choice—Religious Statistics of 1875—Growth of the Roman Catholic Church—Comparative Summaries of the Denominations—Baptists—Presbyterians—Methodists—Other Denominations—Benevolent Contributions in the United States—Statistics of Colleges.

"Great were the hearts, and strong the minds,
Of those who framed, in high debate,
The immortal league of love that binds
Our fair, broad empire, state with state.

"That noble race is gone; the suns
One hundred years have risen and set,
The holy links those mighty ones
Had forged and knit, are brighter yet.

"Wide—as our own free race increase—
Wide shall it stretch the elastic chain,
And bind, in everlasting peace,
State after state, a mighty train." WM. CULLEN BRYANT.

WHO can sketch the wonderful contrast between the religious condition of our country now and what it was one hundred years ago! Then, but three millions of people were scattered along the Atlantic slope, forming but thirteen States; now, forty-three millions are spread over thirty-seven States and twelve Territories, which cover three and a half millions of square miles, stretching from the Atlantic to the Pacific, and from the Gulf to the Lakes and the frozen north. Then there was one evangelical minister to every twenty-one hundred souls; now there is an evangelical minister for every seven hundred and forty souls. And when we add to the fifty-eight thousand ordained ministers, regularly in the work, twenty-four thousand Methodist local

preachers—many of whom preach the Gospel every Sabbath—and the large corps of lay workers who have sprung up in other bodies, and the great and efficient army of Sabbath-school teachers, the contrast becomes still more striking between the Christian work performed by the American Church one hundred years ago, and that which we are permitted now to look upon, and in which it is the privilege of each of us, in some humble way, to take a part.

In 1775 the number of evangelical churches in this country was about nineteen hundred; now there are ninety-two thousand. The churches have multiplied forty-eight fold, while the population has only multiplied fourteen fold. And the Churches now average a much larger number of communicants than they did then. There were, at the close of 1875, at least eight millions of persons in full communion in the various Protestant Churches of this country, and every week is adding largely to this mighty aggregate, through the influence of the powerful revival which is now sweeping over the land. In the few weeks of the Centennial year which have already passed away, it is believed that tens of thousands have been brought under the saving power of the Gospel. There are now over eighteen members of evangelical churches in every one hundred of the population—nearly four times the proportion in 1790, as shown by the census of that year.

But mere figures are cold and utterly inadequate to set forth the religious growth of our nation during the first century of its existence. Let us imagine an intelligent European landing for the first time upon our shores, and making a tour of inspection through our States and Territories. What would he find our present religious condition to be?

The first thing that would likely impress his mind would be the respect paid to the Christian Sabbath, and its almost universal observance, by the closing of stores, the cessation of business, and the attendance upon religious services by a large proportion of our people. Studying this phenomenon more closely, he would soon learn that this Sabbath observance was not a casual or ephemeral thing, but that it was, in almost every State of the Union, enforced by law; that it had a deep hold upon the popular heart, and that, as a religious custom transmitted from our forefathers, it has had much to do with conserving the religious faith and morals of the people, and that it lies at the very foundation of our national growth and prosperity.

The next thing that would strike such a man with peculiar force, would be the continued separation in this country of Church and State, the religious freedom that is everywhere to be found, the voluntary support of their own clergymen and peculiar religious institutions and agencies by the different denominations, and the manifest alarm that seizes the public mind, which quivers with sensitiveness, when any one sect seems desirous of receiving special recognition or aid from the State.

Turning his attention to the relative numerical strength of the different denominations, he would at once discover that, while the Roman Catholic Church, in many of the large cities, has many adherents, mostly among the foreign population, boasts of its newly created cardinal, and points with pride to the splendor of its church architecture and the great number of its retreats, and convents, and seminaries, yet that this country is virtually a Protestant nation, that the Catholic Church is not in entire harmony with our Republican institutions, and that the growth of the Protestant denominations is far in advance of the Church of Rome, in numbers, in intelligence, and in social and political influence.

Having thus made a beginning in his religious observations, we can imagine such a stranger being surprised and delighted at every turn, and gradually becoming more interested in the progress of American Christianity, during our first century as a free and independent nation. Wherever he goes, he finds that almost every man and woman he meets, unless openly infidel or profligate, shows respect for religion, and is connected directly or indirectly with some church or congregation. He enters his hotel, and there, in his room, he finds a Bible, placed for his use by "The American Bible Society," or by the "Young Men's Christian Association," active in every good work. The number and ability of the various religious papers and periodicals soon arrest his attention; and he is amazed to find, even in the daily, secular journals, constant reference to, and authentic accounts of, current religious events. Every Saturday he reads in these papers columns of church notices, and on Monday reports, more or less full, of various sermons preached. The ripe scholarship, the stirring eloquence, and the evident spirituality of the great majority of the pulpit orators whom he has the privilege of hearing, convince him that the average American preacher is the equal, if not the superior, of the average ambassador of Christ in any other country of the world. On making inquiry, he

learns that the various denominations have paid increasing attention to the cause of religious education and theological training, and that, in addition to the 823 collegiate institutions, most of which are under the patronage and supervision of the evangelical churches, there are 110 theological institutions, where nearly 4,000 students are yearly being prepared to preach the Gospel. He visits Princeton, Drew, Gambier, Crozier, Boston, Yale, Auburn, Allegheny, Rochester, Andover, Chicago—not to mention other equally famous schools of theology, forms the acquaintance of many of the theological professors and students, and rejoices to think that the schools of the prophets have not disappeared from the earth, but are rapidly multiplying in numbers and usefulness.

Hearing much of the interest taken by the American churches in both foreign and domestic missions, he concludes to investigate the subject, and learns to his surprise that in the United States there are 18 Foreign Missionary Boards, supporting about a thousand missionaries in foreign lands, and 38 Home Missionary Boards, including societies in aid of the freedmen, American Sunday-school Union, etc., supporting nearly 10,000 laborers in domestic missionary work. The Sunday-school work specially attracts his notice, and the more he examines it, the more he is impressed with its magnitude and importance. He heartily approves of the introduction of the International uniform lesson series, and is astonished to find that in our land, on every Sabbath day, some four and a half millions of children are gathered around some four hundred and fifty thousand Sabbath-school teachers, eager to learn the way of life.

Another marked characteristic of the American churches which would not escape the keen observation of our wide-awake stranger, would be the growing spirit of Christian unity, as seen in the frequent interchange of pulpits, the union meetings for prayer and praise, the ministerial union associations; and in the fraternal greetings carried by accredited delegates from one religious body to another, and warmly responded to, not only out of Christian courtesy, but, in the case of those sects which have a common origin and constitutional affinity, in the hope also of ultimate organic union.

Were this stranger to journey through New England, and seek to understand and to define the present condition of religious thought there, he would find that the orthodox faith was by no means

eclipsed, and that the successors of Edwards and the elder Beecher were still standing to their guns, and proclaiming the truth as traditionally handed down to them. Were he to visit the South, and there endeavor to trace the effects of the war for the Union upon the religious life of the people—both white and black—he would, perhaps, be agreeably disappointed at the firm hold the Christian Churches have upon all classes. Chastened by the afflictions of a disastrous war, he would find the great majority of the whites seriously and even religiously pondering the lessons of their terrible sufferings and defeat; and, on every hand, he would see the emancipated blacks rejoicing in their longed-for freedom, eagerly embracing the Gospel, and singing praises to Him who has wrought for them such wonderful deliverance. Traveling westward to the Pacific coast, he would see, on his way, the onward march of Christian civilization, the decline of Mormonism—doubtless destined to a speedy extinction—the self-denying labors of consecrated missionaries, who are repeating, amid untold perils and hardships, the scenes that attended the planting of the early Colonial Church; and his heart would be gladdened, and his hope of the ultimate conversion of the world greatly strengthened, when he would see not only whole tribes of Indians, but thousands of heathen who have flocked to our shores from China and Japan, being brought into closer contact with, and, in many instances, under the loving power of the Gospel.

Wherever our stranger goes in his journey through the land, he sees the "true light" shining; he sees Christian homes, and churches, and Sabbath-schools, and mission stations springing up as if by magic; he sees hospitals for the sick and asylums for the poor being erected through Christian beneficence; he sees increased attention being paid to prison reform, and unceasing efforts being made to provide the means of grace for those who are languishing in cells and dungeons. He sees the heterogeneous and seething elements of our American society, representing all peoples and languages, and religions and interests, becoming more and more unified and cemented in the bonds of Christian brotherhood; and the distinctively American Church of the future, already the radiating religious centre of the world, rising in beauty and strength upon his vision.

True, there is another side to this picture; and no intelligent observer, in studying the present condition of American society, would fail to notice the prevalence of skepticism among the masses,

and the growth of materialism among the cultured. The age is tempestuous with speculations, and the restless spirit of inquiry is not confined to those who have been trained in famous universities, and who are at the head of the world's marching columns; but, owing to the influence of the press, and the wide-spread diffusion of knowledge, is to be found wherever man has been taught to think and to investigate. Infidelity has not died out in the world, nor will it, so long as it remains the natural and, in a sense, normal characteristic of the unawakened and unregenerate heart. The cares of the world and the deceitfulness of riches still continue in many hearts to choke the Word. In some quarters, it has even become fashionable to ridicule the Sabbath and church-going; and in many parts of our country there is still a marked severance between religion and all that religion ought chiefly to influence. But notwithstanding this, we are profoundly convinced that there has been nothing more remarkable in the history of our country than its wonderful religious growth. And to us, at least, the failure of every effort that has been made to subvert Christianity among our people, is the most solemn lesson of the past century. Myriad deadly blows have been aimed at the very heart of the Gospel, but every infidel thrust has been parried, and the Christian Church remains the grand impregnable fact in our history, stunning into wonder those whom it has not subdued into worship, striking with awe those whom it has not melted into contrition.

American infidelity has placed in array against Christianity, geology from below and astronomy from above; from lecture-rooms of anatomy, it has inculcated its lessons of Materialism; to become popular, it has assumed the form of reluctant doubt; it has decked itself with the charms of wit and sentiment, it has employed the sweetest cadences of poetry and the softest strains of music, and used every allurement to win the unwary heart; it has exhausted every argument, glutted every passion, and resorted to every artifice; but still the Church survives. Her towers and bulwarks stand sublime—the glory of our nation—the joy of the whole earth. Christianity carries with it its own evidence—an evidence constantly appealing to and meeting man's deepest wants, and which places it beyond the reach of infidel assaults. We find in this fact the secret of the attraction that brings together the immense audiences that flock to hear the plain, simple Gospel, so earnestly presented by the American revivalists, Messrs Moody

and Sankey, who, it would seem, have been raised up by Providence to signalize the Centennial year of our history by a great religious awakening. The truth is that all modern objections to Christianity now urged by skepticism, are but its Protean and resurgent shapes, that have been time and again refuted. Each age has to live out its own life, to think out its own thought; and the restless unbelief of the present, the resultant of many convergent forces, is certain to spend its power and to produce a reaction that will carry forward the cause of Christ.

Christianity now stirs the minds of our people more than ever. It has now a greater hold upon the hearts of men than ever. It has projected itself into American civilization with the fixedness with which a continent thrusts itself into the sea. And the reason of this is plain. It is because it has proved itself to be the only hope of the world. It has brought life and immortality to light in the Gospel, and has given man a Saviour able and willing to save him. Millions of stricken hearts has it cheered. Our fathers and forefathers embraced it, and were not put to shame. Bright and joyous has been the light it has thrown over the pathway of many a life; and palsied be the tongue that would revile or blaspheme it, and the hand that would obstruct its benign and peaceful, yet glorious and triumphant progress.

No candid observer will deny that whatever of good there may be in our civil and political institutions is the product of Christianity. Still less can he deny that the grand moving forces which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacles, are all bent toward this great aim of universal purification. These millions of sermons and exhortations and tracts, which are a constant power for good, these countless prayers and songs of praise on which the heavy-laden lift their hearts above the temptations and sorrows of the world, are all the product of Christian faith. That which gives us protection by day and by night, the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christianity. All that distinguishes us as a nation from the Pagan world, all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. Christian belief is the very fountain-head of everything that is desirable and praiseworthy in our civilization. And

this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitude of excellence, its highest mark, through the influence of this faith.

Should we not then prize that which has done more than all other influences combined to make our country free and great and prosperous? Should we not labor more earnestly to advance the cause of Christ, which, in our country's history, has proved itself to be pre-eminently the cause of humanity? Should we not put our shoulders to the wheel and push it on? Should we not put our knees to the ground and pray it on?

The spirit of the age calls for earnestness in religious work. We live in the world's crisis. Never were such changes going on as now. The world never felt such thrills and throbs before. Everything is traveling on with accelerated velocity. Man seems lately to have risen from the torpor of ages to a new and hitherto unknown intellectual activity. Science and the arts are making rapid strides towards perfection. New sources of wealth and comfort are being discovered. Vast material enterprises and improvements are being successfully projected. Soon the electric flash will encircle the globe. Principles of government, of civil and religious liberty, are being settled and sealed in blood. The hearts of men now harden or soften under the influence of Bible-truth quicker than ever before. Opinions are shaking. Hoary errors are pulverizing. Truth is crystallizing and girding itself for the final conflict with the spirit of darkness. We are lost in the whirl of the great agitation, and bewildered by the noise of the conflicting elements. But it is God who is shaking the world, that false and anti-Christian institutions may fall, and that the kingdom of peace and righteousness may be forever set up upon their ruins. Behold it in the social, political and religious revolutions that are now taking place with almost dramatic suddenness. Behold it in the opening of doors long closed to the light of the Gospel. Behold it in the overthrow of wrongs which have resisted the assaults of centuries.

Can Christianity stand in this hour of the world's trial? We believe she can, for she is founded on the Rock of Ages. Can her principles withstand the fiery ordeal to which they are subjected? We believe they can—they are righteous and immutable. But, with divine help, they must be lived and cherished and preserved unsullied.

The American Church, so greatly blessed and prospered in the

first century of her growth, seems, from her very position and geographical advantages, to be destined by Providence to become the great instrument in reaching and evangelizing the heathen world, now looking to her with eager eyes and outstretched arms for help. And a heavy responsibility now rests upon her, to be faithful and aggressive in her appointed work. She cannot stand still. She cannot relax her efforts and seek to occupy a neutral position. She must either be wide awake or stone dead. Somnolency is no longer within her choice. Freely she has received and freely must she give, or be overtaken by leanness and reproach. To improve her talents, to develop her resources, to utilize her means and advantages, to "bear much fruit," to occupy the remaining waste places of our land, and to go forward, not as in the old crusading days, clad in visible armor and wielding an earthly sword, but "with length of days in her right hand, and in her left hand riches and honor," with the love of Jesus beaming in her face, and the sweet offer of salvation on her lips, ever seeking in increasing faith and hope to gladden the dark places of earth, and to win back a perishing world to God—this is the solemn necessity laid upon her now, or to become an isolated and obsolete phenomenon among the entities of progressive civilization.

Christianity still challenges investigation; and let those who reject its purity and restraints, account for its continued existence and success, or, at least, give us something better in its place. Let them disprove its *historical basis*, which they know to be firm and immovable as eternity, before they hoot at its authenticity and divinity. Let them get rid of their guilt, before they renounce the Saviour. Let the conflict continue; let the encounter be open. The truth as it is in Jesus, divine and pure, arrayed in the unsullied white of heaven and fragrant with the odors of salvation, exempt from mutability and decay, as old as the centuries and as young as the future, cannot be conquered or concealed. Though crucified and entombed, as her embodied Redeemer was, she will burst the doors of her imprisonment, and flash her splendors on the world. And should ever Satan for a time gain the victory, she will wrestle with him in the darkness for a thousand years, and, at the appointed time, will come up victorious from the struggle.

The American Church may have many dark days yet before her. Indeed, it would now seem as if all the forces of hell were being marshaled for one last grand charge against her. Yet, if she

remains true to her mission, she will survive all attacks and changes, and, with haloed and immortal youth, will walk triumphant among the graves of her opposers, pointing the children of wrath and death to an inheritance eternal in the heavens.

Let us not despair of the Christian cause. Let us not be discouraged by the sneers of practical atheists, nor disheartened by the opposition of impenitent men. Let us not be cast down by the corruption of our own hearts, or by the unblushing wickedness of the world. The ark of God is launched, indeed upon the waters, the tempest sweeps along the deep, the billows dash against her on every side, but Jehovah-Jesus has promised to conduct her in safety to the haven of peace. He sits enthroned upon the holy hill of Zion. He defends her towers, He guards her palaces, He strengthens her bulwarks. And when "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us, He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

"Walk about" our American "Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; He will be our guide even unto death."

RELIGIOUS STATISTICS OF 1875.

We seek to give these in as full and accurate a form as possible; but in regard to one or two of the smaller bodies, we have had to take the reports of an earlier date than 1875. Baptist statistics we have by the kindness of H. L. Wayland, D. D. In regard to the Methodist Episcopal Church, we have a most satisfactory exhibit in the "Methodist Almanac" for 1876, edited by W. H. DePuy, D. D., seasonably issued and telling just the things one wants to know. It would be well to have such a year-book prepared by a competent person in every denomination. Annual minutes do not cover all the ground that needs to be traversed in such a publication. Even where annuals are issued, their publication is, in some cases, so long delayed that they are robbed of a portion of their value.

The number of church organizations in the Methodist body is difficult to ascertain, as the circuits vary, in regard to the number of preaching places and religious societies included in them. In

our summary showing the comparative strength of the different religious sects, we give, in the ministers' column, the number of Methodist itinerants only. The number of members given for that body includes members on probation. For the Presbyterian churches the figures include only communicants, and this is true of Lutherans, Reformed, Episcopalians, etc. The column in question is intended to give the number of those in full communion with the respective churches—having been confirmed, or having come forward and made a profession of faith in Christ, and thereupon been admitted to the Lord's Table and the full privileges of the Christian Church. We state this, because we have often heard the question asked whether the published statistics of some of these Churches did not include, under the designation of members, all who had a birthright in the Church, and were baptized in infancy.

Before giving the statistical tables, we insert an extract from the "Catholic Almanac" for 1876, as it contains information which many of our readers may desire to have.

GROWTH OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE 1775.

"If we search history in vain for a parallel to the growth in wealth, population and power of the United States during the century just closing, equally useless would it be to search for an era in the history of the Church, in any other country, when she has made such marvelous progress, during a like period, as she has in this country since 1775. Our material growth may be measurably accounted for by an enormous immigration, by the application of steam to carriage by land and water, by a vast multitude of labor-saving inventions, and so on. But how shall we account for this other and greater marvel? We can only say it is the work of God.

"The first Catholic missions in the present limits of the United States were those of the Dominicans, Jesuits, and Franciscans among the Indians. These missions and missionaries passed away. The earliest Catholic settlers were those in Maryland and Pennsylvania. The Carroll family emigrated to Maryland about 1700. Catholic clergymen could then officiate only in private houses, and the fathers of the Carrolls had chapels under their own roofs. John Carroll, first Bishop and Archbishop in the United States, was born in such a chapel-house, on January 8, 1735. 'One of the first Catholic churches in Pennsylvania was connected with the house of a Miss Elizabeth McGawley, an Irish lady, who, with several of her tenantry, settled on land on the road leading from

Nicetown to Frankford." In 1734 Governor Gordon and Council prohibited the erection of a Catholic church in Walnut street, Philadelphia. St. Joseph's Chapel was opened in 1733, however, and St. Mary's Church was erected in 1763. In 1756 the Catholics of Maryland were assessed for tithes to support the pastors of the Protestant denominations. In 1770 St. Peter's Church, in Baltimore, was founded. In 1784 the first Catholic congregation was assembled in Boston by the Abbé La Potherie, a Frenchman, and in 1788 they obtained the old French church in School street. The old cathedral was dedicated in 1803 by Bishop Carroll, assisted by Dr. Cheverus. This was the beginning of the Church in the Eastern States. In New York, the first church, St. Peter's, was erected in 1786. In 1791 Bishop Carroll founded St. Mary's College, and in 1804 obtained a charter for Baltimore College, which was first opened in Mulberry street in that city. St. Mary's is the *alma mater* of the Church in America. Besides these, within the present limits of the country, there were a few French Catholics at Detroit and in Illinois, and scattered trappers, with Indian converts. Louisiana and Florida had their Catholic church organizations dating from the settlements of those colonies, but the total of all these was inconsiderable. In California, the cross had just been planted.

Such were the humble beginnings, such the difficulties encountered by the Church in laying her foundations, now so broad, in the United States. Let us contrast the Church of a century ago with that of to-day.

When, in 1784, Father John Carroll, S. J., was consecrated in England first bishop for the United States, there were not above six Catholic churches in the country. In 1874 there were 6,920 churches, chapels, and stations.

In 1785 Bishop Carroll estimated (doubtless too low) the Catholic population "in Maryland at 16,000, in Pennsylvania over 7,000, and, as far as information could be obtained, in other States about 15,000." In 1875 the Catholic population was over 6,000,000.

On December 7, 1800, was consecrated the first bishop in the United States—Right Rev. Leonard Neale. In 1875 the American hierarchy numbered one cardinal archbishop, ten archbishops, and fifty-six bishoprics and vicariates-apostolic.

On May 25, 1793, was ordained the first priest in the United States. In 1791 the first Catholic college in the United States was

founded—St. Mary's. No Catholic asylum or hospital existed in the United States a century ago. According to the Catholic Directory for 1876, the statistics of the denomination now are: Priests, 5,074; churches, stations and chapels, 6,528; theological seminaries, 33; ecclesiastical students, 1,273; colleges, 63; academies and select schools, 557; parish schools, 1,645; asylums, 214; hospitals, 96; Catholic population, 5,620,900.

COMPARATIVE SUMMARIES OF THE DENOMINATIONS IN THE UNITED STATES.

	MINISTERS.	CHURCHES.	MEMBERS.
Methodists	20,453	40,000	3,173,229
Baptists	19,517	29,398	2,472,300
Presbyterians	7,954	9,822	836,820
Reformed (Dutch)	476	501	88,091
Congregationalists	3,233	3,325	323,679
Episcopalians	3,140	2,750	273,092
Lutherans	2,662	4,623	570,473
Reformed (German)	623	1,341	142,118
Society of Friends (Evang.)			65,000
Mennonites	325	270	39,400
Moravians	75		8,705
Other bodies			45,000
Total,	58,458	92,030	8,037,907

UNITED STATES DENOMINATIONAL STATISTICS. CENSUS 1870.

DENOMINATIONS.	Organizations, 1870.	Edifices, 1870.	Sittings, 1870.	Property, 1870.	Property, 1850.
Baptist, (regular)	14,474	12,857	3,997,116	$39,229,221	$11,020,855
Baptist, (other)	1,355	1,105	363,019	2,378,977	153,115
Christian	3,578	2,822	865,602	6,425,137	853,386
Congregational	2,887	2,715	1,117,212	25,069,698	8,001,995
Episcopal, (Protestant)	2,835	2,601	991,051	36,514,549	11,375,010
Evangelical Association	815	641	193,796	2,301,650	118,250
Friends	692	662	224,664	3,939,560	1,713,767
Jewish	189	152	73,265	5,155,234	418,600
Lutheran	3,032	2,776	977,332	14,917,747	2,909,771
Methodist	25,278	21,337	6,528,209	69,854,121	14,825,070
Miscellaneous	27	17	6,935	135,650	214,530
Moravian, (Unitas Fratrum)	72	67	25,700	709,100	444,167
Mormon	189	171	87,838	656,750	84,780
New Jerusalem, (Swedenborgian)	90	61	18,755	869,700	115,100
Presbyterian, (regular)	6,262	5,683	2,198,900	47,828,732	14,543,789
Presbyterian, (other)	1,562	1,388	499,344	5,436,524	27,550
Reformed Church in America, (late Dutch Reformed)	471	468	227,228	10,359,255	4,116,280
Reformed Church in the United States, (late German Reformed)	1,256	1,145	431,700	5,775,215	993,780
Roman Catholic	4,127	3,806	1,990,514	60,985,566	9,256,758
Second Advent	225	140	34,555	306,240	11,190
Shaker	18	18	8,850	86,900	39,500
Spiritualist	95	22	6,970	100,150	.....
Unitarian	331	310	155,471	6.282,675	3,280,822
United Brethren in Christ	1,445	937	265,025	1,819,810	18,600
Universalist	719	602	210,884	5,692,325	1,778,316
Unknown, (Local Missions)	26	27	11,925	687,800	98,950
Unknown, (Union)	409	552	153,202	965,295	915,020
All Denominations	72,459	63,082	21,665,062	$354,483,581	$87,328,891

RELIGIOUS DENOMINATIONAL PREFERENCES IN THE UNITED STATES.

The United States Census shows the following returns of the denominational preferences of our people in 1860 and 1870:

	1860.	1870.		1860.	1870.
Regular Baptists,	3,749,551	3,997,116	Mormons,	13,500	87,838
Other Baptists,	294,667	363,019	Swedenborgians,	15,395	18,755
Congregational,	956,351	1,177,212	Regular Presbyterians	2,088,838	2,198,900
Episcopal,	847,296	991,051	Other Presbyterians,	477,111	499,344
Friends,	269,084	224,664	Dutch Reformed,	211,068	227,228
Christians,	681,016	865,602	German Reformed,	273,697	431,700
Jewish,	34,412	73,265	Roman Catholic,	1,404,437	1,990,514
Lutherans,	757,637	977,332	Unitarians,	138,213	155,471
Methodists,	6,259,799	6,528,209	Universalists,	235,219	210,884
Moravians,	20,316	25,700			

SUMMARY OF BAPTISTS IN THE UNITED STATES.

	MINISTERS.	CHURCHES.	MEMBERS.
Regular	13,117	21,285	1,804,300
Disciples	3,000	5,000	400,000
Free-will	1,400	1,663	85,000
Anti-Mission			43,000
Dunkers	1,200	500	50,000
Church of God	400	450	30,000
Minor bodies	400	500	60,000
	19,517	29,398	2,472,300

We may add that the Regular Baptists, (North and South), have 922 associations, and during the past year have added 87,874 persons to their denomination upon profession of their faith and baptism. They have nine theological seminaries, with 43 professors, 460 students, and 56,850 volumes in their libraries. They have 33 colleges, with 275 professors, and 4,955 students, and 167,468 volumes in their libraries. Value of college property is $8,000,000. Value of the property of the theological seminaries is $1,513,000.

SUMMARY OF PRESBYTERIANS IN THE UNITED STATES.

	MINISTERS.	CHURCHES.	MEMBERS.
Presbyterian (North and South)	5,790	6,800	613,368
Cumberland	1,173	1,900	100,000
United[1]	591	772	73,452
Minor bodies	400	350	50,000
	7,954	9,822	836,820

[1] Minutes for 1873.

STATISTICS OF PRESBYTERIAN CHURCH (NORTH).

COMPARATIVE SUMMARY.

	1871.	1872.	1873.	1874.	1875.
Synods,	35	35	35	35	36
Presbyteries,	167	166	172	174	173
Candidates,	711	767	770	767	676
Licentiates,	321	323	348	309	304
Ministers,	4,346	4,441	4,534	4,597	4,706
Licensures,	128	170	156	140	167
Ordinations,	103	142	135	159	157
Installations,	249	401	414	354	336
Pastoral Dissolutions,	215	221	260	278	278
Ministers received from other bodies	48	58	75	55	49
Ministers dismissed to other bodies,	16	35	23	26	23
Ministers deceased,	78	79	91	85	76
Churches,	4,616	4,730	4,802	4,946	4,999
" organized,	168	188	170	174	128
" dissolved,	48	58	56	63	54
" received from other bodies,	19	10	6	11	7
Churches dismissed to other bodies,	1	12	8	3	9
Added: examined,	27,770	28,758	26,698	36,971	32,059
" certificate,	22,178	21,619	20,266	23,096	20,385
Communicants,	455,378	468,164	472,023	495,634	506,034
Baptisms: adults,	8,585	8,825	8,456	11,682	10,646
" infants,	17,420	16,781	16,688	18,838	17,694
S. S. members,	479,817	485,762	482,762	516,971	520,452

CONTRIBUTIONS.

Home Missions,	$349,558	$419,383	$433,522	$416,067	$501,608
Foreign Missions,	316,682	345,870	392,996	508,520	412,716
Education,	292,403	176,962	253,583	243,952	381,424
Publication,	42,194	48,454	54,893	61,605	51,464
Church Erection,	336,597	178,696	190,165	145,068	277,091
Relief Fund,	58,701	76,896	77,726	73,927	75,642
Freedmen,	48,253	46,685	50,538	47,419	44,582
Sustentation,	.....	41,073	58,636	63,115	41,406
General Assembly,	29,084	31,442	31,653	36,435	39,654
Ministers' Salary,	... .	2,597,342	3,151,767	.....	.....
Congregations,	6,607,132	5,012,907	4,926,551	5,642,108	6,903,526
Miscellaneous,	1,017,102	1,110,816		882,576	897,481
Total,	$9,097,706	$10,086,526	$9,622,030	$9,120,792	$9,626,594

SUMMARY OF METHODISTS IN THE UNITED STATES.

	Itinerant Ministers.	Local Preachers.	Lay Members.
I. EPISCOPAL METHODISTS—			
Methodist Episcopal, North	10,923	12,881	1,580,559
Methodist Episcopal, South	3,485	5,356	712,765
Colored Methodist Episcopal	635	683	80,000
African Methodist Episcopal	600	1,450	200,000
African Methodist Episcopal, Zion	1,200	800	225,000
Evangelical Association	835	503	95,253
United Brethren	967	1,709	131,850
Total Episcopal Methodists	18,645	23,382	3,025,427
II. NON-EPISCOPAL METHODISTS—			
The "Methodist Church"	775	507	55,183
Methodist Protestant	650	200	54,319
American Wesleyan	250	190	20,000
Free Methodists	90	80	6,000
Primitive Methodists	20	25	2,800
Cong'l and other Independent Methodists	23	...	9,500
Total Non-Episcopal Methodists	1,808	1,002	147,802
Total Methodists in United States	20,453	24,384	3,173,229

CONTRIBUTIONS AND EXPENSES OF THE METHODIST EPISCOPAL CHURCH (NORTH.)

Conference Collections	$1,052,710
Miscellaneous Collections	213,460
Expenses for Sunday-schools	659,670
Expenses for New Churches and Church Improvements	2,568,169
Expenses for Local Mission Work	221,850
Expenses for Salaries of Ministers	9,890,200
Local Church Expenses	2,343,450
Total	$16,949,509

CONFERENCE COLLECTIONS OF THE METHODIST EPISCOPAL CHURCH (NORTH) FOR 1875.

	1874.	1875.
For Conference Claimants	$159,881 54	$152,851 90
Parent Missionary Society	611,954 54	603,740 59
Woman's Foreign Missionary Society	55,406 08	56,118 97
Board of Church Extension	83,327 83	61,326 93
Tract Society	19,840 33	16,665 26
Sunday-School Union	20,196 22	17,585 02
Freedmen's Aid Society	37,028 29	44,198 08
Board of Education	23,744 60	22,911 61
American Bible Society (estimated)	81,299 00	76,312 00
Total	$1,092,673 74	$1,052,710 36

These collections do not include those for the bishops, nor for any local missionary societies. Nor do they include the receipts for legacies, nor personal donations outside the church collections.

Of the above collections for missions, the Sunday-schools gave $176,957.27, a decrease of $10,730.24; and the congregations gave $426,783.32, an increase of $2,516.29.

GROWTH OF THE METHODIST EPISCOPAL CHURCH BY DECADES.

Year.	Traveling Preachers.	Increase of Preachers.	Members.	Increase of Members.
1766	...	...	.....	.....
1776	24	24	4,921	4,921
1786	117	93	20,689	15,768
1796	293	176	56,664	35,975
1806	452	159	130,570	73,906
1816	695	243	214,235	83,665
1826	1,406	711	360,800	146,565
1836	2,928	1,522	650,103	289,303
1846	3,582	654	644,229	dec. 5,874
1856	5,877	2,295	870,327	156,098
1866	7,576	1,699	1,032,184	231,857
1875	10,923	3,347	1,580,559	548,375

During the decade 1836–1846, the separation of the Methodist Episcopal Church, South, took place.

OFFICIAL STATISTICAL SUMMARIES OF THE METHODIST EPISCOPAL CHURCH (NORTH) FOR 1875.

	For 1875.	Increase.	Increase in 6 years.	Increase in 11 years.
Bishops,	12	.....	.....	.....
Annual Conferences,	81	1	9	24
Itinerant Preachers,	10,923	78	2,093	4,102
Local Preachers,	12,881	300	2,576	4,801
Total Preachers,	23,804	378	4,567	8,903
Members in full Connection,	1,384,152	39,063	269,440	554,773
Members on Probation,	196,407	*decr.* 22,025	12,181	107,310
Total Lay Members,	1,580,559	17,038	281,621	652,139
Deaths of Members during the year,	19,591	1,486	.....	.....
Baptisms of Children,	58,218	200	.....	.....
Baptisms of Adults,	66,712	*decr.* 5,206	.....	.....
Total Baptisms for year,	124,930	*decr.* 5,006	.....	.....
Church Edifices,	15,633	634	3,575	5,608
Value of Church Edifices,	$71,353,234	$2,303,711	$25,100,167	$47,571,724
Parsonages,	5,017	28	1,049	2,164
Value of Parsonages,	$9,731,628	$264,458	$2,869,398	$6,941,472
Total Value of Churches and Parsonages,	$81,084,862	$2,568,169	$27,969,565	$54,513,202
Sunday-Schools,	19,287	329	2,894	6,134
Sunday-School Officers and Teachers,	207,182	3,773	22,588	58,707
Sunday-School Scholars,	1,406,168	22,941	226,184	546,468
Total Teachers and Scholars,	1,613,350	26,714	248,770	605,175

The increase of members during the last ten years has been more than double that of any previous decade since the organization of the Church.

The increase of the number of Sunday-schools during the last year averaged over 6⅓ for each Sabbath!

LAY OFFICERS OF THE METHODIST EPISCOPAL CHURCH NORTH.

Number of Trustees of Churches,	104,913
Number of Stewards of Societies,	88,464
Number of Class-leaders,	56,432
Number of Sunday-school Superintendents,	27,486
Number of S. S. Teachers and Officers other than Superintendents,	231,864

From A. J. Kynett, D. D., Corresponding Secretary, we learn that the Methodist Board of Church Extension has been at work about ten years. Up to January 1st, 1876, it has collected and disbursed $971,348, of which $817,679 have been received by collections, and disbursed by donations to churches; and $153,669 have been received by special offerings to the Loan Fund, and loaned to churches according to the plan of that fund. In this way 1,714 churches have been assisted in various parts of the States and Territories.

BENEVOLENT CONTRIBUTIONS IN THE UNITED STATES IN 1872.

1. CHURCH BUILDING.

American Congregational Union,	$77,773
Methodist Episcopal Church (North)	131,355
Presbyterian Church (North).	105,888
Presbyterian Church, Reformed,	2,275
Presbyterian Church, United,	20,511
Reformed (Dutch) Church,	6,229
	$344,031

2. EDUCATION FOR THE MINISTRY.

American Educational Society,	$32,742
Evangelical Educational Society,	48,287
Presbyterian Church (North),	81,013
Presbyterian Church (South),	20,006
Presbyterian Church (United),	6,662
Reformed Presbyterian Board,	1,145
Reformed Church (Dutch),	24,634
Soc. for Pro. of Coll. and Theo. Educa.,	61,891
	$276,380

3. MISSIONS.

1. FOREIGN.

American Baptist Missionary Union,	$210,199
Am. Board of Com. for For. Missions,	437,391
American Colonization Society,	40,661
American and Foreign Christian Union,	82,579
Board of Reformed (Dutch) Church,	65,173
Cumb. Presbyterian Board of Missions,	1,274
Methodist Episcopal Church (North),	268,488
Methodist Episcopal Church (South),	152,739
Presb. Board of Foreign Miss. (North),	457,212
Presb. Board of Foreign Miss. (South),	47,181
Presb. Board of Foreign Miss. (United),	56,251
Presbyterian Church (Reformed),	9,489
Protestant Epis. Board of For. Miss.,	110,733
Southern Baptist Board of For. Miss.,	31,861
United Brethren (Moravian) Missions,	77,390
Woman's Union Missionary Society,	35,243
Woman's For. Miss. Society, (Meth. Ep.),	48,500
	$2,132,364

2.—HOME.

American Baptist Home Miss. Society,	$195,650
American Church Missionary Society,	70,985
American Female Guardian Society,	$52,474
American Home Missionary Society,	294,566
American Seaman's Friend Society,	60,126
B. of Miss. of United Brethren in Christ,	20,555
Cumb. Presb. Board of Missions,	23,728
Methodist Epis. Miss. Society (North),	345,400
Meth. Ep. Board of Missions (South),	96,105
Presb. Board of Home Miss. (North),	331,043
Presb. Board of Home Miss. (United),	28,793
Presb. Board of Sustentation (South),	26,234
Presb. Ministerial Relief Committee,	76,913
Presb. Sustentation Committee (North),	41,073
Prot. Epis. Board of Domestic Missions,	151,435
Reformed Church (Dutch),	37,865
Reformed Presbyterian Board,	3,812
Southern Bap. B. of Miss., Domestic,	38,378
	$1,895,135

3.—FREEDMEN.

American Missionary Association,	$329,936
Meth. Epis. Freedmen's Aid Society,	82,719
Pres. Com. of Miss. for Freedmen,	59,195
Presb. (United) Board for Freedmen,	12,271
Prot. Episcopal Board for Freedmen,	21,308
	$505,431

4. PUBLICATION.

1.—BIBLE.

American Bible Society,	$689,923
American Bible Union (Baptist),	53,684
	$743,647

2.—PUBLICATION.

American Baptist Publication Society,	$386,368
American Sunday-school Union,	329,345
American Tract Society (New York),	538,132
Cumb. Presb. Board of Publication,	26,747
Methodist Sunday-school Union,	23,159
National Temperance Society,	49,348
Presb. Board of Publication (North),	312,167
Presb. Board of Publication (South),	48,174
Presb. Board of Publication (United),	4,575
Reform. Church Board of Pub. (Dutch)	10,809
	$1,728,824

BENEVOLENT CONTRIBUTIONS DURING THE YEAR 1874–5.

Missionary Society of the Methodist Episcopal Church,	$675,080 32
For Conference Claimants by Methodist Episcopal Church,	159,876 85
Woman's Foreign Missionary Society of Methodist Episcopal Church	55,406 08
Board of Church Extension of Methodist Episcopal Church,	83,327 83
Tract Society of Methodist Episcopal Church,	19,840 33
Sunday-School Union of Methodist Episcopal Church,	20,196 22

Freedmen's Aid Society of Methodist Episcopal Church,	$37,028 29
Board of Education of Methodist Episcopal Church,	23,744 60
For American Bible Society (estimated) by Methodist Episcopal Church,	81,299 00
American Bible Society,	577,569 80
American Tract Society (of which for sales, $389,605.08),	502,027 11
American Board of Commissioners for Foreign Missions,	443,924 00
Presbyterian Board for Foreign Missions,	456,718 88
Presbyterian Board for Home Missions,	313,613 18
Presbyterian Woman's Foreign Missionary Society,	69,239 00
American Sunday-School Union (of which for sales, $218,849.66),	322,254 71
American Home Missionary Society,	308,896 82
American Baptist Missionary Union,	241,970 61
American Baptist Home Missionary Society,	199,048 57
American Bible Union,	64,217 38
American Church Missionary Society,	58,067 03
Evangelical Education Society,	30,544 08
United States Military Post Library Association,	18,998 65
National Temperance Society (of which for sales, $42,949),	52,268 82
American Seamen's Friend Society,	66,759 43
American Female Guardian Society,	71,687 04
American Congregational Union,	58,180 89
Baptist Women's Missionary Society,	30,241 00
Board of Domestic Missions, Reformed Church,	46,124 02
Board of Foreign Missions, Reformed Church,	54,249 95
American Society for Christianity among Jews,	3,006 69
Board of Foreign Missions, Protestant Episcopal Church,	116,676 58
Board of Domestic Missions, Protestant Episcopal Church,	154,047 23
Board of Indian Commission, Protestant Episcopal Church,	48,410 37
Board of Commission of Colored People, Protestant Episcopal Church,	14,782 18
Women's Auxiliary, Protestant Episcopal Church,	16,000 00
Board of Education, Presbyterian Church	73,679 14
Board of Sustentation, Presbyterian Church,	49,750 53
Board of Church Erection, Presbyterian Church,	116,801 26
Board of Publication, Presbyterian Church,	321,578 00
American Missionary Association,	423,842 01
Commission on Freedmen, Presbyterian Church,	50,981 75
American and Foreign Christian Union,	14,193 97
Ministerial Relief, Presbyterian Church,	87,349 19
Board of Freedmen, Presbyterian Church,	48,288 96
American Colonization Society,	35,922 02

STATISTICS OF COLLEGES AND THEOLOGICAL SEMINARIES.

Compiled from the Report of the Commissioner of Education for the year ending October 15, 1874:—

Number of American colleges,	823
Number of colleges suspended,	12
Number of faculty officers,	5,108
Number of male students in college,	25,010
Number of female students in college,	2,349

Number of volumes in libraries of 289 colleges,	1,930,124
Average number of volumes in each of the 289 colleges,	6,870
Amount of endowment of 157 colleges reported,	$20,233,511
Average amount of endowment in each college,	136,000
Amount of corporation property in 170 colleges,	44,818,876
Average amount of corporation property in each college,	263,552
Value of grounds, buildings, and apparatus of 256 colleges,	29,178,080
Average value of grounds, buildings, and apparatus in each college,	114,098
Amount of productive funds of 144 colleges,	21,960,322
Average amount of productive funds of each college,	132,512
Income from productive funds of 153 colleges,	1,876,873
Average income from productive funds in each college,	12,367
Receipts from all sources in 195 colleges,	2,718,506
Average receipts from all sources in each college,	14,000

BENEFACTIONS DURING THE YEAR.—To colleges, $8,237,141; to schools of science, $770,656; to schools of theology, $619,801; to schools of medicine, $78,600; total, $11,228,977; total year previous, $9,957,494; increase, $1,279,483.

SCHOOLS OF THEOLOGY.—Number of schools, 110; corporation property, $7,768,499; number of professors, 374; number of students, 3,828.

PART II.

UNION SOCIETIES FOR CHRISTIAN WORK.

CHAPTER I.

INTRODUCTORY.

The Union Spirit and the Revival Spirit—The Church the Bulwark of Religion and Morality—Unostentatious Work for God and Man—Philadelphia "Depot" Services—Messrs. Stuart and Wanamaker—The Christian Ministry—The Care of Souls—Purify the Sons of Levi—The Importance of the Work of the Ministry—Regular Sabbath Work of the Church—Christian Philanthropy—Hospitals and Asylums—The Church Conservative—Think Highly of Other Men's Work.

WE propose to notice chiefly two things which have aided in the religious progress of the century. First, the Union organizations in which Christians have joined for associated Gospel Work. Second, the succession of revivals with which the Church has been blessed during the past one hundred years. We wish, at the outset, to say emphatically that the chief and God-appointed agency to which the remarkable success of this period is due, is

THE CHURCH IN ITS ORGANIZED FORM,

Made up of the various denominations of professing Christians. This universal Church of the living God, comprising all those who love the Lord Jesus Christ, and profess their faith in Him, and labor zealously in His cause, bringing forth the fruits which He requires—love to God and love to man—is the bulwark of religion and morality in the world. And if Christianity has had triumphs in America during these one hundred years, it has been owing, under God, to the faithful men and women, who, in their places in

the Church, have wrought upon that portion of the wall to which God in his Providence has appointed them; and to the earnest and laborious ministers of the Gospel—conspicuous or obscure—who, through evil and through good report, have continued instant in season and out of season, doing the work to which their Divine Master has called them. With all our disposition to think highly of Union and revival efforts, we wish to be understood as saying that

THE MAIN WORK FOR GOD AND MAN

Is done without ostentation, in the quiet, every-day efforts and obscurity of ordinary Church and ministerial labor. While in the ministry ourselves, still we think that we are not influenced by professional or churchly feeling, in making this claim for Christian denominations and the Christian ministry. At the close of the great Union and revival services conducted by Messrs. Moody and Sankey at the "Depot" in Philadelphia, we were glad to hear the President of the Philadelphia Young Men's Christian Association, who bore so distinguished a part in those evangelistic services, say to a company of ministers: "The Young Men's Christian Association is the servant of the Church. You ask me, in a given case, what it will do. I answer, it will do just what the Church wishes to have done." This has the right ring.

We wish this young brother God speed in his earnest efforts to do good to young men, and to further the cause of Christ in every way. To us, in the "Depot" meetings, there was no sight more interesting and touching than the daily presence upon the platform of Messrs. George H. Stuart and John Wanamaker—the gray head and the brown head consulting and rejoicing together—the one overcoming the infirmities of advancing years, and bringing forth fruit in old age, with ten-fold the fire and enthusiasm which God gives to most of us younger men in our best days, the other consecrating his executive ability and gifts of mind and voice to the service of God. How can we fail to be in accord with a movement upon which the blessing of heaven so manifestly rests? May God long spare these servants of His to lead on the conquering hosts of Christ!

THE CHRISTIAN MINISTRY.

But now, as regards the proper relation of the ministry to the work of salvation, and the continued necessity of an order of men set apart to minister in holy things—set apart as teachers, and not

merely as exhorters, in the carrying on of Christian work—we cannot be too careful to repress any disposition on the part of unthinking men to undervalue this sacred office, and to merge it in that of irresponsible evangelists, or in any way to confound the one with the other. The great want, at this moment, is of properly qualified ministers, to take advantage of the religious feeling which has been aroused, and to direct it into proper channels; to take those who at least *desire* to lead better lives—and many of whom we trust have been put upon the path of ultimate perfection—and "care for their souls" as those who must render an account unto God. Mr. Moody, while insisting upon the importance of the Inquiry Room, states most strongly and justly the superficial character of the work there accomplished.

We repeat, "the care of souls," that care which an intelligent and conscientious pastor gives, is needed to give permanence and saving power to the work which is now so happily going forward. Dr. John Hall, in one of his addresses in the Christian Convention in Philadelphia, did not too strongly satirize the shallow views of faith in Christ entertained by some who are unaccustomed to think upon the subject of religion, when he said in substance "that they regarded faith as something to be done, and *done with*, and Christ to be swallowed once for all, at a single gulp, like a dose of medicine." Salvation is the freeing of the soul from sin. "Thou shalt call His name Jesus, for He shall save His people from their sins." Ministers of the Gospel—the holiest, the wisest we can get—are needed to point these awakened and converted persons continuously to Christ as the source of salvation, and to instruct and guide them daily in the way of truth and holiness and peace.

We who are in the ministry know our own failings better than it is possible for them to be known by those who are without. We know our own hearts and the hearts of our brethren. We are brought into contact, and sometimes into conflict, with each other. We know the selfishness, the impure motives, the narrowness, which too often characterize us. But after all, as a body, the ministry is set for the defence and the furtherance of the Gospel, for the maintenance of truth and righteousness on the earth.

THE IMPORTANCE OF THE WORK OF THE MINISTRY.

Take away from America the three score thousand ministers who are at work—most of them scarcely known outside of their

little neighborhoods—and I think the candid reader will admit that by that act you do a work of disorganization and destruction that would not be accomplished by the removal of any class of men of equal numbers. And yet we meet with men—not scoffers, but Christian professors—who unthinkingly affirm that the world would not suffer, if the ministry, as an order, were abolished, and the whole work left to unordained men, working where and how they chose.

The Christian public cannot express its disapprobation of these sentiments too strongly or too soon. If, indeed, we have erred, as Christian bodies, in not using sufficient caution in introducing men into the ministry—if, as many good and wise men think, we have not given sufficient heed to the injunction, "Lay hands suddenly on no man"—if, in some cases, priests have been made of the lower orders of the people, and men dug up from the nethermost depths of society and thrust into the ministry, men without the mental and moral endowments to warrant a sudden elevation to its high and responsible duties—if discredit has, in any wise, been brought upon this sacred office, charlatans being permitted to worm their way to the van, by using the same appliances within the Church which men of the world employ in accomplishing their purposes—the remedy is in the hands of us who are in the ministry, and in the hands of the Church at large. It is not the destruction of the office that is wanted, but its purification. We need to seek quality, rather than quantity, in respect to those who are to be the spiritual guides of the church. It is not more, but more holy, men, that is our most pressing need; not so much an increase of number as better and better qualified ministers of the Gospel. But while we say this, we re-affirm our belief, as stated upon a previous page, that the American clergy will not suffer by comparison with those of any other land. Their defects are such as are common to humanity, and by none more deplored than by clergymen themselves. Let the church give us its help in removing them.

IMPORTANCE OF THE CHURCH.

If, as we have alleged, the ministers of God are to be regarded as set in the front in the work of saving men, this is true also of the Church as organized in various religious denominations. The chief work for Christ has been done, and must ever be done, by the "Holy Catholic Church," and especially through its regular Sabbath services, and the habitual, permanent methods of Christian

work, which have sprung up, and have been approved by many years of trial. It is the steady, week-by-week, year-by-year work of the individual, local Church, which tells for the salvation of each particular community, and of every individual in that community. Let none then be discouraged, if they are not permitted to take part in movements that are taking place upon a grand scale. *They are taking part* in the grand movement by which Christ is redeeming the world from sin. Every Christian, however humble and obscure —if faithful—while he stands in his lot, and does his duty, is a co-worker with God. While we speak of privilege and enjoyment in Christian work, let us not forget the old-fashioned word *duty*. Faithful, honest work at our post, is what is required of us, and out of that work comes peace and eternal life. "To them who by patient continuance in well doing, seek for glory, and honor, and immortality—eternal life."

CHRISTIAN PHILANTHROPY.

Again, we do not wish to ignore or slight the humane efforts and tendencies of the age. Nothing is more characteristic of modern Christianity, nothing does more to commend it to the sympathies of men, than the disposition to make it practical, to bring it fairly within the scope of the definition given by the Apostle James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That is a good motto, "Less lip-work and more purse-work." The Rev. George I. Mingius was once visiting the wretched tenement-room of a 'longshoreman. The City Missionary—and that means one of the highest workers in Christendom—began to talk to the man about his soul and the service of Christ. The man turned upon him with, "I don't hear a word you're saying. Do you see that woman and children? They haven't had anything to eat since yesterday morning." The missionary brought them food. "Now," said the man, "I'm ready to hear."

Within the last few years, sects which, during the long interval since the rise of Protestantism, have never had even a hospital, have said, "Arise, let us build;" they have been making honest and successful efforts to wipe away the blot that must ever attach to Churches which, in any degree, hold forth to the world, "creeds without charity," and magnify faith at the expense of works. Not that any Church—even the most corrupt—has ever entirely sepa-

rated these things. But it would be rash to deny that the importance of good works, and especially of those good works which look to the relief of suffering, while placed in the very foreground of Christianity by its Divine Founder, has too often been pushed into the background by His professed followers. There have not been wanting those, and in increasing numbers, who have thought that Protestantism was only too open to these accusations. Be this as it may, the disposition now is most manifest, on the part of Evangelical sects, to apply religion, as never before, to the amelioration of the physical condition of the race. When needful, they are making it a point to begin, where Christ often began, with the bodies of men, and at least to give care, in due proportion, to every part of our complex being. This is being done, not alone by individual benevolence, but by societies and institutions adapted to meet and to abate every form of human deficiency and suffering—asylums even existing whose object is to gather up the fragments of mind, that nothing may be lost.

Wesley long ago said it was folly to "leave all the good music to the devil." Without the slightest wish to cast even the shadow of a slur upon the members of the Roman Catholic Church—many of whom are so eminent for their goodness—but rather with the desire to hold up for imitation what we see to be excellent in their methods, we may say that Protestants ought not to leave a large and important branch of good works to the Catholics. If we excel them in our system of doctrine, let us excel them also in purity of life, and in active beneficence. If any Churches or individuals feel disposed to find fault with this suggestion, let them first examine well whether they do not the most stand in need of it. "Wilt thou know, O vain man, that faith without works is dead?"

CREDIT TO THE PHILANTHROPISTS.

It is simply then because it would be going outside of the plan of the present work that we do not detail "in extenso" what has been done, within the century, to bless and to elevate down-trodden and suffering humanity by various secular, or at least non-religious societies, and by individual philanthropists, who have been distinguished in this field of labor. We recognize what has been done in this way as distinctly "Gospel Work," whether done by those who are in connection with the Christian Church, or by those who are without—and whether done from distinctly Gospel motives or not. The overthrow of slavery was unquestionably work for Christ

as well as for humanity, and it was largely done by men like Gerritt Smith, Abraham Lincoln, Charles Sumner, William Lloyd Garrison and Horace Greeley, who were not ranked as Evangelical Christians. That these men should have fought their battle within Church lines, and orthodox lines, you are entitled to believe—though how difficult this was to do, some found out who tried it. The Church is indeed the source and fountain of morality, and its bulwark on the earth. But it works mainly for the reform of the individual sinner. The smiting of great national evils has been largely done by men outside of the Church. The latter has been a prudent, conservative body—perhaps putting too high a value upon prudence as a Christian virtue, but hoping by reforming men singly, to sap the foundations of public vice and national sins. It is lamentable that too often in our national councils, Church members, if not partakers in public corruption, have connived at it, and have sat in seats that have been secured for them by corruption, while men like Sumner met it face to face and rebuked it.

THE AIM OF THE WORK.

We say, then, that in giving prominence to the Union spirit and the Revival spirit, we are very far from losing sight of the fact that the solid work of conserving, perpetuating and extending religion, has been done by the Church in its organized capacity, and according to its orderly methods, and in its regular ministrations of grace; and that we fully appreciate also the labors of those who have not found themselves able to work effectively within denominational limits, and who have sought some other way of doing the work to which they felt themselves called of God. And to those who differ from us in opinion, we say, "Strike, but hear!" Nay, turning from ourselves, we say rather, as to the class for whom we have just been speaking a feeble word—strike never again those pure-minded, honest men, who in all good conscience, hating evil, loving good, unable to work with you, have endeavored to do something in their own way, and in the use of their own instrumentalities, to bless and to benefit humanity; and who have been willing to be counted the filth and the offscouring of the earth, if so be they might be able to take but the smallest speck from the great mountain of human sin and sorrow, and add but the smallest mite to the sum, no less great, of human righteousness and happiness. Let us who believe in revivals, and in the joint efforts of Christians to build up the kingdom of God, be careful that we do not, in the justifiable enthusiasm with

which we give ourselves to this one thing, underrate and fail tc appreciate that which, with equally laudable motives, others are doing, in other and widely different fields of human effort. The tendency of earnest minds is always to exaggerate the importance of their own special work. The Master has sufficiently warned us to beware of looking with suspicion upon those who "follow not" us.

CHAPTER II.

THE AMERICAN BIBLE SOCIETY.

Plan of Organization—Why the Bible Society was Formed—Anecdote of Dr. John M. Mason—The Bible the Basis of Union—The Constitution—Bible Distribution—The Bible in the Prison—A Bible in Every Family—Fifty-Ninth Report of the Bible Society—Antiquity of the English Version—Issues of the Society—Thirty-two Millions of Copies—Bible for the Blind—Florida and Southern Georgia—Auxiliary Societies—Number of Families Supplied with the Bible.

N the year 1814, a correspondent of the "Panoplist and Missionary Magazine," presented a powerful appeal in behalf of the Bible cause, and urged, in an impressive manner, the importance of the formation of a general Bible Society. He exhibited the biblical wants of the country, and presented facts tending to show conclusively that the few local societies which were in existence could not, in any adequate degree, supply those wants.

He showed, also, the great and essential importance of such an institution in promoting the missionary cause, by the translation and printing of the Scriptures in foreign tongues.

PLAN OF ORGANIZATION.

Thus the subject continued to be agitated from year to year until 1815, when a plan for the organization of a national society originated with the New Jersey Bible Society, and was sent to the sister societies for concurrence. In 1816 the attention of the Board of Managers of the New York Bible Society was called to the plan, and, as the result of their deliberations, the following resolutions were passed:

1st. Resolved, That it is highly desirable to obtain, upon as large a scale as possible, the co-operation of the efforts of the Christian community throughout the United States for the efficient distribution of the Holy Scriptures.

2d. Resolved, That as a means for the attainment of this end, it will be expedient to have a convention of delegates from such Bible Societies as shall be disposed to concur in this measure.

In pursuance of the above, a general meeting was held in the city of New York, on the second Wednesday, the 8th of May, 1816. The following statement of incidents connected with this

Convention, and the organization of the Society, is from the pen of the late Dr. Lyman Beecher.

MEMORANDUM RESPECTING THE CAUSES WHICH LED TO THE ESTABLISHMENT OF THE AMERICAN BIBLE SOCIETY.

"The first cause, no doubt, was the existence and prosperous operations of the British and Foreign Bible Society.

"The second was the foreign missionary spirit that was awakened a few years anterior, and the organization of the Foreign Missionary Society.

"The primary agent in this movement, I am well assured, was the Rev. Samuel J. Mills, in whose heart the fire of foreign missions first burned for several years.

"In his travels West and South, he had the organization of an American Bible Society at heart, and, though a man of little promise in appearance, he was distinguished by strong and increasing love to God and man, added to a profound wisdom, indefatigable industry, and unparalleled executive power, in the combination of minds in benevolent organizations.

"It was by personal conversation, I doubt not, with thousands of the most influential men all over our nation, and addressing, when he had opportunity, ecclesiastical bodies, that he had prepared the way for a harmonious concurrence in favor of organization when the Convention came together.

"It was a sublime spectacle when the Convention met. Each one had his own mind prepared by an agency which he had scarcely recognized, and of whose ubiquitous influence he had no knowledge. We came to the meeting in great weakness, humility, and prayer, feeling the difficulties in combining all denominations, and feeling, every one, the necessity of keeping his heart and tongue, and walking very softly, lest a spark of unhallowed fire falling on a train, it should explode. It was a meeting of select hearts and talents and influence, and of sublime humility, wisdom, and prayer. We felt that the place was holy where we stood, and that God was there, and our fears were not realized, and our hopes were surpassed exceedingly abundantly, so cordial was our unity. When the vote was put that it was expedient at that time to organize an American Bible Society, there was a moment of exulting, grateful, prayerful silence. There was but one short moment in our proceedings when things seemed to tangle, and some feelings began to rise. At that moment Dr. Mason rose hastily, and said,

Mr. President, the Lord Jesus never built a church but the devil built a chapel close to it; and he is here now, this moment, in this room, with his finger in the ink-horn, not to write your Constitution, but to blot it out.' This sudden address convulsed the Convention with laughter, which in a moment dispelled the storm and revealed a clear sun, which instantly perceiving, he said, 'There! there! he has gone already to his blue brimstone!'"

THE BIBLE THE BASIS OF UNION.

This was the first time in the history of our country that the different religious denominations were brought together for concerted action; but they met on the broad platform of the Bible,

"Where names, and sects, and parties fall."

They presented to the world a model of an evangelical alliance, having for its basis the true catholic doctrine, "The Bible—God's revelation to man, the only and sufficient rule of faith and practice, and the right and duty of private interpretation." The great object for which they had assembled was, not to investigate its claims as a rule of faith, or to debate the question of the right of private judgment, but to enter at once upon the work of devising means for its universal circulation, without note or comment, among all nations, of whatever name, or country, or caste, or color, "excluding all local feelings, party prejudices, and sectarian jealousies." They declared themselves "leagued in that, and that alone, which calls up every hallowed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where such exist, and in languages where no version exists, that a faithful one be made. In such a work, whatever is dignified, kind, venerable, true, has ample scope, while sectarian littleness and rivalries can find no avenue of admission."

On the 11th of May a Constitution for the Society was adopted, of which we give the first Article:

CONSTITUTION.

ART. I. The Society shall be known by the name of the American Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language to be circulated by the Society shall be of the version now in common use.

The Hon. Elias Boudinot, of New Jersey, was chosen the first President of the Bible Society. Its founders and first officers were connected with the leading Evangelical Churches of the land, such as the Congregational, the Methodist Episcopal, the Presbyterian,

the Baptist, the Protestant Episcopal, the Reformed, and the Society of Friends.

Through its faithful allies, the auxiliaries, the Society has sent the Bible into every nook and corner of our land. It has circulated it in every State and Territory, in every county and city and village, in the Sabbath school and common school, in the college and seminary; in the hotel and asylum, and hospital and prison; among soldiers and sailors and freedmen; on sea and on land, at home and abroad; everywhere has it, in its beneficence, sent the Gospel of salvation.

BIBLE DISTRIBUTION.

The two great arms of national defense, the army and the navy, have been systematically furnished with Bibles. Ten thousands of copies of the Word of God have been sent to our military stations, and with our armies to foreign lands. The thousands of seamen and boatmen upon our oceans, lakes, rivers, and canals, have been regularly supplied by the parent Society, through associations specifically designed to operate upon that class of the community. Away from home and kindred, no companion is so valuable to the sailor as the Bible; and numerous instances might be given tending to demonstrate the fact that "the law of the Lord is perfect, converting the soul." Hundreds have been awakened and converted to God solely through its instrumentality. The soldier has borne it in his knapsack on his weary marches, and in the deadly strife of battle. Wounded and dying, he has pillowed his aching head upon this sacred treasure.

THE BIBLE IN THE PRISON.

We give an account, by an eye-witness, of a scene in the Ohio State Penitentiary at Columbus. The writer says: "We had an opportunity of judging from personal observation, and full and unreserved conversation with its estimable warden, Col. Dewey, and the moral instructor, the great and permanent moral results effected by the reading of the Bible. Many, through its instrumentality and that of the instructor, were truly reformed, and gave satisfactory evidence of having obtained the pardon of their sins. By their confessions much and valuable property was restored to its owners, and the increased industry, and prompt and cheerful obedience to the laws of the institution, gave the pleasing assurance that the Gospel had power to save even the chief of sinners. We were kindly invited to visit the Sabbath School, under the instruction of benevolent Christian gentlemen in the city of Columbus.

"At the ringing of the bell, the different wards marched to the chapel, and we had the pleasure of preaching to four hundred and fifty convicts. The chaplain, in closing the exercises, after taking up a collection in behalf of the Bible Society, addressed himself to the prisoners in the following manner: 'My brethren, I know you have nothing to give. Many of you would cheerfully contribute did you possess the ability. God accepts according to what a man hath; but,' added he, 'I want an expression from you in relation to the Bible, and I wish it perfectly voluntary. All of you that can say the Bible has been a benefit to you, hold up your hands.' Instantly every hand in that large assembly was thrust up at arm's length. The effect of this demonstration upon the officers, and ladies and gentlemen from the city who were present, was thrilling; and the silent tear that coursed its way down the cheek of many an aged and youthful prisoner, told that the response was from the heart. The command of Jesus is to make known the Gospel to every creature; and hence there can be no place this side the prison of despair that Christian benevolence should not send the Bible. It strikes us that just in proportion to man's guilt, wretchedness, and danger, should be our efforts to convey to him the means of salvation."

A BIBLE IN EVERY FAMILY.

In 1829 an effort was made to supply every family in the United States with the Bible in the space of two years. This enterprise did not originate with the managers. To the Monroe county Bible Society, N. Y., belongs the honor of making the proposition. It was accompanied with a warm Christian commendation, and a pledge of five thousand dollars towards its prosecution. Other auxiliaries approved of and encouraged the undertaking, and the Board laid it before the annual meeting. With heartfelt unanimity resolutions were passed by the great assembly to attempt the work, and vigorous measures were immediately adopted and put in train to secure a successful issue. Never did an object of benevolence meet with more universal approbation. The auxiliaries went to work with new zeal; Bibles were ordered in great numbers; hundreds volunteered their services; professional men, and merchants, and mechanics, and farmers, and laborers came up to the work of distribution, and at the expiration of three years the work was done. More than half a million of Bibles were put into the hands of families, many of whom never possessed the sacred treasure before.

We give some extracts from the report for 1875, being the

FIFTY-NINTH ANNUAL REPORT OF THE BIBLE SOCIETY.

The American Bible Society was organized fifty-nine years ago, with the sole object of encouraging a wider circulation of the Holy Scriptures, without note or comment. The identical version which then, as now, was in common use, had been read in churches by royal authority, and had been in the hands of English-speaking people, for more than two hundred years. When it first appeared, pagan tribes were in possession of our land; and more than thirty editions of it had been printed when the Pilgrim Fathers disembarked on Plymouth Rock, transplanting a Christian civilization to this new world. Nearly a hundred years before that date, Tyndale's version of the New Testament, in a printed volume, had begun to be read in many an English home, by a race which, even then, for a century and a half had had access to the Oracles of God through manuscript copies of Wickliffe's translation. But the Scriptures themselves have a far greater antiquity than this. The book was completed nearly eighteen centuries ago, at a time when its earlier portions had been committed to writing for more than fifteen hundred years. Looking at the Scriptures in such a perspective, we are impressed with the perpetuity of the book, and with the comparative brevity of the period in which any one of us can use it or circulate it. "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Of the sixty men who met in this city in 1816 to lay the broad foundations upon which the work of this society was to be prosecuted, not one remains on earth. One after another has been called home; and on the 20th of February last, the survivor of all, Mr. Henry W. Warner, entered into his rest.

ISSUES.

The issues of the past year amounted to 926,900 copies, as follows:

FROM THE BIBLE HOUSE:		
Bibles	266,508	
Testaments	414,276	
Integral Portions of the Bible	45,262	
Volumes for the Blind	637	
		726,683
IN FOREIGN LANDS:		
Bibles	15,195	
Testaments and Portions	185,022	
		200,217
Total of copies		926,900

The issues of the Society during fifty-nine years amount to thirty-one million eight hundred and ninety-three thousand three hundred and thirty-two copies.

BIBLE FOR THE BLIND.

Our issues of Bibles for the blind show a marked increase. The number of volumes, many of which were grants, was 637, being an increase of 274 over the preceding year. This is partly due to the educational facilities now afforded to this afflicted class in State institutions, where they acquire the art of reading by touch, and partly to the publication of the Gospel of John in "point-print," especially adapted to those who, by disease or accident, have become blind after reaching maturity. In such cases the delicacy of touch is seldom acquired which enables those who have have been blind from infancy or early life to read with fluency the common raised letters. Mr. Wait, Superintendent of the New York Institution for the Blind, improved the system of point-printing, which, being more easily learned, has enabled many of this class to read for themselves the Word of life.

FLORIDA AND SOUTHERN GEORGIA.

Rev. J. L. Lyons, of Jacksonville, who continues to labor in this field, sends us the following interesting account of the condition of that part of our country:

"My field is growing in interest and importance. The farther I push on into the hitherto uncanvassed portions of the State, the greater do I find the destitution, and the greater the demand for the speedy circulation of the Scriptures. There are many parts of my district, particularly in the vicinity of the Suwanee river, and between the St. John's and Oklawaha rivers, and still farther south, away from the ordinary routes of travel, where the foot of the colporteur has never trod, and where the voice of the living preacher is never or seldom heard, and yet where are to be found hundreds of families, and even whole communities, that ought to be supplied with the word of God as speedily as possible.

"The population of my district is somewhat over 200,000. Of this about one-half are colored, and, for the most part, poor and illiterate. The intelligent reading portion of the white population number some 75,000. The remainder, probably twenty-five or thirty thousand, is made up partly of Minorcans and other persons of Spanish descent, but mainly of a singular class of people denominated "Crackers." They are an ignorant, inoffensive, unambitious class of people, and have not, thus far, manifested as much interest and zeal in the education of their children as have the freedmen. They are beginning, however, to feel the influence of the emigration that is pressing in upon them, and are manifesting a desire to rise to a higher level. They are glad to get the Bible, in order that it may be read to them, the greater part being unable to read for themselves."

AUXILIARY SOCIETIES.

While the Board of Managers have availed themselves of the facilities afforded by various associations for distribution both at home and abroad, yet their chief dependence for prosecuting the work in our own land is upon auxiliary societies. From the organization of the Society to the present time, this has been the chosen instrumentality through which our books have been circulated, both by sale and donation. Had we full and accurate reports from all our auxiliaries, the work accomplished through their agency would be shown to be much greater than what we annually report. Only 1,212, out of about 2,000, have reported to us the present year, and many of these returns are very incomplete. However, the work thus reported shows how far-reaching is their influence, especially when we remember the condition of our population, scattered over such an immense area, and embracing so many different nationalities.

	In one year.	*In nine years.*
Number of auxiliaries which have canvassed their fields	542	
Number of agents employed by these auxiliaries . .	233	
Number of families visited	463,827	4,989,972
Number of families found without the Scriptures . .	47,353	497,976
Number of destitute families supplied . . .	26,036	349,573
Individuals supplied in addition	18,371	285,539
Sabbath and other schools supplied	1,828	12,987

CHAPTER III.

THE AMERICAN SUNDAY-SCHOOL UNION.

Robert Raikes—Views of Adam Smith and of Chief Justice Marshall—The Common School and the Sunday-school—The First-day Society of Philadelphia—New York Sunday-school Union—Organization of the American Sunday-School Union—Principles of the Society—Union on the Basis of the Bible—An Important Distinction—Character of the Publications—Opinions of Dr. Storrs and other Clergymen—Rewards in Sunday-schools—Good Books to Replace Corrupt Ones—Pomeroy, the Boy Murderer—Has Read Sixty Dime Novels—Brutal Literature—Far-reaching Influences of the Sunday-school Union—Number of Scholars Gathered—"Give it to Them Warm"—The International Lessons—Report of A. W. Corey—"Keeping out Rum and Religion"—Semi-Centennial Review, by B. W. Chidlaw—The Church Follows the Sunday-school—Report of E. S. Ingersoll—Missionary Labors of Stephen Paxson—A Hard-shell Settlement—Barefooted School Teacher—Address of Dr. Stephen H. Tyng—Statistics.

IN surveying the various agencies for the diffusion of intelligence, and for the inculcation of religion and morality, especially in the pioneer settlements of the country, the eye rests with great satisfaction on one of the oldest of our national societies, the American Sunday-school Union. Precisely when or where the first Sunday-school was established in the United States cannot be definitely ascertained. There are conflicting claims to this honor.

In England, Robert Raikes, ninety-five years ago, gathered his first school in Gloucester. And from that time the course of the Sunday-school has been onward—its advances rapid, its achievements marvelously great. Adam Smith, the author of "The Wealth of Nations," has declared that no plan has effected greater results, with equal ease and simplicity, since the days of the Apostles. And Chief Justice Marshall says, "I cannot be more firmly convinced than I am that virtue and intelligence are the basis of our independence, and the conservative principles of national and individual happpiness; nor can any one believe more firmly that Sabbath-school institutions are devoted to the protection of both."

In America, for the most part, we have had the advantage of our system of common schools—the habit of order and completeness of secular teaching among the children. The day school and the

Sunday-school have worked together in the interest of intelligence, morality and religion. Six millions of children and youths in our public schools are under training for American citizenship. The same number, though not the same individuals, are gathered in Sunday-schools. Over 45,350 youth are preparing to enter the classical and scientific departments of our colleges. There are 8,500 female students in colleges, or preparing to enter them. Our two oldest colleges—Harvard and Yale—have each given 8,000 graduates to the country. All this mass of youth who have been or are now under training, have enjoyed more or less moral and religious culture with their secular instruction. The Sabbath-school is one of the institutions designed to supplement the training in the school, the family and the Church.

THE FIRST-DAY OR SUNDAY-SCHOOL SOCIETY,

Of Philadelphia, is perhaps the oldest permanent organization of the kind in the United States of which we have any authentic record. It was established January 11, 1791. Different denominations joined in this Society, with Bishop White, of the Episcopal Church, as President. The first article of the constitution of this Society required that the instruction given in the schools established under its auspices, or receiving its beneficence, should be "confined to reading and writing from the Bible, and such other moral and religious books as the Society may from time to time direct." The teachers were paid for their services. This Society still remains in existence, though it has had no school under its care since December, 1819. Its chief office, at present, is to take care of a small fund which has accumulated from legacies and subscriptions, and to distribute the income (about $300 per annum) in appropriate donations of books to needy Sunday-schools in Philadelphia and its environs. Such aid has been the means of strengthening and encouraging many feeble schools.

The *New York Sunday-school Union* was instituted February 26, 1816, and its design was to "encourage and assist those engaged in the superintendence and instruction of Sunday-schools, to promote the establishment of new schools, to improve the method of teaching, and to unite the Christian feelings, the counsels and labors of persons of different denominations in these benevolent undertakings."

The *Philadelphia Sunday and Adult School Union* was formed May 26, 1817, and its leading design, as expressed in the constitu-

tion, was to "cultivate unity and charity among those of different names—to ascertain the extent of gratuitous instruction in Sunday and Adult Schools—to promote their establishment in the city and in the villages in the country; to give more effect to Christian exertion in general, and to encourage and strengthen each other in the cause of the Redeemer." The association embraced the members of the several Sunday and Adult School Societies of the city of Philadelphia and other parts of the State of Pennsylvania.

These three associations were quite local in their operations and influence. All of them, however, recognised the *Union* principle as the basis of their organization, and sought to inculcate (chiefly on the minds of children and youth) the great truths of the Gospel which were received by all the evangelical denominations.

ORGANIZATION OF THE AMERICAN SUNDAY-SCHOOL UNION.

The Seventh Report of the Philadelphia Sunday and Adult School Union, read at their Annual Meeting, May 25, 1824, remarks:

"In the United States our information with regard to the number of our Sabbath-schools is too defective to afford materials for a correct statement. This is a circumstance which gives sincere regret to the Managers, and, doubtless, to all the friends of Sunday-schools. The inquiry has been made, 'How shall this obstacle be surmounted?' It is known that the difficulty of obtaining necessary information on this subject arises from the diversity of the Unions and schools in our vast territory, and their want of one common bond. If all these could be united, and their information concentrated, it is obvious that the difficulty complained of would be overcome. This consideration has induced the Managers to unite in the sentiment expressed to them by many individuals, residing in different parts of the United States, and with them to recommend the formation of a National Society, to be called THE AMERICAN SUNDAY-SCHOOL UNION. They conceive that a National Institution will be eminently useful, not only to combine the efforts of the Sabbath-school societies, and produce a concert of action, but to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information; to circulate moral and religious publications in every part of the land; to make the liberty of the press conducive to the 'liberty of the gospel;' and to plant Sabbath-schools wherever there is a population."

After the reading of this Report:

"On the motion of Thomas Bradford, Esq., of the Presbyterian Church, of Philadelphia, seconded by the Rev. Gardiner Spring, D. D., of New York,

WHEREAS, The great and progressing increase of Sabbath-schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly for union and *organized action*; and the prosperity of this Society shows clearly the efficiency of such union; and, whereas, the Constitution of the AMERICAN SUNDAY-SCHOOL UNION has been approved by the Sunday and Adult School Union of Philadelphia, and other Unions, therefore,

"*Resolved*, That the Constitution of the AMERICAN SUNDAY-SCHOOL UNION be adopted."

PRINCIPLES OF THE SOCIETY.

The grand principle on which it was organized and has ever been conducted, resolves itself into these elements:

(1) That the essential truths of Protestant Christianity are held in common by all evangelical denominations—such as Presbyterians, Congregationalists, Baptists, Episcopalians, Methodists, Reformed, Lutherans, Moravians, etc.

(2) That to promulgate these (especially among ignorant and neglected children and youth) is an object of such general interest that religious people (whatever their creed or sect) may well unite to advance it.

(3) That in the multiplicity and variety of religious persuasions, prevailing in those communities where Sunday-schools are especially needed, it would be nearly and often quite impracticable for any one denomination to sustain a school which the children of other denominations would be disposed to attend; and hence,

(4) It was necessary that persons of various denominations should combine as a UNION, and so secure the confidence of all, that the agencies they countenance and the books they receive are such as would be generally approved.

As Christian men and women, belonging to various denominations, they associated for the purpose of endeavoring to establish Sunday-schools wherever there is a destitute population, and for the further purpose of supplying instruction and reading, which should inculcate the essential truths of our common faith, without reasonable offence to any one touching matters of unessential importance. In all their plans and measures, they have acted in furtherance of the great design of the Gospel ministry and the establishment of the Church of Christ. Wherever they succeed, the Gospel ministry gains essential and permanent support, and the cause of the Redeemer finds new and faithful friends.

In their individual relations, the members uphold (and in their associated capacity they are far from opposing) the efforts of the various denominations of Christians to defend and propagate, by all lawful means, their respective views of truth and order. The Society would not, if it could, interfere with, depreciate, or abridge these efforts. They can be wisely and efficiently prosecuted without trespassing on the common right.

But it is found that the members can maintain the integrity of their relations to their respective Churches and communities, while

they can unite to teach *the truth that Christ taught, and as plainly as He taught it*. For, be it always remembered, that if those who compose the society differ respecting the true construction of some of "the gracious words that proceeded out of His mouth," they may say only just what He said, leaving those who read or hear to judge of His meaning. In the doctrines of the supremacy of the inspired Scriptures, as the rule of faith and duty—the lost state of man by nature, and his exposure to endless punishment in a future world—his recovery only by the free, sovereign and sustaining grace of God, through the atonement and merits of a divine Redeemer, and by the influence of the Holy Spirit—the necessity of faith, repentance and holy living, with an open confession of the Saviour before men, and the duty of complying with His ordinances of Baptism and the Lord's Supper—in these doctrines are found the essential and leading truths of the Christian system; in the reception of these doctrines the members of the Society agree, and, with God's help, they endeavor to teach and inculcate them on all whom they can properly reach.

UNION ON THE BASIS OF THE BIBLE.

The Society does not seal up the sacred volume, and require their fellow-men to believe what they or other fallible men have said, or may say, of its contents. They open it wide in the broad sunlight, and ask all mankind to come and read and think and decide for themselves what the Lord their God requires them to believe and to do. They seek to put the Bible into the hands of all the children and youth in the country. They would teach them to read it every day—to keep it open, and study it with reverence and delight, and meditate upon it as they sit in the house and as they go by the way. They do not put any human authority above it nor by the side of it, but *immeasurably* below it. They do not believe that any man or body of men, since the days of the Apostles, have had any gifts or graces which clothe their teachings or interpretations with any authority binding upon the conscience or judgment of others. By the diligent study of the Bible—by humble waiting upon God for the teachings of His Spirit, and by devout and holy lives, the opinions of such persons are naturally commended to respect and deference. But the Bible is the only rule of faith and duty, and every man is required, on divine authority and at the peril of his soul, to search the Scriptures, and see what they testify of Christ and His doctrines.

Hence to OPEN THE BIBLE to all the rising generation of our country is the grand and glorious object of the American Sunday-school Union. It is formed for this purpose, and blessed be God that such a union is practicable; that as a body of Christians, without distinction of sect, or creed, or custom, we CAN and DO kneel together before the throne of our common Lord and Saviour, and implore with one heart and voice, upon ourselves and upon the work of our hands, His gracious favor. We can and do inculcate the great truths of the Christian faith, on which we rely for our own salvation, upon the minds and hearts of the ignorant, the neglected, the unthinking and vicious myriads that throng our cities and rise up, like a dense cloud, all over the newly-formed settlements of the land. We can and do scatter far and wide—through the agency of thousands upon thousands of our teachers, and our millions of Bibles, Testaments, and other religious books, circulating from week to week among myriads of children and youth, and through the families and neighborhoods in which they dwell—the free and boundless blessings of the Gospel.

These are all great purposes, and in their furtherance the American Sunday-school Union has been enabled to do much already—incomparably more than its most sanguine promoters anticipated. Its missionaries have formed many thousands of Sunday-schools where no denominational school could possibly have succeeded; and there are still thousands of places where *Union* schools must be planted and fostered, or multitudes of precious children must grow up in ignorance of those great saving truths which form the basis of all orthodox creeds. In addition to this, it would be easy to show that books bearing the imprint of the American Sunday-school Union freely circulate where denominational publications are proscribed.

We rejoice in the belief that the Society furnishes a practical illustration of the essential unity of the Protestant Church, and that its principles and plans tend to soften the asperities of partisan zeal and to promote that charity which is so highly commended in the Scriptures.

This society is, in fact, an evangelical alliance, in which Christians may exercise the most lovely graces of religion; and, while it promotes Christian fellowship—the communion of saints—it affords occasions of mutual instruction and improvement. If the American Sunday-school Union has power to unite the disciples of Christ more closely "in the unity of the Spirit and the bond of

peace," it is worthy of all commendation. It was the prayer of Christ that His people might be *one*, (John xvii. 11,) and every institution that promotes this object is worthy of patronage.

AN IMPORTANT DISTINCTION.

It will be observed, from the foregoing statement, that the American Sunday-school Union is not a union of *Churches*, but a *union of individual Christians* connected with different denominations. No *ecclesiastical* organization, whatever, has any connection with the Society. The principle of ecclesiastical representation or control is nowhere recognized. The Presbyterian Church has no more connection with it than the Methodist Church. The Episcopal Church has nothing more to do with it than the Baptist, the Congregational, or other Churches. Individuals connected with all of these denominations are members of the Board and serve on important committees, cheerfully co-operating in promoting the great object of the organization.

CHARACTER OF THE PUBLICATIONS.

All the teaching, text books, reading-books, hymns, etc., are strictly on the union principle. And it will also be remembered that there is nothing in the principles on which a union school is established and conducted which favors the views of one denomination rather than another. The truths that are taught are elementary and fundamental, and such as any denomination would naturally teach, as elementary or introductory to any course of sectarian instruction that may be afterwards pursued. They have never had more general favor, nor have they ever been more widely circulated, than at the present time.

The imprint of the Society, wherever it is placed, carries with it the assurance that the book on which it rests has been selected, read, revised, approved and published by a body of men whose views of some religious doctrines and of some forms of ecclesiastical government are sufficiently diverse to separate them into distinct denominations, and thus to make them respect each other's rights; but who still find the essential, saving truths of the Gospel so clearly revealed that they can cordially unite in the universal propagation of them.

It is an assurance, moreover, that the book sustains, in a due degree, a decidedly religious character; that nothing is inculcated at variance with evangelical truth or sound morality; that its general

tendency is to improve the heart, enlarge the capacity, correct the morals, and excite a taste for intellectual pursuits.

It has been the uniform aim of the committee to whose oversight this department is entrusted to make every publication of the Society a vehicle of saving truth. The great mass of the library-books consists of Scriptural and other authentic biographies, missionary history, and expositions, illustrations and enforcements of revealed truth. In all these the great doctrines of revealed religion are set forth with more or less distinctness and pungency.

Of the many eulogies which have been pronounced by distinguished clergymen upon the work of this Society, we give the following.

REV. STEPHEN H. TYNG, D. D.

This Union, I am persuaded, has done more towards correcting and sanctifying the juvenile reading of our country, and towards furnishing healthful and useful books for the minds of our children, than all other persons whatsoever combined. It is a precious gift of God to our country, and claims for its enlargement and support the united efforts of Christians of every name.

REV. R. S. STORRS, D. D.

I hesitate not to say that I am yet ignorant of the institution which operates at once so silently and with equal power to bring about the great moral revolution of our country, for which every patriotic heart and every tongue of hallowed fire send forth their devoutest aspirations. Happy were it for Zion were the objects of the American Sunday-School Union better understood and its principles more fully appreciated; for its means and results could not then fail of indefinite enlargement.

REV. J. W. ALEXANDER, D. D.

It is our fault that the American Sunday-School Union has not carried Christian education to every corner of our land. It is, next to the preaching of the Word, the most available instrument for evangelizing the country. It is cheap, simple, energetic, flexible. It adapts itself to all states of society. It penetrates where the preacher has not yet come, opens through the forest a path for the Bible and the tract, and establishes its outposts in the utmost verge of civilization; and this it does in its distinctive character as a *Catholic Union of Christians.*

REWARDS IN SUNDAY-SCHOOLS.

The system of rewards had been in vogue long before the organization of the *American Sunday-school Union.* Indeed, in Mr. Raikes' schools, gratuities were given for attendance and good behavior. But we do not find the ticket-currency, as it might be called, (that is, tickets of various *values*, redeemable with books,) was in use, except in our own country. Scripture tickets were given in British Sunday-schools, as marks of approbation, and eight such tickets, received in the month, entitled the recipient to a copy of a Penny Monthly Magazine. But the system here was more complicated. A text of Scripture, printed on a card, with blue ink, was given as a reward for attendance all day, and good conduct; or for every thirty verses of hymns or Scripture recited, or for every four texts to prove a doctrine or duty. Six blue tickets were equivalent to one printed with red ink, and the red ticket was "valued in exchange for books or tracts, according to the catalogue rates of the same." Or, in cases where poorly-clad children earned the tickets, they were redeemable with shoes, stockings, mittens, etc. When a book was received in exchange for these tickets, it was the recipient's exclusive property. The expense of this plan was very considerable in a large school, and where the pupils were of an age to expect something more than a penny tract. It was found also that there were great inequalities in the distribution of rewards, and the system gradually gave place to the circulating library, access to which was then regarded as a valuable privilege. This movement, though so inconsiderable in itself, led to very important results.

The whole number of bound books, suited for such a library, and published at that time by the *American Sunday-school Union*, was eighteen. A few additional volumes may have been made up of the tracts or paper-covered books bound together. Outside of their catalogue, it would probably have been difficult to find a dozen books suitable for such a purpose.

The catholic principle on which the Society was organized, while it left the *schools* established by its agency unshackled by any restrictions, required the *books* it published to be free from sectarian controversy. If a company of children could be gathered for instruction, and competent persons could be found to take charge of them, it mattered not with what denomination of Christians the teachers fraternized. The Scriptures being the recognized text-

book, the course of instruction, as well as the affiliation of the school, was left to those who conducted it.

GOOD BOOKS TO DISPLACE CORRUPT ONES.

The books upon the Society's catalogue have been carefully selected. We cannot measure the good accomplished by furnishing innocent and instructive reading to millions of families during the fifty-two years of the Society's existence. The press is a mighty engine for good or for evil; and the devil has been busy, and still is busy, in using it to corrupt the minds of the young and the old. The American Sunday-school Union has been one of the most efficient organizations of the age in turning the press to good account. Fifty per cent. of its catalogue will be found to be solid works; the other half, fictitious or partly fictitious, but useful and desirable books. The motto of the committee, in selecting, has been "*good rather than many.*" About 2,000 works are embraced in the catalogue. These books, together with the publications of other union, denominational, and private publishing houses, furnish an offset to the demoralizing issues of the "Satanic" press. The following paragraphs, from the "New York Witness," point out a grievous source of crime, and also indicate the origin of much of the slander, obscenity, and reading for ruffians, which disgrace a portion of our secular press, and, in a diluted form, sometimes find their way into religious papers.

POMEROY, THE BOY MURDERER,

Was lately visited by Mr. James T. Fields, and told him that he had read "sixty dime novels, all about scalping and other bloody performances, and he had no doubt that this kind of books had put the horrible thoughts into his mind which led to the murders he had committed." This is only one of the many instances of the bad effect produced upon our youth by a kind of literature with which the country is flooded.

The war brought many evils upon the land of a direct and destructive character. But the indirect evil consequences have proved themselves to be of as mischievous a nature. When the war for the Union began, many of our best and purest writers obeyed the call which patriotism made upon them and went to preserve their country from disintegration and disaster. Their places on the press, and as contributors to current literature generally, were to a large extent supplied by persons who had earned a precarious living by hunting up police-station items and the like.

The experience of life which these recruits possessed was mostly of a limited and low sort. Their education was very defective. The aim of their existence was to be able to write what they called a "sensation." They produced matter for publication which, in ordinary circumstances, would be promptly thrown into the waste-basket. So-called narratives of current events were printed as news, which were palpably untrustworthy and strongly seasoned with the grossest obscenity.

For such wares a new class of patrons had sprung up—people who grew rich through the distress of the country, or sprung into affluence by taking advantage of the positions offered by local politics. These persons had no taste for pure literature. They did not require to work for a living. They could not always be indulging their sensual appetites. They had learned to read; and they found in the brutal, lascivious press productions of the time, matter congenial to their natures, and nothing to convey to them the unpleasant impression, which was forced upon them at every turn, how utterly unsuited they were to fill the place in society to which they thought themselves entitled on account of the money they had amassed.

When the war was ended, it was found that many of our earnest, honest writers had been left on the battle-field. Others came back wounded, or so worn down with service as to experience great difficulty in securing a position where they might earn their daily bread. A style of writing which they had been taught to abominate was discovered to be the thing desired. "It pays; and that's all we care about. We run our presses for the public." Such was the answer usually returned by publishers when remonstrated with by their former associates and employés. Within the past three years this plea was substantially advanced in the leading columns of a widely circulated newspaper, which devoted a large portion of its space to subjects essentially demoralizing.

Lately there has been a change for the better. In the fall of Fisk, Tweed, and the corrupt judiciary, people saw illustrated, in a striking and unmistakable way, the result of unrighteousness. Corruption in national and State legislatures, and dishonesty in private life, continually came to the surface and enforced the lesson. The panic of 1873 came, with dire consequences to those who followed the race for wealth, regardless of the means they took to achieve their end. False morality, false religion, false sentiment, appeared in their true colors to those who would fain turn their eyes from

the disclosure, but could not. A certain homage is paid to virtue by those who in their hearts despise it. The former panderers to vice affect to rebuke it, because they think "it pays."

Yet we still have the "sensation" article and the sensation story of the old Bohemian sort dished up for a class of people who require some other and radically different kind of reading. Legal proceedings have been taken with effect against venders of obscene literature; but other miserable, misleading productions are scarcely less dangerous to those who may be subjected to their poisonous influence. Persons like Pomeroy, who may be led astray by the trashy, immoral novel, or the pernicious stuff in which vice and crime is dressed up for newspaper purposes, are responsible to the law for their crimes; but the moral guilt, to a large extent, devolves upon those who write and those who give publicity to the vile imaginings. The way to correct this is obvious. A double duty is implied. The people who buy moral poison should be warned against it; and good, pure, elevating, and bracing literature must be produced in a cheap form; and the Sunday-School Union is doing its share in furnishing this literature.

FAR-REACHING INFLUENCES.

Perhaps it has never been in the power of the best and wisest of men to devise a scheme for improving and elevating all classes of the community, to be compared, in its power and adaptation, to the Snnday-school. In America, every Sabbath day, hundreds of thousands of men and women, for the most part well-informed persons and Christian professors, are engaged in giving religious instruction in the Sunday-school. These teachers have the assurance of a welcome at the homes of the millions of boys and girls who are in their classes. The position they occupy gives them the means of opening doors, softening hearts, and awakening sympathies, which no other agency but the pastoral office can match. Where the inclination and the skill to avail themselves of this opportunity exist, great must be the results. The American Sunday-school Union, in a little over half a century, has established 63,000 schools. In connection with these schools it has enlisted 420,000 teachers, and gathered under their influence 2,700,000 scholars. Out of these schools more than three thousand churches have been founded. This is work additional to what has been done, or perhaps could have been done, by the denominations. It is a great and glorious aggregate of labor. Let us have more such precious

work, done by intelligent, large-hearted, consecrated, catholic-spirited Christians. And in our work as pastors and teachers—dealing with young and old—let us act in the spirit of the advice given by "Camp-meeting John."

GIVE IT TO THEM WARM.

A certain presiding elder, who was noted for being seldom up to time, seldom very animated, and seldom very brief, once kept a congregation waiting a long time for his appearance; and when at last he did come, he preached them a very prosy sermon of unusual length, on the text, "Feed my lambs." He had not yet finished when that original old minister, known as "Camp-meeting John," rose from a seat in the congregation, and said, "Brother, I have had some experience in raising lambs myself, and I have found that the following rules are absolutely essential to successful lamb-raising: First, give them their food in season; second, give them a little at a time; and third, give it to them *warm*."

THE INTERNATIONAL LESSONS.

The Church is awakening to the importance of Bible study, and the hearts of Christians of all communions are turning toward each other, in longing after closer communion in Christ Jesus, and just at this juncture the great International Lesson movement has been inaugurated. Each Lord's day the same Scripture lesson is studied by five millions of Americans—Methodists, Baptists, Presbyterians, and other denominations. Already it has been adopted in various European countries; and the prospect now is that in all the tongues of evangelical Christendom, the Holy Word being opened at the same place, the same lesson will be recited by old and young. The effect of this movement is to greatly increase the facilities for Bible study, the ablest talent and the entire religious press being enlisted in weekly Scripture exposition. Even strangers, casually meeting, being engaged upon the same subject, find pleasure and profit in a comparison of opinion. This system facilitates the preparation of the lesson by teachers and scholars, renders teachers' meetings more practicable, and enables persons, in this age of emigration and constant travel, to continue the same course of Bible study wherever they may be.

To give our readers a more definite view of the work done by the American Sunday-school Union, we introduce reports of some of its missionaries. The first is from one who was half a century in the service of the Society.

REPORT OF A. W. COREY.

"The field originally assigned to my supervision embraced Illinois, Missouri, Arkansas, Iowa, Kansas and Nebraska, and 'the regions beyond'—many times the size of all New England—with a population composed of native-born citizens, aborigines, and immigrants from every country of Europe; and increasing in a ratio unprecedented in the history of the human race. Among them was to be found every grade of mental and moral cultivation and destitution, from the highest degree of human attainment to the most besotted ignorance and degradation.

"The political and religious character of the people was no less diversified. Here were Christianity and Infidelity, Materialism and Spiritualism, and Indifferentism; Protestant Christianity in all its variations, and Romanism in its boasted unity; Democracy and Despotism, Freedom and Slavery; mind in conflict with mind, and party with party, jostling each other, and all striving for the ascendency, like the agitated waves of the sea, lashed to fury, and 'casting up mire and dirt.'

"After an excursion into Southern Illinois, formerly denominated 'Egypt,' I wrote to a friend as follows: 'I have found large sections where the people need light as much as they do in Burmah or Japan—where there are scarcely any Sunday-schools or churches, and but few common schools, and they of an inferior grade. The Sabbath is little regarded, and intemperance and profanity and their kindred vices prevail to an incredible degree.'

"About the same time I heard a missionary of the American Home Missionary Society, who had spent several months in exploring the southern counties of the State, make a public report. After a dark and melancholy description of the intellectual and moral wants of the people, and the difficulty of doing anything for them, amounting to almost utter hopelessness, he said, with emphasis and with a countenace brightening up with hope: 'There is one way of reaching this people with the Gospel, and that is by means of the Sunday-school. While they are prejudiced against all other means used for their improvement, they look favorably upon Sunday-schools. And the chief reasons why they are in favor of them are, that the teaching is gratuitous—it will cost them nothing—and it is on the Sabbath day, when it will not so much interfere with their secular employments.'

"'I give the above items to show the intellectual and moral con

dition of large sections of the West, the destitution of Sunday-schools, and something of the public sentiment in regard to them thirty years ago. To every Christian patriot it was apparent then, as now, that there could be no adequate remedy for these evils but in the general diffusion of the Gospel.

REACHING THE DESTITUTE.

"And who was to perform this work of primary evangelization, if the American Sunday-school Union did not? 'How,' it was asked, 'is the Gospel to be introduced into the thousands of new settlements that are springing up all over this new territory?' Our position is that God, in His most gracious providence, has in these latter days raised up in the Union Sunday-school a supplementary ministry, adapted to the existing state of society—not to supersede the established ministry, but auxiliary to it; by which the Gospel may, in a single generation, be preached to all the people in every village and hamlet of our land. . . .

"We employ a missionary at a moderate compensation. He commences his operations in a given county, and confines his labors chiefly to that county till his work is done in it. By a little preliminary labor his appointments are so arranged that he can attend three or four meetings in as many neighborhoods during the week. At each of these meetings, which usually embrace most of the people of the vicinity, without reference to denominational peculiarities, a neighborhood (union) organization is formed for the purpose of sustaining a Sunday-school. Teachers and officers are appointed; funds are raised to procure a library, and everything is so arranged as to commence a school on the ensuing Sabbath. When the Sabbath comes, the missionary usually attends two or more of these opening schools, instructing them in their duties and encouraging them. The next week he passes into other neighborhoods, performing a like operation, till having spent several weeks in a county, he leaves it for another.

"Now let us follow the footsteps of this man through the county, and see what discoveries we shall make. In each neighborhood where there is a sufficient population, we shall find an organization consisting of from 4 to 10 teachers and 25 to 60 or 70 scholars, who come together every Sabbath morning or afternoon avowedly for the purpose of studying the Scriptures of truth. Not unfrequently we shall find parents diligently engaged with their children in studying the Bible. We shall find neighbors of different

religious creeds, who have not been accustomed to meet together for any religious purpose, now mingling their exhortations and prayers and songs of praise, with gratitude to God that they can forget their petty differences—which they now discover they had greatly magnified—and love and labor together as Christians. We shall also find a library of 75 to 200 volumes of choice moral and religious literature, in which every one finds a deep personal interest, circulating actively, and changing hands fifty-two times in the year, distilling precious truth into the immortal mind, and diffusing their influence through all the families of the neighborhood.

"After the lapse of a few months, if we look into this neighborhood again, we shall probably find that the places of public Sabbath amusement are less frequented. He that putteth the bottle to his neighbor's mouth has lost many of his customers. The sound of the hunter's guns and hounds no longer disturbs the quietness of the day; visiting and places of recreation are abandoned. A manifest change has come over the neighborhood, and soon a church is established there."

KEEPING OUT RUM AND RELIGION.

The report of S. H. Record tells us of two new churches organized within the year, on the basis of Sunday-schools previously gathered by him—one in Maine and one in Rhode Island. The founder of the settlement in Maine, where the Sunday-school was followed by the Church, had commenced a similar settlement in another county some years before, with the avowed purpose of keeping out "rum and religion." He succeeded in almost entirely banishing *religion*, but *rum* seemed to have so strong an affinity with irreligion that it would not stay out at his bidding. The result was a state of society which he could not tolerate. He withdrew his manufacturing interests from that community, and tried again in another settlement. Although still disavowing any need of Christianity to himself personally, he wanted religion in his new colony, "because it improved society" and gave him "a better class of help" in his business. He aided the Sunday-school missionary in his work. The Sunday-school there is now called one of the best in the State, and the community about it is prospered in material and spiritual interests.

The Rhode Island Sunday-school which rejoices in the new church organization, was gathered under circumstances of peculiar discouragement. Three grog shops seemed the principal centres

of attraction when the missionary first visited the neighborhood. He failed, the first year, to find a competent Christian man for superintendent, and the second year the school-house was at first locked against him. But the prayerful perseverance of the missionary was rewarded. The Sunday-school was commenced. Souls were led to trust in Jesus. Prayer-meetings were held in the ball-room over one of the grog shops. Two of the three liquor-dealers gave up their evil business. And now a church has been organized in that renovated neigborhood.

Some 50 new Sunday-schools have been formed by Mr. Record in one county of Massachusetts since he commenced its canvass a little more than five years ago. And one-third of that county is yet to be visited by him.

SEMI-CENTENNIAL REVIEW, BY REV. B. W. CHIDLAW.

During the past fifty years the American Sunday-school Union, by its missionary work and sanctified juvenile literature, has diffused a vast amount of Bible knowledge, and impressed Divine truth upon the intellect and heart of millions in our broad land.

As one of its missionaries sent forth to "organize a Sunday-school wherever there is a population," it has been the privilege of the writer to labor in Ohio and Indiana for 38 years. In the earlier years of this service, many churches were found without a Sunday-school. Ministers and people gladly accepted his aid in organizing schools, and supplying them with books and periodicals. To destitute localities, in places where no religious society existed, his efforts were mainly directed. His work in planting a Sunday-school consisted in exploration, visiting the scattered cabins, holding public meetings to give information, and to awaken the interest of the people in the Christian education of their children—to organize the school, and to revisit the neighborhood as often as possible in behalf of the good work. Equipped with a strong horse, capacious saddle bags, and a pocket compass, following the newly-opened road, the "blazed track," or finding his way through the unbroken forests, he traversed his field, and found his work. The settlers were generally very hospitable, and much interested in his mission. This rendered his work pleasant, easy, and successful. He seldom failed to unite them in the organization and support of a Sunday-school. All that could read were supplied with the Holy Scriptures, and those that could not, were supplied with the Union Primer, or a Spelling Book, with its excellent religious reading lessons.

Such an organization became a centre of educational power, reaching the intellect and heart of all under its influence. The Union Sunday-school calling out the activities of the religious element in the settlement or village—the reading of the word of God, and religious books, and Divine truth operating on the soul, a meeting for prayer and conference, would soon follow. God would hear and answer prayer—a revival of religion would bless the community, and many souls would be added to the Lord. Then an itinerant minister would be attracted to a field "white for the harvest," and a Church of Christ would be gathered, a house of worship erected, and Christianity firmly planted in the locality. Such has been the history of hundreds of Sunday-schools established and aided by the missionaries of the American Sunday-school Union.

THE CHURCH FOLLOWS THE SUNDAY-SCHOOL.

Recently, I visited Gomer, Allen county, Ohio, a thriving village in a very prosperous agricultural neighborhood. There is but one church in the place; it numbers over three hundred communicants, occupies a commodious house of worship, has four large and flourishing Sunday-schools under its care, and enjoys the faithful labors of an efficient and devoted pastor. In 1837, while laboring in the new settlements of Northwestern Ohio, I found a few pious settlers on "Pike Run," a tributary of the Auglaize river, and established a Union Sunday-school among them. The next year I found the school flourishing, and largely increased in numbers, with a prayer-meeting attached to it. The following year, 1839, a church was organized, a log chapel erected, and the services of a pastor secured. This Union Sunday-school was the day of small things to the early settlers, but it was the beginning of days, and the germ out of which grew the Congregational Church of Gomer, one of the largest and most prosperous churches in that part of the State, a glorious testimony of the evangelistic power of the missionary work of the American Sunday-school Union.

The lapse of time, the extent of territory, and the great changes constantly transpiring in a new country, render it almost impossible to collect the information necessary to show definitely the results of our Sunday-school missionary labors in its relation to the progress of religious thought, the conversion of souls, and the organization of churches on our field of labor. In latter years, while revisiting the scenes of our early labors, we do not find the Union Sunday-school we established maintained as such. Now,

we find a well-organized Church of Christ, a house of worship, the living ministry, and a community pervaded by the elevating and saving power of the Gospel. The Union Sunday-school accomplished its mission, and was the dawn of the brighter day in which the people now rejoice.

For many years the writer, as Superintendent of Missions in Ohio and Indiana, had associated with him a large number of co-laborers, ministers, theological students, and laymen of various denominations, the record of whose earnest and unwearied labors in Sunday-school extension and improvement, would form a bright page in the history of the American Sunday-school Union, and afford reliable testimony to its adaptation, power, economy and usefulness in Christian work to bless and save the rising generation. For the want of data, such a record of labor and results cannot be reduced to writing, but it is found in the general progress and growing usefulness of the Sunday-school work in these two great Commonwealths—in living stones in the temple of God on earth, and bright jewels sparkling through the blood of the Lamb around His throne in heaven.

REPORT OF E. S. INGERSOLL.

It is now fifteen years since I entered the corps of Sunday-school workers, under the flag of the American Sunday-school Union. I have been laboring all the time in Michigan. I have organized 571 Sunday-schools, with 3,413 teachers and 20,783 scholars, and visited 5,295 families. This work has been done in nearly half the counties of this state. Many of these schools have grown into Christian churches of different denominations. I will give a few facts and incidents connected with this work, illustrating its adaptation to the wants of the people.

In 1860, I organized a Sunday-school in the county of E., in a settlement of five families. It was on a week-day. All the men, women and children had come together, to pile the logs that one man had cut around his shanty. While they were eating supper, I gave a short address, and a Sunday-school was organized. My closing counsel was, "Don't let a family that moves into your settlement live here one Sabbath without an invitation to attend your Sunday-school." This advice was followed. Three years after I was invited to visit that school, and supply them with a new library. The price was $10. They took a collection. The superintendent gave one dollar; he was barefooted, said he had not a boot

or shoe. A lady gave three shillings, saying, "I have saved it towards getting me some shoes, but I love to give it for a Sunday-school library." Her feet were very poorly clad. Others made equally great sacrifices, until they had raised $3.25, and I think every penny in the congregation was in. The superintendent asked if I could wait for the balance. I replied: "You remember God accepted Abraham and spared the victim, so I think He will accept this offering; take back your money. In the name of Mrs. W., I present you this library." Five years after this I visited them again, and found 80 or 90 persons in the school, and was told that every family within two miles was represented. Now there is a Presbyterian Church there, and regular preaching is sustained.

In the year 1862, I canvassed the county of C. One Sabbath, as I was going to my appointment, I found about twenty boys playing ball. The next day I returned to that district, visited every family, and talked about a Sunday-school. Some were anxious, some indifferent, and some made light of it. I saw that a certain individual must be enlisted, and he was a notorious "horse jockey." I went to his house for the night. For a time we chatted on politics, agriculture, horses, etc. Then I introduced Sunday-schools. He was frank to say they were good, if properly conducted, "but it is of no use to undertake one here. Why, the boys play ball here every Sunday." "Why shouldn't they?" I asked, "they have nothing else to do; give them a good Sunday-school and a good library, and they won't play ball." "O fie, don't talk to me; and more," said he, "they steal my watermelons and stack the vines." "Just in keeping with the propensity of all boys who have nothing better to do. If you will take hold of the Sunday-school here and try to make it interesting, I will guarantee your watermelons, and that there will be no more ball-playing on the Sabbath."

The next Sabbath we had a good meeting; the boys were there, and voted to organize a Sunday-school. Mr. "Horse Jockey" was elected librarian. After the meeting, he invited me to his home, and made a great many inquiries about his duties; said he had no idea there was so much to a Sunday-school. He ordered books and papers from me from time to time. Three years after I called on him, and asked about the Sunday-school. "It is a perfect success," said he; "the boys have not played ball a single Sunday since you were here; and just come and see my watermelons. I can raise more than I can eat or give away." A Baptist minister commenced

preaching there soon after the Sunday-school was organized. Soon a church was formed, and meetings every Sabbath.

In 1870 I went to a new field in the northern part of our State. In the county of C. I found a heterogeneous mixture of inhabitants, most of them under the influence of Romanism. I visited from house to house, and urged the study of the Bible wherever I found those who could understand my language. The school was organized with 5 teachers and 28 scholars. The first Sabbath I think there were 36 present, the second over 60, and the fourth 120 persons. That school lives, and a Methodist class is organized there, and regular preaching is maintained.

MISSIONARY LABORS OF STEPHEN PAXSON.

My father died when I was young. I was raised by strangers; was troubled with a stoppage in my speech, which caused my education to be neglected. Consequently, I grew up to manhood illiterate, ignorant and wild, when I married a good, religious girl, settled in Western Illinois, and was persuaded to attend Sunday-school by my eldest child, a daughter in her ninth year. I never had been in Sunday-school before, and was greatly astonished when I found out what a Sunday-school was. I became a scholar, and soon a teacher, and in less than four weeks after I entered the school, I sought and obtained a hope of eternal life. I then felt it my duty to take a class of boys and teach them God's word the best I knew how. This I did for nearly four years, at the expiration of which time I felt a strong desire to gather in other children, as this was the only Sunday-school in the county at this time. My brethren in the Church discouraged me very much, telling me I wanted to become popular and run for some office, when such a thing had never entered my mind. So I cut loose from all my advisers except my Heavenly Father, who always advises His children right, and started my first Sunday-school in what was called "Egypt," some five miles from where I lived. I was superintendent for one year. That school has never stopped, although it has been more than thirty years since it was started; and a large church has grown out of that school, and at least two ministers of the Gospel have gone out from that school, and are now preaching the glad tidings of salvation.

I soon after started some eight or ten other Sunday-schools that are still in existence. These schools are all in Scott county, Illinois. The teachers would often come to me for advice, and wanted

to know more fully how to teach God's Holy Word; they besought me so earnestly for information, that after due reflection it occurred to me to have them all come to one place, and there spend one or two days together in talking and praying for wisdom to guide and direct us. This was the first Sunday-school Teachers' Convention, perhaps, that was ever held in the Valley of the Mississippi. I had never heard of one before. The Convention did us all good. I became so anxious for Sunday-school information that I talked Sunday-school to all I met. I was directed to the venerable John Adams, the father of Dr. Adams of New York city, and oh, what a blessed thing it was to meet with that good man! From him I learned more Sunday-school than from all the men I had ever met before. He came to my Sunday-school, and talked, lectured and prayed. He instructed parents, teachers and children, and, without my knowledge, recommended me to the American Sunday-school Union as a suitable person to travel as a Sunday-school missionary.

REPORT OF J. C. BUCHANAN.

Very few have any conception of the trials and triumphs of a Sunday-school missionary. In 1867 I determined to make a raid on a Hard-shell settlement in Russell county, Kentucky. I was warned not to go, as that people had never allowed a missionary to enter their domains; after a long ride through the "Pine Woods," I reached the school-house, where the "master" was walking the floor with a six-foot rod in hand, without either coat, vest, or shoes, and all his scholars, 54 in number, were also *barefooted.*

I spent an hour telling them about Sunday-schools. I then asked each separately, "Did you ever sing?" *All* answered "No," except one boy, who said he could sing Yankee Doodle. Here I had a class of 54 boys and girls from 7 to 18, only 5 of whom could read, and not one of them had ever read a verse of the sacred Scriptures. These rude mountain children soon learned three of our best hymns. I then gave each a Child's World and a picture-card, and promised to return on Saturday week, and they must ask everybody to come. I found a crowd—the whole district had turned out. The little parson was the first to meet me, and said, "I s'pose you're the man that has kicked up such a fuss among the children." The parson could not read, neither could his wife nor any of his eleven children.

We had a very enthusiastic meeting that day and the next, and organized a Sabbath-school of 75 members, and I gave them a

A District School in the "Hardshell Settlements," Kentucky.—See page 155.

library. Thus the anti-mission spirit gave way to our glorious institution, for in six months' time 36 persons had learned to read the best of books, and 20 had professed faith in Christ.

ADDRESS OF DR. S. H. TYNG, AT PHILADELPHIA, 1874.

Four years before this Union was started I began my first Sabbath-school in a country town of Massachusetts, where there had never been a Sabbath-school before. On the first morning twelve boys came together. Of these twelve, one died as a missionary of the American Board of Commissioners of Foreign Missions in Ceylon; one died before he had received his education in the Theological Seminary of New Haven, and one has within the last few weeks departed—the Rev. Dr. Pratt, a faithful and beloved minister of your city. These three boys came together in a class of twelve. What had God wrought by the simple teaching and labor of a boy! When we come to consider what God hath wrought by this grand union of effort, and what He is preparing to accomplish in the fulfilment of its future destiny, design and experience, it is beyond the computation of man. Amidst all the Christian associations of this age, there is not one manifesting itself more apostolical in character, more effective in influence, grander in comprehension, more personal, direct and spiritual in its broad design, than this American Sunday-school Union! To have lived as one of its original friends to see its fiftieth anniversary, and to be permitted to meet here men whom they call "Father" Martin and "Father" Dulles,—and you may well call them so, for certainly they look as young as I do (laughter); and to remember while we meet these in the flesh the noble ones who have gone before; to think of the character of Frederick A. Packard, so deep, so spiritual, so grand, so holy; to think of all the agencies that this Society has been permitted to employ and to see crowned with success; to bring it all back and to say to myself, "Thou hast lived to see it all; thou hast had the hands of these brethren in thine own; thou hast looked into these countenances beaming with brotherly affection; thou hast bowed together in prayer at the mercy seat to Him who says, 'Lo, I am with you alway, even to the end of the world;'"—to have had all this bestowed upon me, to-night, is surely one of the greatest privileges of my life. And I bless God that I am permitted to come back to this city of my fondest affection, this city of my earliest and most widely extended labors, and share in such a manifestation of majesty, of union, of strength, of deter-

mination, and of experimental effort as I see exhibited here to-night.

As I have sat and looked at this wonderful survey, the thought has come to my mind: It is but a specimen of what the Lord Jesus means yet to do. The time is coming when all this grand prophecy shall be fulfilled—when earthly joy and earthly greatness shall bring their treasures and lay them at the Saviour's feet; the time is coming when assemblies more vast and wonderful than this, shall be gathered together with intense delight to lay the trophies of their victories down before Him who hath bought them with His blood, who rules them by His Spirit, who reigns over them in His love, and who will fill them with the glory of His presence forever!

I look back on these fifty years with unspeakable delight; first, when I consider what was the real purpose of this Union. I have an intense delight in that term "Union." I love to grasp the hand of a Christian brother. I love to unite in spirit and in truth with those who are working for the glory of the Lord. I realize that in this institution its "union" was its first grand element. There were Sunday-schools before. There were books and papers before. But this Society was started to bring into harmonious co-operation all these scattered efforts, to concentrate, to *unify*—if I may adopt a word which I now sometimes hear—the labors of a multitude in one grand single institution. And when I consider the whole Church of God under the title by which our Lord himself dignifies it—a building of God—I look upon a Union like this as a grand roof that extends over all, binding together the walls and columns and partitions, covering the inhabitants with a canopy of security and peace, and making altogether one grand edifice of comfort, of joy, of privilege for all who dwell beneath. I bless God for this union of Christian people and of Christian hearts.

OPERATIONS OF THE AMERICAN SUNDAY-SCHOOL UNION, 1824–1874.

For 7 years (from 1839 to 1845, inclusive) no accurate statistical record has been found. For the remaining period (43 years), terminating March 1, 1874, we report:

Schools organized, ...	57,799
Containing teachers, ...	386,242
Containing scholars, ...	2,545,787

Estimating the 7 years at an average of 500 schools per annum, with 6 teachers and 30 scholars to each, which is far below the

average of the preceding and following years, the total result would be:

Schools organized,	61,299
Containing teachers,	407,242
Containing scholars,	2,650,787

In addition to the Sunday-schools actually organized, there has been another and equally important work, to wit: to nurture and sustain these and other schools. The records show that by visits and words of counsel and encouragement, and gifts of books, papers, etc., assistance has been extended in 87,291 cases, with a membership of teachers, 674,959, and scholars, 4,842,768. Amount expended in missionary operations (1824–1874) $2,133,264.13, of which about $517,000 were for books, papers, etc., furnished to needy Sunday-schools. Value of books, papers, etc., circulated through sale and donation, (1824–1874,) about $6,000,000.

GENERAL SUMMARY, MARCH 1, 1874, TO MARCH 1, 1875.

	Schools Organized.	Teachers.	Scholars.	Schools Visited and Aided by Donation.	Teachers.	Scholars.	Bibles and Testaments Distributed.	Families Visited.	Miles Traveled.	Addresses Delivered.
Northwest,	315	1,441	9,999	738	3,212	26,734	2,514	2,989	49,402	1,207
Southwest,	265	1,405	11,548	519	2,548	22,452	2,449	2,761	38,795	917
Michigan,	77	331	1,850	288	1,441	9,014	75	864	20,489	525
South,	425	2,398	18,409	684	3,866	33,192	5,439	2,916	54,163	1,548
Pacific Coast,	27	88	743	88	648	5,804		222	4,608	317
Pennsylvania,	41	263	1,453	240	1,994	14,365	392	974	12,266	359
New Jersey,	38	198	1,800	340	2,432	20,045	64	1,639	8,715	254
Ohio and Indiana,	4	19	142	9	99	1,460	235		14,478	234
New York,	14	94	549	50	388	2,357		185	1,230	40
New England,	37	166	1,026	75	1,670	15,061		1,185	12,895	118
Kansas,	15	77	539	67	753	8,360	106	90	5,553	70
Total,	1,258	6,480	48,049	3,098	19,051	168,844	11,274	13,825	222,594	5,589

CHAPTER IV.

THE AMERICAN TRACT SOCIETY.

Date of Organization—Semi-Centennial of the Great National Societies—The First Tract Depository in the World—The Little Shop in the Back Street—The Work of the American Tract Society—The Background of the Picture—Statistics of the Work in the Northwest—Labors of the Rev. Glen Wood—Twenty-five Years of Tract Work—The Outlook of the Future—The Principles of the Tract Society—The Duty of Laymen to Work for Christ—Substantial Unity of Belief—Enormous Issues of the Tract Society—Each Tract a Cup of the Water of Life—Mighty Results from Causes that Seem Insignificant—The Tiny Seed in the Crevice of the Masonry—Colportage—Its Necessity and Value—Summary of Work for Thirty-four Years.

THE American Tract Society was instituted in May, 1825. The same general influences led to its formation as those which had previously brought about the organization of the American Bible Society and the American Sunday-school Union. These three National Societies celebrated their semi-centennial in advance of the nation's centennial. Three of the founders of the Tract Society lived to see its jubilee year—Moses Allen, Esq., and the Rev. Drs. Howard Malcolm and William A. Hallock.

Like Sunday-school work and Bible distribution, the circulating of religious tracts originated in Great Britain. In 1793 the "Tract and Book Society" of Scotland was formed, and in 1799 the "London Religious Tract Society." The latter grew out of an effort to stem the tide of irreligion and immorality which set in with the French Revolution. A storm was raging through Europe, and threatened to engulf England as well as the Continent. The French Revolution assailed not merely tyranny in politics and superstition in religion, but all government and all religion, and, indeed, the very life of society, denying the authority and the very existence of God himself.

THE FIRST DEPOSITORY IN LONDON.

A few devout and godly men met in a counting-house in the world's metropolis. Wise men of the world shook their heads in foreboding and fear, and it may be contempt, about this feeble en-

deavor. But the founders of the Tract Society were unmoved by these forebodings, and a commencement was made in the smallest possible way, in a little, dirty back-shop, in a dirty, back street, leading into Paternoster Row—which is not a very imposing thoroughfare. In a corner of one of the windows of this little shop—devoted to the sale of crockery-ware—a space was rented and the first tract was displayed.

Many now believe that these little tracts, prepared by writers of sagacity and mother-wit and knowledge of the masses, like Hannah More, did more to arrest the progress of Revolutionary principles in England than the elaborate speeches and dissertations of even great statesmen like Edmund Burke. From this small and insignificant beginning, the London Society has advanced to a position in which it publishes, year after year, fifty millions of issues, having its agencies and making known the Gospel in almost every country of the world.

Our American Society has had a somewhat different work to do but, on the whole, perhaps a greater one. It has gone into every part of our widely-extended country, among the religiously destitute, with what appears to be a very feeble instrumentality, but one which has proved mighty, through God, to the pulling down of the strongholds of sin and Satan. A tract, in its general idea, is a little piece of printed paper, consisting of from two to eight pages, a very weak and contemptible agency, judged by the superficial wisdom of the world. No doubt, in the judgment of many, it is folly to think that the world can be mended, Satan defeated, souls converted, by an agency so weak and insignificant as this. But it is God's plan, and most strictly in accord with nature's law, to confound the mighty with things which are weak and despised, and to use the things which are not to bring to naught the things which are.

In the reports of the American Tract Society we have abundant means of learning what is the character of the work actually performed by it. The communications of its secretaries, colporteurs, and missionaries give us all the information we can desire in regard to the methods pursued, the success which has been met with, the condition of different parts of the country when this society entered upon its labors, and the changes which have been wrought by its instrumentality. The first extract which we propose to give is from the report of the Rev. Charles Peabody, of Chicago. Super-

intendent of Colportage for the Northwestern States. In surveying the field allotted to him, he takes first a look at

THE BACKGROUND OF THE PICTURE.

We may prolong our vision backward over the sublime pathway along which for fifty years the finger of God has pointed its course. We may contemplate the lives and labors of those heroic men who went into the wilderness to seek and save that which was lost. We may be permitted to recall even the forms and faces of the sainted dead, and hold up for imitation their heroic virtues. I will therefore venture to detail a few facts concerning the establishment and progress of the work of colportage in the upper Mississippi Valley.

When, in 1845, I first looked out upon this vast garden spot of the world, and entered upon what has proved to be a long term of service, the colporteur work of the Society had been in operation about four years. I found an interesting and faithful band of colporteurs at work, chiefly in Ohio, Kentucky, and Indiana, under the supervision of Mr. Seely Wood, of Cincinnati. In the following year the Saint Louis Agency was established, first as a little nucleus; but it soon spread out its hands, and occupied the country west and northwest of Indiana. This whole region, containing now ten populous States, with over twelve millions of people, did not then contain two millions. These were so widely scattered over its vast surface that they did not average more than three and one-third to a square mile. Now, the same country has twenty-five thousand miles of railway in operation—sufficient to form a continuous iron track all round the globe. Then not a mile of iron rail existed. The great rivers were the principal channels of communication. To penetrate the interior and come face to face with the people, required long, tedious journeys and sometimes the resort to wagon or horseback conveyance was not without peril.

But that was the very work which colportage now undertook to do. For its accomplishment, Divine Providence had furnished among the early pioneers of the West a multitude of ready hands and brave hearts. There was no lack of Christian men to undertake the task. They were men who, from hardships endured in their hand-to-hand struggle with the wilderness, had become inured to toil, and could endure hardness as good soldiers. In seven years more than a hundred had entered the field, all equipped for duty, and were engaged in hunting up the scattered families of the prairies, putting into their hands the teachings of Divine truth, which

were furnished from the presses of the Society. These men were not accustomed to shrink from hardship, or stand appalled in the face of danger. They endured the fierce winter winds of the prairies. They were scorched by prairie fires. They hesitated not to swim the swollen rivers. They penetrated the forests, and threaded their way to remote cabins by blazed trees. They hunted up the wandering sheep in the wilderness, and told them about the Good Shepherd. No pen will ever record their toils, their privations, their hardships. Their lot was obscure, and their calling humble. But they have left imperishable memorials of their work in the very texture of the Christian civilization of the West.

STATISTICS OF NORTHWESTERN COLPORTAGE.

From the most careful estimates made from data in hand, it is probable that about *twenty-five hundred colporteurs* have, during the past thirty-four years, participated in the work. A large number of these beloved laborers have been called away from earthly toils to the "everlasting rest." A comparative handful only are still in the service. Of these, three are veterans of twenty-five years of hardship and toil. Of those who have closed, some are engaged in farming, some are occupied in mercantile pursuits, some are teachers, many are giving their energies to kindred labors, and all look back upon their colporteur years with pleasant memories. The time they devoted to this service seemed to stimulate in them new desires, and to aid them in forming new plans of usefulness. It gave them some idea of the powers they possessed for doing good, and the best methods of employing them. Hence, all over the great Northwest to-day may be found the ex-colporteurs of the Tract Society, occupying the position of deacons, elders, class-leaders, Sunday-school superintendents, and some even the pulpit. Colportage not only afforded them means of doing good while engaged in it, but it became an important school, where they learned the true methods of working in other parts of the Master's vineyard.

A large number of these colporteurs have been students in preparation for the Christian ministry, who have devoted their vacations to the work. The close contact thus afforded them with all classes of men, the real life opened to their view, often for the first time, the sharp conflict with the skeptic, the insight into human character and human frailty, and especially the effect of simple truth on the individual conscience, have greatly aided in preparing

them for their life-work. Such is their own universal testimony as to the reciprocal influence of the colporteur service upon those who now occupy positions of eminent usefulness, in the pulpit, in all parts of the great field.

Thus the benefits which this great enterprise has conferred are twofold, direct and indirect. On the one hand, it has gone directly into more than *four and a half million homes* in the thirteen States of the Upper Mississippi Valley with words of comfort, and hope, and life. It has gone as a living messenger of salvation into the obscurest settlements. It has visited the lowly cabin. It has planted the seeds of everlasting truth by the wayside, in the family, in the Sunday-school, in the workshop, in the field, in the mine, in the forest, and in individual hearts. It has put into the homes and hands of the people more than *five million volumes* of the standard Christian literature of the Tract Society. Its indirect influence is not less important. It has trained an army of evangelical workers, who have been incited to activity, nerved, armed, equipped for the activities of the Christian warfare, by the colporteur service. Hundreds of men, like Uncle John Vassar, who had his early training for usefulness while a colporteur on the prairies of Illinois, have, like him, though in less conspicuous spheres, gone forth earnestly and successfully to the work of leading sinners to the Cross.

If the American Tract Society, upon its fiftieth natal day, could contemplate no higher achievements, no greater triumphs, than those which have been accomplished through Union Missionary Colportage in the great Northwest, it might feel sure of the final plaudit of the Master, "Well done, thou faithful servant; enter thou into the joy of thy Lord."

REPORT OF REV. GLEN WOOD.

This semi-centennial year of the Society is the quarter-centennial of the service of your District Secretary in this field, and the third of a century since he first became identified with the Society as "volume agent and colporteur."

When I first crossed the great lakes, the basin of the Mississippi was a vast wilderness, the entire population north of the Ohio being only from four to five millions, and that chiefly in Ohio and Indiana. Joseph Smith had planted the church of the "Latter-Day Saints" at Nauvoo, Ill., and they had brought upon themselves the wrath of their neighbors; and among the first sounds greeting my ears in the beginning of my mission work was the booming of

cannon from the summit of the hill overlooking that magnificent spot at Nauvoo, assuring the Mormon church that their day in Illinois had come, and that they must save themselves by a rapid movement westward.

The great Massachusetts infidel, Abner Kneeland, had spent his rage against the Son of God and His eternal Father, and was lying in an unhonored grave on the banks of the Des Moines river, while the effects of his ungodly teaching were at their highest.

The elements of unbridled humanity were dashing against each other in wild confusion, while the restraints of law were but partial in the state of society so sparse and unsettled.

The press was dreadfully demoralized. Besides such issues as were dictated by the man who had left New England to show what could be done in a new country in defiance of the Christian's God, and by those who were of like spirit with him, there was much that pandered to the degraded passions of men. This vile literature was diffused without shame and without restraint, and was greedily bought in large quantities.

But the contest was already joined by those who knew the reality of religion, and were moved by the Spirit of Him who went about doing good. Missionaries were on the ground, and colporteurs of this Society were making the prairies vocal with their songs of gladness, as they pushed their way from cabin to cabin over the wide wastes that seemed to have no bounds.

Tidings of this goodly land had begun to reach the multitudes of other countries as well as of the older States. The white canvas of thousands seeking new homes formed belts from east to west, like terrestrial milky ways, giving joy to the few pioneers already on the ground, and a glimmering of the probable future of the country.

Hundreds of millions of acres have since been surveyed and opened, to meet the demands of the people. The flowing tide of humanity has swept the aborigines, first into the "Great American Desert," and thence into the mountains beyond. The Mormons plunged into the wilderness to escape from the approaching pio neers, and are far away among the mountains.

Fifty years ago, the valley of the Mississippi was almost wholly a wilderness, in the possession of the red men and the bison. Only about two and a half millions of people had found their way west of the Alleghanies. Twenty-five years ago, nearly double that num-

ber had made their homes north of the Ohio river. To-day, the majority of the whole population is in the valley, and more than one-third of the whole, or over fifteen millions, are north of the Ohio, and this is four millions more than the entire population of the United States when this Society was organized. Six of the ten States lying on the Mississippi have over one million of inhabitants each, and Illinois has more than two and a half millions, or about the same number as were in the whole valley when this Society was organized.

TWENTY-FIVE YEARS OF TRACT WORK.

We came West to do what we might, by the grace of God, in laying the foundations of society in righteousness for the millions who are to dwell here. When we look back over twenty-five years' work, more than a hundred thousand miles of travel, of which many thousands were made with a horse and buggy, three thousand sermons and addresses, eight hundred years of colporteur labor performed by agents whom we have set to work, by which probably one and a half million fireside missionary visits have been made, and more than a million dollars' worth of the publications of this Society have been circulated, and recall the facts of conversions, public meetings, Sunday-schools, revivals, and churches growing up, of hundreds of which we have positive information, we feel that the Lord who first sent us to this field, has led us all the way, and done much more by us than we could possibly have anticipated, and we lift here our Eben-ezer and praise the Lord.

It is with strong satisfaction that we see the bold infidelity we first met practically silenced. Even the latest form of scientific skepticism seems to be enunciated with bated breath, while the friends of the truth as it is in Christ are strong and fearless. Sunday-schools are established. Tracts, Testaments, Bibles, and practical religious books, and religious periodicals, by the million, are circulated through the land, giving the knowledge of the way of life. Churches are organized and missionaries are found wherever there are people to constitute a congregation. May this progress continue until the whole body of the people shall be lifted into the regions of light.

PROSPECTS.

The steady and rapid increase of population—stretching out over the waste places until there is no longer any "Great American Desert," but a country of almost unlimited extent, inviting the

whole world to come and occupy it—forces us to the anticipation of continually multiplying millions, until the capacity of the country shall be developed and occupied. It was said at the anniversary of this Society in 1847, "In fifty years there will be a population of one hundred millions on our soil. The man is here to-day who may stand amid that mighty population, and may have his share in moulding its character." I had then been a few months in Iowa. The people in this valley were but as a handful of corn upon the tops of the mountains. Now their fruit shakes like Lebanon, and the land is a very Babel with the clatter of tongues. Twenty-five millions, or more, are here. Nearly fifty millions, or half the number predicted, are now in the country. The great question for the consideration of every Christian is, Can these millions be brought to embrace the Gospel of our Lord Jesus Christ? THE GOSPEL IS THE BREAD OF LIFE. If they can be fed with this bread they will live. It is simply a question whether the people of God will give the Gospel to all the people. They have invested $400,000,000 in houses of worship, and in them they have provided upwards of twenty millions of sittings. At an annual expense of some $75,000,000, they keep up these houses of worship and the preaching of the Gospel there. But their sittings are not half occupied, and more people live in neglect of the means of grace thus provided than on any Sabbath enter the consecrated walls. What then shall we do? Evidently follow the plain direction of the Saviour, Go into the lanes and streets of the cities, and into the highways and hedges, and compel them to come in.

Let one process of Divine Providence show the hand of God in this matter. The census of 1870 shows that in the Northwestern States more than one-third of the population consists of foreigners with their children. More than one-third of these have one or both parents foreign, while more than four-fifths were born in this country. Thus we see how rapidly the immigrant population changes to native-born Americans. Our public schools, and a very large part of all the influences operating upon the children, are American, and it is the desire of the parents that the children shall acquire the use of the English language. But the English language has more practical religious literature in it than all other languages put together. The work of American citizens is therefore to give to all the children an English education, and the work of the Christian people of the land is to give to every one the Gospel, as

exemplified by our American Christianity and as taught in our religious publications.

From an address of President M. B. Anderson, we give a statement of

THE PRINCIPLES OF THE TRACT SOCIETY.

What are some of the great fundamental principles which underlie this Society, and which have given it vitality and prosperity during all these years? I can name but a few. First, it has been, on this continent, one of the great pioneers in making use of the press as an aggressive agency for propagating the religion of Christ. Through the press, the Puritans in Great Britain and the Reformers on the Continent accomplished great and noble results. But they did not use the press through corporate action. Corporate action, the associating together of vast numbers of persons in a moral being, an institution, can control funds and agencies and effect results which the same number, working separately, could not by any possibility bring to pass. Wealth, intellect, and all the forms of power, which have covered our country with railroads, and turned the desert into a garden, have been utilized by this Society for the purpose of blessing men. It reaches all, the old and the young, the learned and the ignorant. It goes with the pastor into our new settlements and great cities. It goes with the missionary into heathen lands, and becomes one of the most powerful supplementary agencies in his work. It has been instrumental in creating literatures in languages which, when this Society was formed, were unwritten. Within the last fifty years, in how many tongues has this Society been speaking, how many poor heathen souls have been fed through it with the bread of everlasting life?

Again, this Society has organized lay labor for the work of aggressive evangelization. We are all familiar, now, with the idea; we hardly realize how uncommon it was fifty years ago. Now, it is the glory of Protestantism that it organizes laymen, not only those who are set apart and segregated from business and from family for the special service of the Church, and put under special vows; but laymen, who do their ordinary work in life, men who are merchants, who are lawyers, and physicians, and teachers. The idea of organizing these in the work for Christ is the specific differential element in modern Protestantism. And we cannot over-estimate the importance of this Society in giving vitality, by precept and example, to this means of influence.

THE DUTY OF LAYMEN TO WORK FOR CHRIST.

We have come now to understand that the obligation to work for Christ rests as heavily upon the shoulders of the Christian merchant, lawyer, teacher, physician, or mechanic, as it does on him upon whose head consecrated hands have been laid, and who has been set apart to the work of the Christian ministry. We are repeating the processes of a time long since past, when the early Christians, on the persecution of Stephen, "went everywhere preaching the Word." There was not much of organization, not much of ecclesiastic order, among them; but they went everywhere—men, women and children giving utterance wherever they went to the blessed news of the risen Redeemer—their hearts and their minds so full that they could not but proclaim the words of life and power struggling for utterance. This Society has done somewhat to bring back again that blessed time. We have learned that the work of evangelization is best accomplished by hand-to-hand agency, bringing heart to heart, mind to mind. The surest way to affect a man's will, and move his mind and heart, is to bring yourself into face-to-face contact with him, looking into his eyes, touching his heart, by putting your thought directly before him—getting him into a corner, so to speak, so that he will be sure that you mean him and no other man. The politicians understand this very well. Sir James Mackintosh once remarked that during in his whole experience of political life he had known but one case in which parliamentary eloquence had changed any considerable number of votes. Great measures are carried in committees, by meeting men face to face, by putting the point in that clear, idiomatic, easy way, so far as utterance is concerned, which we use in talking with friends. In religious labor, it is what Dr. Watts so well designated as "parlor-preaching." I believe that ten clergymen fail as parish ministers for want of this capacity, where one fails for want of power in the pulpit. It is the power of moving men one by one, that makes the pastor, that makes the leader. It is the man who can move his fellow-men one by one, who can organize them into a body, who can hold the control of their feelings, who understands the laws of their moral nature, that is the born leader—not the merely eloquent man, whose words charm for a moment while his influence passes suddenly away. It is this quiet, face-to-face, hand-to-hand work which has been carried on by this Society through the agency of colportage.

SUBSTANTIAL UNITY OF BELIEF.

I undertake to say, moreover, that there is in the body of literature which this Society has published a representation of catholic truth that is more broad, real, fundamental, and all-pervading than anything that the Roman Church can show to-day. There is in this literature an internal unity of life and thought and idea. We have a body of truth set forth in which all evangelical Christians agree; a body of truth which will to-day stand the old test of catholicity, as truth which has been received everywhere and always and by all. It does not exclude the truth contained in the Roman Catholic writers, as the Roman Church cuts off all the truth that has been developed by Protestantism. We include it all; we bind it up together in one body; we collect together the testimony on behalf of these great fundamental principles, of that vast body of spiritual experts who have sounded the depths and scaled the heights of Christian experience and Christian doctrine, in all countries and in all times. We have crystallized these widely scattered thoughts into language, and have put upon them the seal of the Society's endorsement, and they represent the substantial unity of all Protestant Christendom, and the real and substantial unity of all Christendom wherever there has been the life and power of religious truth.

How wide is the range of thought and testimony to which I have here alluded! There is in the scope of this Society all that is pure and true in the thought and experience of the great names of the Church's life and history. They contain the inner life and spirit of Bunyan's Grace Abounding, and Augustine's Confessions; of the Hymns chanted by the Crusaders in the East, as well as those of Watts and Toplady and Charles Wesley. We accept alike the pious meditations of the Imitation of Christ, and the deeper spiritual analysis of Edwards on the Affections. We accept alike the truths developed and defended by Cornelius Jansen and John Calvin. We reverence equally the common doctrines which are illustrated by the thought and genius of Blaise Pascal and Thomas Chalmers. We gather up in our records of the Christian life the experience of the ignorant and the learned, of the sage and savage, the poet and the soldier, of the Hindoo and the Green lander, of Cowper and Havelock, of Butler and Faraday.

It is the universal in Christianity, as distinguished from its special modifications and developments, which has been garnered up in

the literature of this Society. It is this which throbs in the common heart of all Christendom, and which has given our faith its vitality and power in all times and all places. We put this forth as a body of real, catholic truth, which contains the common testimony, not only of all Protestant churches, but of all which will bear the test of Scripture that is found in the theological and ascetic literature of the Greek and Roman churches proper, and of all churches and sects from the time of our Lord's ascension until now.

It is true that we are bound up in different denominations; but I find the reason of these different organizations in the attempts—feeble, imperfect, indeed, they may have been—of different bodies of men under different circumstances uniting to defend some particular obscured, perverted or neglected portion of this body of catholic truth. Their protests have been organized, their action subjected to system and law, that these neglected truths might be set forth, illustrated and brought to bear on the minds of men. In this action, we find the origin of our different church organizations.

Our Saviour intended that the doctrines of His religion should save men's souls by making them pure and holy. The institution, the organization, the Church, exists for the body of catholic truth, not the body of catholic truth for the organization. The truth comes first, the organization afterwards, as a means of solidifying, exemplifying and defending this body of catholic truth, and making it a saving power for men. Herein we find one of the great glories of this Society.

ENORMOUS ISSUES OF THE TRACT SOCIETY.

During fifty years the Society has received and expended about thirteen millions of dollars, of which four millions have come into its treasury through donations, and nine millions through sales of its publications. Its yearly issues amount to scores of millions of pages. Each little tract is a cup of the water of life, dipped up sparkling and clear from the fountain, and put to the lips of some perishing sinner. How mighty the work accomplished by these little leaflets, eternity alone can tell.

Travelers in the forests of Central America come ever and anon to some mighty ruin that is crumbling into dust. The foul blood-stained altar has been overthrown, the colossal idol lies prostrate upon the earth. The huge Titanic walls have been rent asunder. What mighty agency has undermined and overthrown this vast

edifice of earlier ages? Has it been the blast of the thunderbolt, or the mighty elementary agencies that have been working in all time, that have upheaved those gigantic products of a former age? No. A little tiny seed, borne by the flying breeze or the wandering bird, has dropped into some crevice of the masonry. The sun has shone upon it, the dews have distilled around it, the rains have watered it. It has lived, and grown, and struck its tiny fibres down among the crevices of the masonry, and lifted its tiny blade up to the sky. It was a living thing; the power of God was in it; and that little tiny seed has rent in twain and cast down in ruin those mighty creations of the earlier world. And so it is that the truth contained in these little leaflets—the seed of God's word planted in the heart of man—has power through God to pull down and destroy the strongholds of sin and Satan. Standing upon the history of the world and the principles of God's government, we maintain that it is just in accordance with His mode of working, that agencies seemingly weak, and often despised, should be employed by Him in carrying out His august and glorious designs.

COLPORTAGE.

A vast field for evangelistic work lies open to Union Missionary Colportage which no other instrumentality can enter, and to which we are called by the most imperative motives influencing Christian hearts.

At least one-third of the forty-three million souls in the United States are not directly reached by the organized churches, many of them from their utter neglect of accessible privileges, many by their distance from any church worship. In all parts of our land some such may be found. Over the Western States and Territories Gospel ordinances are not accessible to one-half—in many wide fields, to one-tenth—of the people.

Illustrations of utter destitution are found over wide areas of Nebraska, Wyoming, Colorado, Nevada, and New Mexico, which can only be overtaken in this generation by an itinerant and aggressive agency, which hesitates not to remove obstacles and overcome difficulties appalling to many even devout and faithful Christian workers in our older States. Over Texas, a State equal in size to fifty such States as Connecticut, vast destitutions are found; and so in other States and Territories not here named: not to speak of the freedmen of the South, the Chinese of the Pacific slope, and the thousands in various States using the Spanish language, and without a Protestant ministry.

Shall these twelve or thirteen millions of souls be left in their hopeless and Christless condition until the organized Church and regular ministry can reach them? or can some forerunning agency visit them with a message of love and a pleading for Christ's claims? Cannot a combination of a spoken and printed Gospel be made effective in leaving a witness for the Saviour in these two to three million households, which shall prepare the way for the on coming Church, and by the ever-present Spirit be made effectual in saving many? Unless this be done, the present generation must go hopelessly to an unreconciled judgment-seat.

To meet this pressing exigency, and by any means to save some, the Society devised, and for thirty-four years has prosecuted, the system of *Missionary Colportage*, by which six thousand years of labor have been performed, eleven million family visits made, and thirteen million volumes of saving truth circulated.

This system of organized and persistent effort to reach and supply the unevangelized is meeting its usual and cheering results, and calls for speedy enlargement to keep pace with the on-rushing wave of frontier population.

And that this Society, teaching by its books and its colportage the central doctrines of Christianity, tolerating no departure from or omission of these truths, is exactly adapted to do this forerunning work, is beyond dispute. Godless men have no desire for the true Gospel. The appetite must be created, and the supply carried to them. Said the Rev. Dr. John Hall recently, "No one who takes the trouble to look for a moment at this national Society, now at work for half a century, can fail to see that it is a necessity of our position in this land for doing this work, to have such a Union Missionary Organization, with great resources, that shall create, as well as supply, the demand for that kind of reading which shall put souls in the way of everlasting life."

SUMMARY VIEW OF COLPORTAGE FOR THIRTY-FOUR YEARS.

Time employed, months,	59,254
Number of volumes sold,	10,503,696
" " granted,	2,780,066
" public meetings addressed and prayer-meetings held,	376,298
" families destitute of all religious books except the Bible,	953,633
" Protestant families destitute of the Bible,	579,510
" families of Roman Caiholics,	919,846
" Protestant families habitually neglecting evangelical preaching,	1,568,495
" families conversed with on personal religion, or prayed with,	6,258,070
" family visits,	11,495,780

CHAPTER V.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The First Association Formed in London—Not Exclusively for Large Cities—Association Buildings—Number of Organizations in America—International Conventions—Necessity for these Associations—They Have a Definite Purpose—Subordination to the Church—Evangelical Platform—Secular Agencies—Reading Rooms—Music—Familiar Lectures—Employment Bureau—Religious Agencies—The Daily Union Prayer-Meeting—The Bible Class—The Service of Song—Christian Boarding-Houses—Cottage Meetings—Open-Air Services—Lay Workers—The Opinion of President Mark Hopkins—"The Problem Now Before the Church"—Unity of Feeling Promoted among Those who are to be Leaders in Christian Work—"Don't go to the Saloon To-night"—Saved from an Untimely Death.

E are largely indebted to the paper read by Mr. Cephas Brainerd before the Evangelical Alliance in New York, in 1873, for the account which we give in these pages of the organization and nature of the Young Men's Christian Associations of America.

No association of young men for a common purpose can be otherwise than interesting to a student of the times or a lover of his race. Young Men's Christian Associations had their origin in a desire to reach and save unconverted young men through the agency of converted men of the same age and class. This was the thought in the mind of George Williams when, in 1844, in the city of London, he organized the first Association. That thought was carried across the the Atlantic in a letter of a young Sophomore of Harvard College, containing a vivid description of the society in London. This letter was published in a Boston religious paper, and suggested the organization in that city. Since then, the societies have rapidly multiplied, except during the late war, and have grown in power and usefulness. The large cities and towns are not exclusively their fields of service. In small towns and remote villages also they do a noble work.

ASSOCIATION BUILDINGS.

Thirty-seven buildings have been dedicated to the uses of this work since 1867, varying in value from $400 to $500,000, and aggregating $1,914,450, each in a good measure corresponding in

The Young Men's Christian Association Building at Philadelphia, erected 1875-76.—See page 172.

its proportions to the field which the Society occupies, and many of them of rare architectural beauty. Forty-three other associations have building funds, aggregating $447,967. There are now sixty-three general secretaries, or agents, steadily employed by these societies in the prosecution of their work, some of whom are clergymen, but the greater proportion laymen, who have dedicated themselves to the cause of Christ "among and for young men." Other societies are now perfecting plans for the employment of such officers. Their duties are the general supervision of the work. In selecting them, those are sought who can and will engage young men in this service for their fellows, and who will give such ideas of its character, and so present its duties and substantial joys, as to retain them as systematic and constant workers.

NUMBER OF ASSOCIATIONS.

Nine hundred and twenty-four organizations are now reported, some in full activity, with a constantly extending sphere of labor and influence; others with but little more than a name to live. Of these one-half forwarded reports of their work, considerably in detail, to the recent General Convention, and three hundred and eighty-one reported a membership of 63,700. It is just to state the actual membership at 100,000. We do not doubt that it is more. The annual current expenses of the two hundred and seventy-two who report that item, amount to $272,654. During the last year, there was a net increase of eighty societies. So everywhere there is progress. States and sections on which for some years the General Committee has expended much thought and labor, are now showing evidence that the seed has been well sown; and those who witnessed the planting of twenty years ago, and have watched the early growth, are now glad of heart, and more willing than ever to give and to serve in that cause aptly described as "labor in Christ's name by and for young men."

NECESSITY FOR THESE SOCIETIES.

These societies had their origin in an obvious necessity. The cities were full of young men whom the churches did not influence, or even reach. These were apparently unaffected by any existing agency, and so the idea was evolved of organizations which should employ converted young men to reach the unconverted of the corresponding class. The society has been characterized by two distinctive features.

1. It has been wholly undenominational, and based upon the belief that the average American young man, outside of church influence, was more open to the approaches of such an agency.

2. Work has been performed almost wholly by Christian laymen, because these were best fitted to carry it on; and, also, because the ministry could not, under the limitations of human strength, as well as denominational exigencies, perform it. It was not, in the beginning, supposed that there was a field for the Society elsewhere than in the larger cities; but as the contention with the evil influences which debauch our young men continued, it became apparent that there was a place for the work in every town, where the existing denominational agencies failed to affect the young men as a class; that the town which could support a saloon where liquor was sold to young men, and where they could gather nightly, and find the gaming table, low papers and vile companions, also demanded a counteracting agency; and hence the Associations of the smaller towns, with their modest reading-rooms, their annual courses of lectures, their receptions, their sermons, their cottage prayer-meetings and Bible classes, and, in the appropriate season, their open-air services. Even in communities where this specific effort for young men has not been made, Christian young men, associated undenominationally, have found fields for work which they could cultivate to better advantage than the individual churches.

DEFINITE PURPOSES.

In 1855, the Conference at Paris announced in concise formula, that Young Men's Christian Associations were "societies which have for their object the formation and development in young men of Christian character and Christian activity. They seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men." And this declaration has been reiterated over and over again in the Conferences, on both sides of the Atlantic; and from it there is no dissent. What now is the Christian profession and character demanded of those who participate actively in this work? Let the Associations speak for themselves. At the General Convention in 1869, one of the largest ever assembled, consisting of more than 650 accredited delegates, these declarations were adopted without dissent:

"*Resolved*, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the con-

trol and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ, (the Only Begotten of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree,) as the only name under Heaven, given among men, whereby we must be saved from everlasting punishment.

"*Resolved*, That the Associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with evangelical churches, (provided that, in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom,) and active membership and the right to hold office be conferred only upon young men who are members in good standing in evangelical churches."

This action gave universal satisfaction. We have no recollection of criticism from any quarter where sympathy with evangelical work is expected, nor have the Associations swerved from the principles thus laid down.

SUBORDINATION TO THE CHURCH.

Neither has there been any claim to equality with the Church. On this point the declarations of the Conventions are explicit:

"*Resolved*, That we consider it the bounden duty of the members of all Young Men's Christian Associations, calling themselves Christians, to hold their duties and obligations to their respective churches, and to services of the same, as having a prior claim upon their sympathy and efforts.

"*Resolved*, That, in the prosecution of the work for the Saviour among young men which they have assumed, they should heartily and zealously co-operate with the divinely appointed ministry, and with all evangelical bodies of Christians."

In the progress of the American societies, the General Conventions have performed a most important and controlling part. At the outset there was no thought of intercourse or union. Their annual meetings were held simply for prayer, comparson of views, and free discussion. Then, a general committee was appointed for one year. Then, declarations of principles, definitions of the work to be performed, and of its methods and agencies,—until now they have reached a complete representative organization, with accredited delegates proportioned to the membership, in such societies as have incorporated into their constitutions the principles of the resolutions which have just been read. Here, more than "the comparison of views and free discussion" are contemplated. They have reports of work performed. They recommend and commit the societies to definite courses of action; they insist upon the

evangelical test, and seek to give it potential force and aggressive power in the work that is prosecuted by every one of the Associations, and in the individual life and service of every one of their members.

While actually pronouncing upon practical topics, and discussing them with warmth and earnestness, as matters of business, these conventions have never lacked special evidences of God's presence and blessing. They have uniformly been seasons of deep spiritual refreshment, both to the delegates and to the people of the community in the midst of which they have met—for the sessions are invariably attended by all the people whom the place of meeting can contain; and often this sweet influence has extended beyond those who profess a love for Jesus, to those who were indifferent and careless, and has tarried after the departure of the delegates, a reviving and transforming power. To secure permanently these results, and to guarantee uniformity in effort, the convention is now represented by a committee, appointed for three years, which employs as many agents as the funds placed at its disposal will allow. It has, at present, two who are constantly engaged in attending local conventions, in visiting the Associations, in organizing new ones, and in extensive correspondence with the leading members of the societies in all parts of the continent; while acting in concert with the committee are a large number of business men who devote more or less time, as their employment permits, to the same work of visitation. As the societies multiplied, the General Convention failed to meet all the requirements for conference and intercourse. All the societies could not be represented, and conventions of Associations in nearer neighborhood to one another became necessary. Thus arose the State Conventions.

EVANGELICAL PLATFORM.

And these meet upon the same platform of Evangelical Christianity with the National Association. The same spirit of devotion breathes in both; a kindred popular interest gathers about the sessions of each; they seek alike a comparison of views and free discussion; they aim to cultivate and extend the sentiment of Christian unity. They aim to go further, and practically utilize this sentiment of Christian unity, by associating Christians—especially laymen—of the various denominations, in the work of leading individual men to Christ as the Saviour from sin. Nor is their work considered finished while the young man who has been led to

Christ through the agency of the Associations is unconnected with a church of his own selection. His duty in this regard is strongly urged upon him. Some particulars in which the General Conventions have been most useful may be properly enumerated. In the beginning, they insisted that the societies should be more than merely union prayer-meetings of Christian young men. Then they restricted the action of the Associations to the field of service as already defined. Then they insisted upon vital piety in the members, and upon labor for the salvation of young men, as the primary object. Then they emphasized the importance of lay preaching, "not"—to use the words of the Convention—"because the laymen are better preachers than the clergymen, but because the preaching of the Gospel to the whole world is too large a work for the ministry alone to do, and too important to be left undone."

Without the fostering care and encouragement of the successive conventions, the work of building Association homes would have made but little progress. The Evangelical Church test, now universally adopted, to which reference has been made, is due to the conventions. Year by year, in these conventions, has the importance, the indispensable necessity of Bible study been so urged upon the Associations, that the result is now apparent in the multiplication of Bible-classes, and in the increased love for and study of God's Word by individual members. All along the line of these conventions, recommendations have been made relating to all the details of work in the individual societies, by which their policy has been settled, and their work adjusted, thus insuring a shapely and harmonious growth.

Above all, in these Conventions leading Christian young men from all parts of this mighty continent, and from all the Churches, have been brought together for the consideration of a common and majestic work; and by the outpouring of God's Spirit, their hearts have been so fused into one that no tie of organization or form of union is needed to secure their united action in any great work for their Master's honor. They cannot be separated; but as individuals and societies, they stand together as sharers in a common work, in like trials and the same glory.

One word as to the individual Associations. They have adopted substantially the same constitution, and the work has been performed in all of them under the supervision of committees of Christian young men, each having a prescribed field; the purpose being to employ as large a number of persons as possible.

SECULAR AGENCIES.

First, an open and pleasant social resort for young men; for it is held that any place that is large enough to support saloons where young men are ruined, is large enough to justify the opening, by its Christian young men, of some place of resort for innocent recreation. The reading-room has been the chief, too often the sole reliance of the Association in this part of the work. But something more than this has been found necessary. A cozy, pleasant parlor or sitting-room, somebody to welcome strangers, a musical instrument, a library, an occasional social meeting, with singing, readings, or other agreeable entertainments, lectures, the gymnasium—some or all of these tend to create about the well-located rooms that social stir and interest which adds greatly to their usefulness.

At the social meeting, simple refreshments have often promoted the object in view. Much emphasis has been laid on the importance of music as a means of attractive entertainment. Familiar lectures, or talks to young men on the laws of health, by the best Christian physicians in the place, have also been of service in the work of the Association.

The gymnasium, the library, educational classes in the evening for young men, the Employment Bureau, securing situations for those in need of them, and a hall for its own and other public meetings—these are all found useful by the local Associations.

RELIGIOUS AGENCIES.

Prominent among the religious agencies at the rooms are the Prayer-meetings. The well-known daily union meeting has been a blessing in many of our cities and towns. The Bible class is faithfully sustained by many Associations. The service of song is an interesting and popular feature of the religious work in some of the Associations. The personal activity of the individual members is the mainspring of all religious work, and is always indispensable, and always insisted on.

In order to carry on the work thus very briefly outlined, it has been found necessary, particularly in our larger towns and cities, to secure a competent officer to devote his whole time to the supervision and care of the Association. The General Secretary, when most efficient and useful, is ex-officio a member of the Board of Directors, and also of every working committee of the Association.

A building or home of its own seems to be as necessary to the highest usefulness of an Association, as it certainly is to that of a

church. Christian boarding-houses for young men have been successfully maintained in connection with a few Associations. Earnest efforts to direct young men to good boarding-places have been, for many years, an acknowledged part of the work. But the experience of the past loudly calls for the maintenance, in our large cities, of boarding-houses like those above mentioned; buildings constructed expressly for the purpose, with small but cheerful and cleanly kept rooms; and where wholesome and well-cooked meals will be served in an orderly way, and at a price within the reach of those who are making trial of the first one or two years of business life in the city.

LAY WORKERS.

The activity of Christian laymen, to which the Society owes its working force, has often found, in various quarters, a field for useful effort, wherever Christian work can, for local reasons, be better performed undenominationally than in the name of any particular Church. The tenement-house in our cities contains such a community, and the tenement-house prayer-meeting has often been a fruitful branch of the work. The immense boarding-houses, which, in some manufacturing cities, accommodate large numbers of the operatives, are always open for this kind of work. Country neighborhoods, destitute of stated religious services, have often been found ripe for a similar good work. The cottage meeting is more restricted in its influence, reaching only a few families. The open-air service calls together an audience which seems to be best appealed to by those who come to it in the name of an undenominational society.

The training received in these societies has increased greatly the working force of the Church. They have helped, they are helping, to solve the great problem of lay labor, which President Hopkins has justly termed "the problem now before the Church."

The young men engaged in them all over the continent are from all the Churches. In this common service, they leave behind them denominational peculiarities; they meet on a common platform, and learn to love its simple propositions, and to love each other. They love not the church-home less, but the Church universal more; they see eye to eye, and their chief glory is that souls are saved, and the Master honored.

The men thus bound together advance in years; and, one by one, they come to the front in all the relations and activities of life.

They take, in their turn, the lead in the enterprises of Christian benevolence and philanthropy; they, too, become statesmen, legislators, and administrators. They are to stand with the foremost in church councils. Will they love each other less then? Will they shake off the effects of their early training? Will they be less in harmony? Shall "height or depth, or any other creature, be able to separate them?" Will they not practically exemplify and illustrate, in every walk and relation of life, in administration both of Church and State, the essential unity and oneness of all the disciples of Christ—not in word merely, but in work as well? Yea, they will! The union in which they are now held shall grow stronger and closer with advancing years, and at last be merged in the undying fellowship of eternity.

We close this chapter with a few incidents illustrative of the actual practical work of the Young Men's Associations in saving souls.

"DON'T GO TO THE SALOON TO-NIGHT."

These were the striking words printed over the street entrance to the Association rooms in one city. "Don't go to the saloon to-night, but come to the Y. M. C. A. Reading-room." A young man on his way to join evil associates was arrested by this invitation, accepted it, and found the way not only to an innocent place of resort, but to a better life and the Best Friend! He is one of a great multitude whose feet have been, by the friendly appliances of these Associations and the Christian officers of these brotherhoods, turned from the ways of sin into the paths of righteousness and peace.

The following letter was written to Mr. L. P. Rowland, an officer of the Philadelphia Association. How many there are, who, like the writer of this touching letter, might be rescued from a violent death, if Christians would extend them a helping hand.

SAVED FROM SUICIDE.

Dear Sir:—You were once the instrument of a kind providence in saving, if not my soul, at least my body, from an untimely fate. As I shall soon leave this land, perhaps not to return, I consider it my duty to recall the incident to your recollection, and to wish you God-speed on the journey of life. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver." A kindly word and deed of yours in the day of adversity, set me once more on the ways of pleasantness and the paths of peace. I may premise that periodical outbursts of dissipation have marred my usefulness, and brought me, at times, so near the gates of death, that I have heard the door creak on its hinges. But for the intercession of a loving sister, far away, but remembering me night and morning, I should long since, I verily believe, have slept in the

dust of the earth. Last November I ran a race of dissipation for some weeks, till my means were well-nigh exhausted, and one cold, wintry night, as you were leaving the news-room—what I never had done before—I asked you where I could obtain quarters for the night. Observing my semi-intoxicated condition you, naturally, at first upbraided me with its cause, and I was hurrying off, fully bent on purchasing a bottle of laudanum wherewith to find, as I thought, eternal rest. But you followed after, and by your brotherly address you melted my heart. For that and the following night you found me a haven of rest. Next day I abstained *in toto*, and three days after "clothed and in my right mind," I was enabled to leave the city. Being a good classical and English scholar, I obtained almost forthwith a respectable position for the winter. Leading a life of abstinence, I returned to the city when my engagement expired, and by the favor of a merciful God, although without a friend here, I found a good situation which I now hold. But the death of a near relative summons me home, and this event will place me in comparative independence. So, I may well say, but for your providential sympathy on that night, I should not now be in the land of the living.

I now lead a regular life, but I find that conversion is not the work of a day. Long service in the ranks of sin sears the conscience, and hardens the heart. Will you, dear sir, pray that I may once more have a heart of flesh—that I may persevere in the path of sobriety—that I may yet see the land which is very far off, and that at the great day I may be found among the children of light? RESURGAM."

The following letter is from a young man who was aided in obtaining a situation and given money to start with, and now seeks to make some return:

DEAR BRO. ROWLAND: I have every reason to be thankful to the Giver of all things, who has helped me in so many ways. It seems to me that I can see *His hand* in so many places stretched out for *my* especial benefit. I suppose that is because I can compare *Now* with *Then*. *Now* because I have that peace which passes all understanding—*Then* with my wretched condition, out of *Christ*, out of friends, almost out of home. Oh, those were wretched times! and how can I ever be sufficiently thankful to Him who has revealed Himself such a friend to me?

"I understand you are very much opposed to Sunday work," said the President to me when he was engaging me on this road. "Now," said he, "I know all about you, and am well satisfied to put you to work, only if you come here you must take your share of Sunday as well as the other men." This I agreed to, remembering the arrangement I made with you, Mr. Rowland, about the proceeds of Sunday work, and how I wished it spent. Until last Sunday, the 12th, I have not been called on to work, they having let me off every Sunday, but on last Sunday they could not get the cars out, so I had to work. I send enclosed $—, and may God's blessing go with it. I will send you all the money I earn on Sunday. The only stipulation I make is—Don't turn any *man away because he may smell of* RUM. *Oh, I know* how hard it is to break off from the demon; what wretched slaves men are to it!

"I remain yours, in Christian regards, E——— I———."

CHAPTER VI.

MISSIONARY AND BENEVOLENT SOCIETIES.

What the Country Owes to the Labors of Missionaries—Union Missionary Societies—Work among the Indians—Number of the Aborigines at the time of the Revolution—Denominational Agencies—Amount of Christian Effort Expended upon the Home Field—Fault-Finders are not Workers—Views of Dr. Benjamin Rush—Temperance Societies—The Omnipresent Curse of Liquor—Red-Faced Rulers—Rings, Rum and Riot—The Temperance Cause Advancing—The Old Washingtonians—Recent Organizations—The Crusaders—The American Prison Discipline Society—Solitary Confinement—The American Peace Society—Other Associations to Promote Moral Reform—The Sanitary and Christian Commissions—Asylums for the Deaf and Dumb—Asylums for the Blind.

THE work of Home Missions began, in some denominations, soon after the Revolution. Nine-tenths of the Presbyterian churches in the land were founded by this agency. The missionaries sent out by the Synods, and afterwards by the General Assembly, organized in 1789, planted churches on the east side of the Alleghanies; then north to Albany, Utica, Rochester and Buffalo; and west to Pittsburg, Cincinnati, Louisville, Indianapolis and Chicago. And the work has gone on extending westward and southward, until it is fair to say that to the missionary efforts of this denomination and of other Christian churches, the nation owes a large proportion of all that makes its Centennial worth celebrating. Home missionaries founded schools, academies, and seminaries for both sexes, and colleges, and thus gave tone and character to the "new settlements." These foundations were laid by them in the wilderness, before the council-fires of the Indian, or his war-whoop, had died away. Whatever there is of public taste, culture, and conscience in the nation, and love of order and law, is largely due to this missionary work. No one can estimate the obligation which the country is under to the laborers in the home-field, and to the institutions which have sent them out and sustained them in their work.

THE AMERICAN HOME MISSIONARY SOCIETY

Was organized in 1826, out of smaller societies then existing, and

at the close of the first year it reported 169 ministers, laboring in 196 congregations. It now receives and disburses over three hundred thousand dollars annually. The American Missionary Association is of more recent origin. Its receipts during the year 1874–5 amounted to four hundred and twenty-three thousand dollars. A leading part of its work is among the Freedmen, and it has also charge of seven agencies among the Indians. Missionary work among the Indian tribes should have the sympathy of every American citizen. When this continent was discovered, the red men abounded. The territory of the old thirteen States contained at least four and a half millions of Indians. With the territory so much increased, the total Indian population of all our States and Territories, exclusive of Alaska, is now estimated at 295,000. Of these, 229,000 belong to agencies which are under the supervision of some religious body; the Roman Catholic Church having the supervision of eight agencies, with a population of 23,000. The others are divided among the Presbyterians, Methodists, Baptists, and other Protestant denominations. Two hundred and seventy-eight schools are officially reported, with 355 teachers and 8,226 scholars.

DENOMINATIONAL AGENCIES.

Besides the Union Missionary Boards, which are now principally supported by the Congregationalists, the large denominations have boards for home evangelization, the statistics of which are given upon page 114 of this book. These agencies for Gospel work in the home-field, include societies for educating ministers, for erecting churches, and for supporting missionaries, as well as for publication, Sunday-school work, etc. It will thus be seen that there is a large expenditure of time and thought and money and labor by the Christian churches, regularly, year by year, in the different departments of Christian work, which cannot fail to tell upon the moral and religious character of the nation. Superficial observers, indeed, may think that the churches are doing nothing. Their attention is only attracted by some great public movement, and they are very prone to carp at what is done for the extension of the Gospel in heathen lands, and to ask why is not this money expended at home? But, in fact, a large proportion of the benevolence of the Church has the home-field for its object, and that we have the measure of morality which exists, is because of these evangelistic efforts.

FAULT-FINDERS ARE NOT WORKERS.

In the beginning of our ministry we were settled in a small county town, and as our pastoral duties were light, we had time, without, we trust, neglecting Church interests, to visit the jail and poor-house statedly, and preach to the inmates as opportunity offered. Soon after this work was commenced, the Grand Jury, at one of the sessions of the court, after looking over the county institutions, made in substance the following deliverance: "While we have a number of clergymen in the county, and while large amounts of money are collected for Foreign Missions, only two visits" [we may say politely that this was an *understatement*] " have been made during the year, to the alms-house and jail, by ministers of the Gospel." Probably not one of that jury had ever given a cent to Foreign Missions, and very little to the support of the ministry. On the other hand, it seems fair to suggest that it was probably due to the restraining influence of Gospel institutions that some of them were not themselves enjoying the hospitalities of the county in one of the places referred to. But it is gratifying to know that fair-minded men acknowledge the greatness of the work which is being done by these benevolent societies, and are not slow to forward it by their own contributions.

VIEWS OF DR. BENJAMIN RUSH.

That eminent Philadelphian, Dr. Rush, one of the Christian statesmen of the Revolution, came out boldly in that skeptical age in defense of the study of the Bible, and of the office of the Christian ministry in teaching the people the principles which alone can give stability and prosperity to the nation. He said:

"In contemplating the political institutions of the United States, I lament that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican form of government, that is, the universal education of our youth in the principles of Christianity, by means of the Bible; for this divine book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues which constitute the soul of republicanism."

TEMPERANCE SOCIETIES.

It is not easy to depict, in a few words, the ravages of drunken-

ness in the United States. The early wars of the Colonial age, the long war of the Revolution, habits brought across the ocean in those early days from rum-drinking districts of Ireland and Scotland, and in more recent years from beer-soaked Europe, together rolled a tide of intemperance over the nation in its infancy, and have kept the flood almost continuously at its height from that time until now. Temperance men and societies have done a noble work, but when they beat back the flood in one quarter, it rises in another. "Maine laws" and local option have, in places, secured temporary immunity from the curse, until the corruption of politicians and the criminal indifference of so-called Christian men, have caused the barriers to be swept away. To the countryman who, day by day, meets the same set of blear-eyed drunkards—rich and poor—dragging their rotten limbs to the nearest rum-hole, and to the dweller in the city who hears, night by night, the orgies of the neighboring saloon, the fiendish yells, the vile music, the deafening thumps of the dancers, as if Satan's cloven feet were taking part in the break-down—and who is smoothly assured by the policeman and his chief that there is no law against thus making night hideous, that the Irish or German "fellow-citizen" has as much right to be noisy in his licensed saloon at three o'clock in the morning as the merchant or minister has to be quiet in his bed at the same hour, —it seems doubtful whether the ante-Temperance times *could* have been any worse than these Centennial days of universal rum and riot. But think, O doubter, how many degrees nearer pandemonium we would be if all the opposition by decent Christian men to the sale and use of liquor were to cease, and our red-faced rulers were no longer made to feel in their bones that every truly respectable man in the community despises them!

THE TEMPERANCE CAUSE ADVANCING.

What need of words? Spite of all, we believe the cause of Temperance is rooting itself deeper in the hearts and wills of the people, and that a fire of indignation is kindling that will yet burn up these works of the devil, displacing the men who perpetuate their power by the votes of the patrons of taverns and brothels, and destroying the saloons which are only sinks of vice and filth and lust and crime.

As to the history of temperance organizations we must be brief. In 1813 the Massachusetts Society for the Suppression of Intemperance was formed. Its labors were useful, but it was seen that

it did not go far enough; and, in 1826, the American Temperance Society was formed, upon the principle of entire abstinence from the use of ardent or distilled spirits as a beverage. After some years an advance was again made along the whole line, and the rules of the Temperance societies were amended so as to include "all intoxicating drinks." One of the most interesting events in the history of Temperance was the Washingtonian movement. Little had been done, so far, to reclaim drunkards—the effort had been to save those who had not yet become confirmed in habits of intoxication.

THE WASHINGTONIANS.

But on the night of the 6th of April, 1840, commenced a movement which had great results. A few hard drinkers in the city of Baltimore, who were in the habit of meeting in a low tavern for the purpose of revelry, and had been drunkards for years, met that night as usual. All happened to be sober. Apparently by accident, the conversation fell upon the miseries of their life. One after another recounted his wretched history. All were deeply affected with the pictures of their own degradation thus held up to their minds. Some one proposed that they should stop in their career of folly and wickedness, and form themselves into a Temperance association. They did so. Rules were written and signed on the spot. They met again the next night, related their histories, wept together over their past delusions, and strengthened each other's resolutions. They continued to meet almost every night—not, however, at a tavern. They invited their companions in sin to join them. These were affected and won. The fire was kindled, and soon it spread. In a few weeks, four hundred such persons joined the society. In a few months, no fewer than 2,000 drunkards in the city of Baltimore were reclaimed. Then the movement came to light. The newspapers spread the wonderful news. The whole country was astonished. Christians lifted up their hearts in thankfulness to God, and took courage. Benevolent men rallied around these reformed persons, and encouraged them to perseverance.

The society of reclaimed drunkards in Baltimore was invited to send delegates to other cities; and soon the "apostles of Temperance," as these men were called, went forth to every city in the land. Great was their success. Hundreds and thousands were reclaimed in New York, Philadelphia, Boston, Albany, Pittsburgh,

The First Meeting of the "Apostles of Temperance," Baltimore, April 6, 1840.—See page 186.

Cincinnati; and from these cities, as from great centres, other delegations of reformed drunkards went forth into almost every village and district in the land.

Various societies have since been laboring, both in the way of prevention and cure. The Sons of Temperance, the Good Templars, the Temperance Alliance, and other associations, have been in the field, many of them doing noble work, but which we have not space to notice. Of late years the "Woman's Crusade" has attracted much attention. By the use of wise and Scriptural means, may we not hope that the demon of intemperance may be exorcised, and every lover of strong drink soon be found "clothed and in his right mind."

THE AMERICAN PRISON DISCIPLINE SOCIETY.

The Prison Discipline Society was instituted in 1824. It had for its object an investigation into the best methods of treatment for convicts and other prisoners, with a view to their health, proper degree of comfort, and, above all, their moral and religious reformation.

Previous to the establishment of this Society, the prisons in the United States were all conducted according to the old practice of herding the prisoners together in large numbers, without any due regard to their health, and with the inevitable certainty of their corrupting one another. In most cases, there was little regular religious instruction; in some, none at all. The prisoners were generally left idle, so that their maintenance, instead of being so far defrayed by the proceeds of their work, fell entirely on the public, and involved a heavy expense.

But a great reformation has now been effected. Judicious and faithful preachers have been appointed as chaplains in many of the prisons; and in the others, neighboring pastors have been invited to preach the Gospel, and visit the inmates as often as they can. Bible-classes and Sunday-schools have been established in several instances; and in all, pains are taken to teach prisoners to read where they have yet to learn, so that they may be able to peruse the Word of God.

A great blessing has rested upon these efforts. Taken as a whole, in no other country in the world, probably, are the penitentiaries and prisons brought under a better moral and religious discipline.

Still it must be admitted there is room for improvement. The

management of our prisons is far from being perfect. They need to be subjected to frequent and most rigid inspection. In them, as in every other public interest, the contaminating touch of partisan politics is too often felt, and places which none but the most humane, conscientious, Christian men should occupy, are too often given as a reward for the vilest work that can be performed by mere political hacks.

SOLITARY CONFINEMENT.

We transcribe some very interesting statements made by Dr. Robert Baird, in 1844, in regard to the two different systems of discipline to be found in the prisons of the United States.

There is, first, the Philadelphia system, according to which the prisoners are entirely separated day and night, so that they are unknown to each other, and live in separate chambers or cells. And, next, there is the Auburn system, so called because adopted in the prison for the State of New York at Auburn. According to it, the prisoners are separated from each other at night, but work together in companies during the day, under the eye of overseers and guards, but are not allowed to speak to each other. They are assembled, also, morning and evening, for prayers; and on the Sabbath they meet in the chapel for public worship, conducted by a chaplain or some other minister of the Gospel. Each system has its advantages and disadvantages. For health, facility in communicating religious instruction, and the saving of expense through the avails of the labor of the prisoners, the latter, in my opinion, has evidently the advantage. The former furnishes greater security, enables the prisoners to remain unknown to their fellows on leaving the prison, and more effectually breaks down the spirit of the most hardened criminals. But the difference in point of expense is immense: nor are the moral results of the more expensive plan so decidedly superior as to compensate for this disadvantage. It is a singular fact that the Auburn system has been decidedly preferred by our citizens generally, for it has been adopted by all but four of the penitentiaries in the country; whereas the Philadelphia plan has been preferred by the commissioners sent from France, England, and Prussia, to examine our prisons. After paying considerable attention to the subject, as far as I am able to judge, I should say that, with the right sort of men to manage a prison—religious men of great judgment and self-control—the Auburn plan is the better. But if such men cannot be had, the Phil-

adelphia system is safer. The former demands extraordinary qualities in the keepers, and especially in the superintendent, whose powers, as they must be great, are capable, also, of being sadly abused. Much, indeed, depends on the keepers under either system. I may add, that for the ignorant, the rude, the sensual, the Auburn system is far more salutary than that of Philadelphia; for to such, entire solitary confinement is sadly destructive to health and happiness. On the other hand, the Philadelphia system is more tolerable and useful to the better educated and the more intellectual classes.

OTHER BENEVOLENT ORGANIZATIONS.

The American Peace Society, the various associations and institutions to promote moral reform, the Seaman's Friend Society, the asylums for the blind, the deaf and dumb, the insane, the feeble-minded, the inebriate—these, and the many kindred agencies, and homes and societies which do honor to our Christian civilization and our common humanity, we must pass with only a few paragraphs. The stranger who visits and intelligently studies the United States, during this year when our latch-string hangs out and we are inviting the nations to come and see us, will find that much is doing, by associated effort, for the amelioration of human want and suffering; he will find hospitals for the sick, alms-houses for the poor, and dispensaries for furnishing the indigent with medicines gratuitously in the large cities where they are required. Our city missions and missionaries especially will receive his commendation. But it is the great occasions of epidemics and wide-spread devastation by flood or fire, that bring out most clearly the benevolence of our people, and show how ready they are to associate themselves for the purpose of meeting these exigencies and sudden calls for philanthropic effort.

SANITARY AND CHRISTIAN COMMISSIONS.

Such an emergency there was in the great war that became necessary to put down the slaveholders' rebellion. Christian benevolence sprang to the front. Counting-houses became *entrepots* for the gathering and distribution of supplies for the sufferers in the contending armies—both friends and foes. The Sanitary and Christian Commissions, officered by those noble men and patriots, Dr. H. W. Bellows and Mr. George H. Stuart, performed such a work as perhaps never was known before in connection with grim-visaged war—presenting Christianity in its noblest aspect, in

the light in which its Divine Founder personally and by His teachings held it forth to the world.

In concluding this chapter, we call attention briefly to the beginnings of the benevolent efforts that have been put forth in this country on behalf of two unfortunate classes.

ASYLUMS FOR THE DEAF AND DUMB.

The late Dr. Cogswell, a pious and excellent physician in the city of Hartford, Connecticut, had a beloved daughter who was deaf and dumb. For her sake he proposed to a devoted young minister of the Gospel, the Rev. Mr. Gallaudet, to go to Europe and there to learn, at the best institutions, the most approved methods of teaching this unfortunate class of people. The mission was cheerfully undertaken. Mr. Gallaudet returned in 1816, after having spent above a year in Paris, where he studied the methods of instruction pursued at the Royal Institution for the Education of the Deaf and Dumb, under the Abbé Sicard. Thereupon an effort was immediately made to found an institution at Hartford. An act of incorporation was obtained in 1816, a large sum was contributed by the people of Hartford for the erection of the requisite buildings, and Congress granted a township from the national lands, consisting of 23,040 acres, towards the endowment of the institution. It was opened, ere long, for the reception of pupils, and from that time to this has been going on most prosperously. It is the oldest establishment for the purpose in the United States.

BOSTON BLIND ASYLUM.

This institution was founded in 1832, by Thomas H. Perkins, who gave his valuable house and grounds, estimated to be worth $80,000, for an asylum for the blind, provided the sum required for establishing such an institution should be raised in New England. Fifty thousand dollars were speedily collected, and the Legislature of Massachusetts voted a large annual grant to give permanency to the projected asylum. The corporation entered vigorously upon the work, and the first school for the blind in America was soon opened, and, under the direction of Dr. Howe, met with great success. The property donated by Mr. Perkins was exchanged for another more suitable for the purpose.

The report of the institution for 1841 gives the history of a child who had been four years a pupil there, and whose case is more intereresting, probably, than any other that has ever been known. Laura Bridgman, born in 1829, had lost, when twenty months old,

the faculties of sight, hearing, and speech, and partially that of smell. At the age of nine she was placed at the institution. There she learned to read and write, and made very considerable progress in knowledge. The details of the manner in which she acquired these arts are exceedingly curious, but to give them does not fall within the scope of this work.

If we carefully review the benevolent work of the century, we cannot fail to find abundant matter for thanksgiving to God. And we cannot doubt that the coming century will carry out more fully these works of piety toward God and charity toward man.

PART III.

REVIVALS OF THE CENTURY.

CHAPTER I.

REVIVAL AGENCIES.

The Growth of Christ's Kingdom on Earth—Forces of Civilization—Visitations of Providence—Human Agency Employed—Variety Characteristic of God's Works—Adaptation of Men to Special Work—The Means Fitted to the End—God's Use of a Man not an Endorsement of his Character or his Measures—Revivals in the Heart—Revival Work not the Whole of Christian Duty—Family Training—The Place of Revivals in the Christian System—Testimony to the Value of Revivals—Archibald Alexander on Revivals—Description of a Revival by Jonathan Edwards—Spread of the Revival Spirit—Revivals the Heritage of America—Influence of Prolonged Attention to the Truth—Means to Promote Revivals—Dr. Francis Wayland's Views.

IT is remarked by Dr. William Speer that the Lord does not carry forward the growth of His kingdom by an even and gradual expansion, which would leave it to men to claim the glory of it. It advances like a river, which rarely follows far a right line, which may, for long distances, be troubled and turbid, but suddenly breaks out at intervals upon its course into broad, peaceful expansions or lakes, surrounded by scenes of extraordinary fertility and beauty. It grows upon a principle like that which the Creator has impressed upon many genera of the vegetable kingdom—grasses, canes, trees—by a succession of nodes, or axes, or joints; points where, at considerable distances apart, the compressed life of the stem breaks out into spreading branches, laden with foliage and fruit. The Kingdom of God has thus ever increased by a succession of sudden and vigorous expansions, whose intervals have not been without regularity or plan. One of these great expansions of spiritual life seems now to be taking place.

These expansions have been attended, in the arrangements of the Divine Ruler, by various and munificent gifts of those agencies of civilization which would facilitate the spread and increase of the spiritual mercies, and enlarge the enjoyment and multiply the benefits of them. They have, therefore, been the world's conspicuous eras of geographical discovery, of wide-spread commerce, of wealth in the precious metals, of useful inventions, of social refinement and polish, of remunerative researches of science, of liberation of thought, and of emancipation of oppressed races.

At the same time, it is to be noticed that these periods of revival have often been preceded or accompanied by providential visitations which have had the effect of awakening the careless, of directing men to the comforts of religion, and of leading Christians to cry mightily to God. In this country, the commercial distresses at the end of the second war with Great Britain, and in 1837, in 1857, and again in 1873–5, have been followed by extensive and powerful revivals.

HUMAN AGENCY EMPLOYED.

We are to recognize the fact that revivals involve human agency, and therefore varied methods and attendant imperfections.[1] God works through second causes. He deals with associated minds, and under the limitations of their ignorance and sin. It is evident, therefore, that there must be great variety in the methods by which revivals are produced and carried forward. These must be adapted to the peculiarities of particular periods, nations, classes in society, and individuals, according to varying degrees of knowledge and culture, changing moods, shifting tendencies to faith or unbelief, and differing temperaments. No little astonishment has been caused by the variety of instrumentalities and methods connected with revivals, and the outward diversity of results. Some have been stumbled at the marked contrast of the phenomena, till they have doubted the reality of a divine power therein, and the wisdom of seeking to renew such scenes. But variety is characteristic of all God's works, in the spiritual as well as in the natural realm. Consider the variety of authorship, style, and contents in the books of Scripture; resorted to, plainly, as a means to reach minds in every age and of every degree of development.

Similar is the variety of revival agencies and methods which are to work upon the higher, the middle, and the lower classes of so-

[1] Dr. W. W. Patton.

ciety; upon sanguine and sluggish temperaments; upon the children of the Church and the neglected masses of the highways and hedges. It is to be expected that, in this work, men will be used according to their personal availability in relation to those to be influenced. A tasteful, scholarly minister, with methods ordered by culture, will usually have his chief power with the educated and refined; and, in a revival, God will give him a work to do among them. But a coarser-grained man, with less knowledge and ruder speech and action, will ordinarily see his work prepared for him on his own level, and will find favor with the common people. Very few possess a humanity as broad as that of Jesus, who could reach the extremes of society. Yet, blessed be God, we do sometimes see those, who are so beautifully modeled after the pattern of the Divine Man, that they seem to have equal access to the hearts of the polished and the rude, and are blessed in winning souls from sin to holiness out of all ranks in society, and from every walk in life.

THE MEANS FITTED TO THE END.

Religion does not overlook natural affinities. To gain its full revival power, as a permanent force in the Church, we must so far lay aside our personal likes and dislikes as not to make them a rule for others, or to seek to confine the grace of God to the channels which might be prescribed by our ideas of taste, dignity and propriety. All fish are not caught with the same hook or with the same bait, and God must be allowed to select His "fishers of men" according to their skill in winning souls from particular classes or in special circumstances. Permanent good will result from revivals only as ministers and churches learn to be as wisely comprehensive in their measures as God is; or as they grow into the spirit of Paul, in their passion for souls, and are ready to be "made all things to all men," that they may "by all means save some." Otherwise, suspicion will supplant confidence, alienation will take the place of co-operation, favorable opportunities will be lost, valuable instrumentalities will be thrown away, and important results will be disesteemed.

And, of course, these varied methods in revivals will involve a multitude of human imperfections of knowledge, character, and effect, intermingled painfully and humiliatingly with the divine influences. The Church and ministry are confessedly imperfect as organizations and in their individual elements. It is for no one to

say with how much of imperfection the Holy Spirit, in His condescension and meekness, may consent to be associated, in reaching all orders of mind and classes of society. Revivals may have many elements of error, of superstition, of fanaticism, of disorder, of hypocrisy even, and yet be of God, who advances His cause in the Church, as well as in the civil State, by excitements and revolutions which incidentally call into action the worst as well as the best characters, and which bring forth mixed results of good and evil. To allow wisely for such facts, and to train Christians to a considerate estimate of revival phenomena, is absolutely necessary to permanently happy results. Otherwise, there will be an interminable debate and division over men and measures, over doctrines and converts, till religion is scandalized, churches are rent asunder, and revivals become a fear to the saints and a scoffing to the wicked.

GOD'S USE OF A MAN NOT AN ENDORSEMENT OF HIM PERSONALLY.

A chief difficulty arises from the disposition to claim that a revival is a divine endorsement of certain men, doctrines, and measures; as though God could associate His saving power only with that which is true and good, and as though anything human possessed only these qualities! A pastor is blamed for an inconsistent life or for erroneous teaching; his labors are attended with a spiritual blessing, and his friends at once claim that his character and doctrine have received the divine endorsement. A Church is rent with discord, and one party secedes and establishes a new organization; in a few months a revival occurs, and God is supposed to have testified in favor of that faction. An institution of learning is established amidst much dispute as to its necessity, the wisdom of its management, the reputation of its leading officer, or the soundness of the peculiar principles which it represents and propagates; but the Spirit of God converts some of the students, and immediately it is announced that God has put his seal of approbation upon the enterprise. An evangelist goes through the churches, preaching much truth, but subjecting himself to deserved criticism; and his blinded friends claim each successive revival in connection with his ministrations as God's answer to the objections brought against him.

This attempt to press revivals into improper service, to put upon them an unwarranted interpretation, tends to weaken confidence in their genuineness, and to make the disgusted listeners to such reasoning reject both the conclusion and the work of grace. For

plainly such an argument overlooks the most obvious facts and principles; not considering that, unless we are prepared to prove that God never uses any but perfect characters and instrumentalities, no one is competent to declare the degree of error or of depravity which will inevitably prevent an outpouring of the Divine Spirit. When God converts souls in a revival, it is the direct Gospel truth which He uses with saving power; and this He may employ in despite of many undesirable accompaniments, even as in secular history He secures important beneficial results under every form of civil government, and by the instrumentality of men of the most varied characters.

Nor is it for our partial vision and limited judgment to decide whether the true spiritual occasion for the revival, in the Lord's view, did not rather lie in its relation to His "hidden ones," in the bearing of some quiet, obscure or unknown fact, such as the persevering and importunate prayer of even a single devoted saint, some wrestling Jacob, of whom neither the Church nor the world has much knowledge, or some humble widow whose closet opens directly into Heaven. Facts have come under the observation of not a few ministers similar to those recorded by the late Dr. Nicholas Murray, in regard to the first revivals occurring in the two pastoral charges of Wilkesbarre, Pa., and Elizabeth, N. J., in which his ministry was passed. Of the origin of these revivals the Doctor gave the following account.

REVIVALS IN THE HEART.

Late on a cold November night, I was retiring to rest. There was a knock at my door, and an aged member of the church, a simple, praying, warm-hearted man, was introduced. After a brief silence, he thus addressed me:—"My dear pastor, I have come to tell you that God is about to revive his work among us." I asked him why he so felt? "I went into the stable," said he, "to take care of my cattle two hours ago, and there the Lord has kept me in prayer until now. And I feel that we are going to be revived." There could be no doubt as to his sincerity. And that was the commencement of the first revival under my ministry.

A few years afterwards, and in another field of labor, an aged man, venerated for piety, came to my study. Though poor in this world, he was rich in faith. In prayer he seemed to converse with God. "I have called to say to you, my dear pastor," said he, "that the Lord is in the midst of us, and we shall all soon see the

effect of His presence." I had observed a marked solemnity in the congregation, but nothing more. I asked the venerable man why he felt so? His reply was as follows: "Since twelve o'clock last night the Spirit of God has been so upon me that I have been unable to do any thing but pray, and to rejoice in the prospect of a blessed refreshing from the presence of the Lord." And that was the commencement of the first revival in my present field of labor; a field which has been very often watered with the rain and dew of Heaven, from the days of Whitefield until now.

REVIVAL WORK NOT THE WHOLE OF CHRISTIAN DUTY.

We must remember that revivals, however precious in their results, cover but part of the ground of divine action and of the religious life and work of the Church. Forgetfulness of this truth has operated disastrously, leading the friends of revivals to exalt them unduly, and to cast into the shade important Christian duties and instrumentalities, thus exciting a measure of suspicion in regard to such experiences in the minds of other good men, and limiting, in a degree, the comprehensiveness of their own labors.

The word revival may be taken, indeed, out of its technical meaning, and made as broad as the idea of progress in religion in all departments and by all instrumentalities, in which case no such objection can apply. But, as generally used in this country, to denote a powerful religious movement on the minds of the unconverted, attended by an awakened zeal of the Church in their behalf, with the employment, commonly, of special efforts to reach and save them, the idea covers only a part of the work assigned to the Christian by the Master. It relates to external conquest, simply the advancement of the kingdom by the subjugation of its pronounced foes. But this, as in the case of a nation, which has properly been affirmed to be in certain respects analagous, by no means exhausts the conception of progress; which ought to be largely internal, by growth rather than by conquest, by development rather than by accretion.

If we consider the nature of piety, and the circumstances in which it must live and act, we shall see that its ordinary work must be to maintain holy character in life's daily routine. *There* will be its conflict and its victory, its beauty and its power. Indeed, until its reality and vigor have been tested in that sphere, it will have little influence beyond. For there it comes in contact with the mass of men, in practical work, in concrete form, in a manner open

to inspection and sure to be judged. Its first work, therefore, is to build up right character and a pure and impressive life; to exhibit industry in labor, fidelity in trusts, truthfulness in speech, interest in all departments of needful action, fortitude in suffering, courage in danger, sympathy with sorrow, liberality of sentiment, generosity in giving, firmness in resisting temptation, forgiveness of injuries, complacence in moral goodness, high principle in conduct, and an unworldly state of mind in the midst of great worldly activity. Then it starts from vantage ground to urge a Christian life upon the unconverted. Indeed, it will find its desired results already half accomplished, according to the implication of our Saviour's words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The New Testament constantly insists upon holy living, and dwells but little upon the methods to be used in laboring for the impenitent. Obviously, then, the Church must be largely occupied in what Paul calls "maintaining good works." This includes life in the family and in the varied forms of secular business, the discharge of duties as citizens, as friends, and as neighbors, and helpfulness to the poor and distressed; to which may be added the maintenance of social and public religious worship in connection with the Church, on the Lord's day and at other times. To live industriously, peaceably, benevolently, conscientiously, devoutly, usefully, and joyfully, in the position providentially assigned, must comprehend a large part of Christian duty.

FAMILY TRAINING.

If now one looks to the growth of the Church or Christian community, that will be seen to depend greatly on a properly religious nurture of her children in the family, as well as upon individual adult conversions and the aggressive power of what we term revivals; and we must so employ the latter as not to overshadow the former. When Christianity first started forth to fulfill the command to "teach all nations," it necessarily operated mostly upon adult minds, and relied upon the outpouring of the Spirit on Jew and Gentile, in a manner often resembling that of modern revivals. And this would continue to be a leading instrumentality for outside effort, as the Gospel was pressed upon opposers, and was carried to additional nations. This must be true now, in connection with foreign missionary labors, and with efforts to reach the mass of unconverted adults in nominally Christian lands. That Pentecostal

scenes will be renewed, with the most striking results, in the simultaneous conversion of great multitudes, may be gathered not only from the moral necessity of the case, as we look out upon the mass of ungodliness in the world, and from past scenes in the history of the Church, but also from the promise of Scripture that "a nation shall be born at once," as it were in a day, in those times when a "little one shall become a thousand, and a small one a strong nation."

But this is outside work, and meanwhile there will be going on the natural growth of the Church from within, as its own children are "trained up in the nurture and admonition of the Lord." At this the Church has ever aimed, and with as much success as its measure of wisdom, of earnestness, and of faith would warrant. To this means of increase have looked the great body of Christians; some through the ideas associated with infant baptism and a subsequent confirmation, and others apart from these usages. And American Christians, who are accustomed to rely so extensively upon revivals, and to count upon them each winter, as at the season most favorable for special services to this end, must not forget that, in other lands, this instrumentality has been less used, and that there the growth has been almost wholly through the regular means of grace, the cultivation of family religion, and a Church education of the children by catechism and liturgy.

There must be, as there ought to be, great power of development in the Church on this side. It is the natural method of increase; it accords, also, with the inspired explanation, through Malachi, of God's intent in the institution of marriage and of the family, "that he might seek a godly seed;" and it produces the most perfect type of character, free from the angularities and crudities of adult conversions, and beautifully rounded out into the symmetry of a complete and gradually formed mind and heart. Indeed, there is reason to think that, in ordinary communities, where the ingatherings from revivals are mostly of youth from twelve to twenty years of age, a large proportion of the so called "converts" are really persons regenerated in childhood, and awakened by the revival to a new and more intelligent consciousness of the divine life in the soul. The influence of the family and of the Sunday-school prepared the soil and sowed the seed for the seemingly sudden harvest of the revival.[1]

[1] Dr. W. W. Patton.

THE PLACE OF REVIVALS IN THE CHRISTIAN SYSTEM.

What is needed to make revivals productive of permanent good is to recognize their true relation to other Christian experiences, and to other modes of Christian progress toward the final triumph of the Redeemer's kingdom. Made exclusive in their demand, they falsely turn every other condition of the Church into a declension, draw off attention from equally important duties, and give to piety a vacillating character, changing from the heights of excitement to the inevitable reactionary depths of insensibility or of depression. But no such distorted views of revivals need be cherished. They do not constitute the whole of religious work, but they belong in the Christian system, and have a place of special honor and power under the dispensation of the Holy Spirit.

While, as a general rule, spiritual results will be according to the prayerful use of appropriate means, God meaning to encourage prayer and to reward faithful labor, yet Christians are often disappointed in the results of prayer and effort in specific cases; so that no man can surely predict the range and power of revivals in particular localities. What pastor has not been surprised by a powerful revival in spiritual circumstances seemingly unfavorable? and again disappointed at its non-arrival when the conditions appeared to be more fully met? They are to be regarded as glorious additions or supplements to the ordinary working of spiritual forces, in which God seizes upon a conjuncture of facts and favoring occasions, to work saving results on a large scale and with great rapidity. In the United States, revivals have thus been conspicuously used, at eventful periods, to save the land from prevalent infidelity and worldliness. In the days of Jonathan Edwards, after there had been a wide-spread deadness in religion, accompanied by an invasion of error, the "Great Awakening" was spiritually the salvation of the country. Again, after the Revolutionary War had left religion in a low condition, and French infidelity had infected large numbers, God used the powerful revivals at the beginning of this century to give new life to religion in the nation.

TESTIMONY TO THE VALUE OF REVIVALS.

"That day which shall convince the great body of professing Christians of the reality and desirableness of revivals, will constitute a new era in the history of religion, and will precede manifestations of power like that of Pentecost." *Albert Barnes.*

"Whatever I possess of religion began in a revival. The most precious, steadfast and vigorous fruits of my ministry have been the fruits of revivals." *Bishop Charles P. McIlvaine.*

"Our strong men and strong congregations are fruits of revivals; and ten years without these special refreshings would show a positive decline in the churches." *Bishop Matthew Simpson.*

GENUINE REVIVALS OF RELIGION.

The following gem from Dr. Archibald Alexander, is given in his life by Dr. J. W. Alexander.

I now speak of genuine revivals, where the Gospel is preached in its purity, and where the people have been well instructed in the doctrines of Christianity. In a revival, it makes the greatest difference in the world whether the people have been carefully taught by catechizing, or are ignorant of the truths of the Bible. In some cases revivals are so remarkably pure that nothing occurs with which any pious man can find fault. There is not only no wildness or extravagance, but very little strong commotion of the animal feelings. The word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspect gives us a lively idea of what will be the general state of things in the latter-day glory, and some faint image of the heavenly state.

The impression on the minds of the people in such a work is the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there is great solemnity and silence. The convictions of sin are deep and humbling; the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart, at first, is made to feel its impenetrable hardness; but when least expected, it dissolves under a grateful sense of God's goodness and Christ's love; light breaks in upon the soul, either by a gradual dawning or by a sudden flash; Christ is revealed through the Gospel, and a firm and often joyful confidence of salvation through Him is produced; a benevolent, forgiving, meek, humble, contrite spirit predominates; the love of God is shed abroad; and with some, joy unspeakable and full of glory fills the soul. A spirit of devotion is enkindled. The word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its proper element, because by it God is approached, His

presence felt, and His beauty seen; and the new-born soul lives by breathing after the knowledge of God, after communion with God, and after conformity to His will. Now also springs up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to a knowledge of the truth, and by that means to the possession of eternal life. The sincere language of the heart is, "Lord, what wouldst thou have me to do?" That God may send upon his Church many such revivals, is my daily prayer, and many such have been experienced in our country, and I trust are still going forward in our churches.

DESCRIPTION OF A REVIVAL GIVEN BY JONATHAN EDWARDS.

It is not difficult to see in President Edwards' description of Northampton, at the time of the great awakening there, the marks of a genuine work of grace: "This work soon made a glorious alteration in the town; so that in the spring and summer following, it seemed to be full of the presence of God; it never was so full of love nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in His sanctuary. God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth. The assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors."

SPREAD OF THE REVIVAL SPIRIT.

The scenes presented in a revival are eminently adapted to create those strong spiritual desires which are only another name for fervent prayer, and are indispensable to all successful Christian effort. Let any Church, in its ordinary state of feeling, hear that the Holy Spirit is poured out on a neighboring town; let some of its members visit the spot, and bring back a report of what is passing there; that the people of God are animated with all the zeal of their first love, fervent in prayers and labors for the salvation of

sinners, full of joy and hope; let them tell of the crowded assemblies, the death-like stillness, the solemnity and awe depicted on every countenance; of some who but a few days before were thoughtless and even abandoned to sin, now bowed down under a sense of guilt, and of others rejoicing in the hope of having found the Saviour, and reconciliation through His blood; let it appear that there is nothing disorderly or extravagant in this movement, nothing but the natural and appropriate effect of *divine truth* applied to the conscience by the Spirit of God; and what is there that can appeal more strongly to all the sensibilities of a Christian heart?

What more natural, under the impulse of the fervent desires thus awakened, than to "put away all their idols," to bow before God in deep self-abasement for their past backslidings, to mourn over the multitudes around them who are in danger of perishing in their sins, and to pour out the prayer of the prophet from overflowing hearts, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." And if, through the grace of God, a similar dispensation of the Spirit is granted in answer to their prayers, how much more fervent and absorbing do those desires become as the blessing is brought home to their own doors! How do we see parents pleading for their children, wives for their husbands, friend for friend, with all the importunity of the patriarch of old, "I will not let thee go, except thou bless me." How is all reserve laid aside—all the ordinary backwardness of Christians to speak and act openly on the side of the Redeemer, and every feeling absorbed amid these triumphs of divine grace, in the one great question, "Lord, what wilt Thou have me to do" for the advancement of Thy cause?

REVIVALS THE HERITAGE OF AMERICA.

These seasons of "refreshing from on high" are a part of the blessing that rested on our fathers; and if we seek their continuance in the spirit of those with whom they commenced, we shall never seek in vain. Nor is there anything to confine them within our own borders. They have been carried by our missionaries to a number of Indian tribes. Our stations in Asia have been repeatedly visited with the effusions of the Holy Spirit, and the Sandwich Islands were favored with one of the most glorious dispensations of divine grace which the world has ever witnessed. Similar periods of "refreshing from on high" existed formerly in Scotland, and have been recently and gloriously renewed.

In all the evangelical Churches of Europe, indeed, where the Gospel is preached with plainness and power, there are seasons of more than ordinary religious interest, which, if not revivals in our sense of the term, would undoubtedly become revivals if the same expectation were to pervade those Churches which animate their brethren of America under similar circumstances.

Nothing is more calculated to fill the hearts of Christians with courage, and expectation, and hope, than the feeling that God is in the midst of them with the peculiar dispensation of His grace. One must witness the scene to have any just conception of the power of a revival in this respect—of the multiplied appeals which it makes to this most essential element in all the successful efforts of men. "God is pouring out His Spirit in a neighboring town!" In how many hundreds of instances has this thought, and the encouragement it afforded, been the starting-point of those exertions, which resulted, under the divine blessing, in the commence ment of one revival more!

"God is *here* with the effusions of his Spirit!" Who does not feel the thrill of joy, of hope, of confidence, which pervades the heart of every spiritually-minded Christian? What can be more suited to revive the decaying graces of backsliders, and to bring the whole Church to harmonious action, to fervent prayer, and strenuous efforts? When the confidence thus inspired has been high, and yet humble, resting on the mighty power of the Spirit and the efficacy of divine truth, when has God ever failed to bestow a signal blessing?

Nor is the influence confined to Christians. It acts on the minds of the impenitent in various ways, and with great power. "God is calling some of my companions into his kingdom!" This thought strikes upon the hearts of many who have been religiously educated, who have always intended at some time to seek eternal life, and who are induced by what is passing around them to do it *now*, because they are encouraged to hope they shall succeed. "God is renewing the hearts of many others, why may He not renew mine?" This thought to the awakened sinner, writhing under conviction of sin, crushed by a sense of his utterly helpless condition in himself considered, tempted, under repeated failures, to give up all in despair—this thought affords him an encouragement which is worth to him more than worlds besides; and it is an encouragement which especially abounds in a season of revival.

"God is causing the stout-hearted to fall before him!" This thought often awakens in the impenitent another kind of expectation, mingled with dread, as a revival goes forward; it is, *that they will be compelled to yield; that they cannot stand before it.* Sometimes it disarms opposition, and sometimes it makes men flee.

FLEEING FROM THE PRESENCE OF GOD.

A student in one of our colleges, during a powerful work of grace, struggled for a time to ward off conviction by argument and ridicule, and finding that he could not succeed, framed a plausible excuse, and obtained liberty to return home. As he drove into his native village, at the close of the day, rejoicing at the thought of having escaped from the revival, he saw large numbers of people returning from the house of God. "What has happened? What is going on?" was his first inquiry when he alighted at his father's door. "A revival of religion has just commenced," was the reply; and one and another of his most thoughtless companions were mentioned as under conviction of sin. He felt, like one of old, that it was in vain to flee from the presence of God. All his former convictions revived at once, aggravated by a sense of his guilt in striving to suppress them.

He gave himself to the pursuit of eternal life, and, through the grace of God (as he hoped), within a few days found the Saviour from whom he had attempted to flee. He returned at once to college, called immediately on those whom he had deterred from seriousness by his influence and example, and invited them to his room that evening, telling them that he had a story to relate. When they met, he gave them a full account of the efforts he had made to resist the strivings of the Spirit, and the conclusion to which (through the grace of God) he had come, and ended with the exhortation, "Go ye and do likewise." Such are some of the ways in which revivals appeal to this powerful principle of our nature, with a force never to be expected at a period of no general interest in religion.

THE POWER OF SYMPATHY.

God, in establishing public worship, has decided that the social and sympathetic feelings of our nature ought to be enlisted in the cause of religion. It would be strange, indeed, if it were otherwise; if that powerful principle which binds man to his fellow were yielded up to Satan for the destruction of unnumbered millions who "follow a multitude to do evil," and were never employed by the

Holy Spirit in bringing those who act in masses on every other subject, to act, at least sometimes, together in coming to the "obedience of the truth."

That strong tendency of our nature to be moved and excited because we see others excited around us, is not of necessity a blind and headlong impulse; it may be guided by reason, and made subservient to the best ends of our intellectual and moral existence. In respect to every subject but religion, this is conceded by all; and he would be thought superlatively weak who should refuse the aid of sympathy in any other enterprise for the well-being of man.

But what is there so mysterious or unreasonable in the fact that when the Holy Spirit has impressed one mind with a sense of its responsibilities and violated obligations, and awakened within it correspondent feelings of fear, shame, and self-condemnation, these views and feelings should spread by contact into other minds; that this blessed Agent should make use of sympathy as well as attention, memory, and various other principles of our nature, in bringing men to a knowledge of God?

That He does so operate where revivals are wholly unknown, that the awakening of one individual is frequently made the occasion of arresting the attention of a number of his associates, and fastening conviction on their minds, is matter of familiar observation in every religious community. When such cases become numerous, and other influences unite with this to deepen the impression of divine truth, that is, when there is a revival, this principle operates with still greater power and much wider extent.

Hundreds are drawn to religious meetings at first, simply because the current sets that way. When there, they are led, by the awe and solemnity which pervade the place, to listen, perhaps for the first time in their lives, with fixed attention and impartial self-application to the Word dispensed. Their incipient conviction of sin is heightened by the emotion which prevails around them, and by conversation with those who have felt longer and more deeply than themselves. They are led to "strive as in an agony" to "enter in at the strait gate," and thus "the kingdom of heaven suffereth violence, and the violent take it by force." As these strong images, so perfectly descriptive of the state of things in a revival, are borrowed from the language employed by our Saviour Himself with evident approbation, in describing similar scenes in His own day, it is certain there is nothing inconsistent with perfect soundness of

mind, or the presence of the sanctifying Spirit, in a season of simultaneous and highly-awakened interest on the subject of the soul's salvation.

That such seasons are liable to be abused, and have, in some instances, degenerated into scenes of disorder or mere animal excitement, is no more argument against them, than a similar abuse of any of the great powers of nature, or principles of our mental constitution, is an argument against their legitimate and well-directed use. We should remember, too, that if there is danger on one side, there is danger also on the other. Men may die of palsy as well as fever. And when so many millions are sinking into a spiritual death, we ought not to be too timid or fastidious as to the means employed in awakening them to the extremity of their danger.

The fact, however, is (as more and more fully shown in revivals), there can be in very powerful operation what may be called *moral* sympathy, that is, the action of one mind upon another, in sober, calm, but very deep emotion, under just views of divine truth, without any of that animal excitement or nervous agitation which leads to strong and sometimes disorderly exhibitions of feeling.[1]

INFLUFNCE OF PROLONGED ATTENTION TO THE TRUTH.

The power of fixed and continuous attention in deepening the impressions of any subject is one of the most familiar principles of mental science. To nothing, however, does it apply with so much force as religion, whose objects are at once so vast and so remote. One reason, no doubt, why so many sit from year to year under the ordinary preaching of the word, moved and affected, in some degree, almost every Sabbath, and yet making no progress in divine things, is, that the impressions produced are not *followed up* and deepened during the subsequent week. On the contrary, even when a person feels but slightly moved, if his mind can be held to the subject in steady and prolonged attention, while every object is excluded that can divert his thoughts, and the whole field of vision is filled with clear and vivid exhibitions of divine truth, it is surprising to see how rapid, in many cases, the progress of conviction becomes.

But the impenitent, to a great extent, are very imperfectly qualified for such a task. Their minds are so wandering, so unused to

[1] Prof. C. A. Goodrich.

dwell on spiritual objects, so estranged from the throne of grace, so entirely in the dark as to the nature of those feelings with which they must come to God, that most of the time they give to contemplation is wasted in chaotic thought; and they are often led to relinquish the attempt in despair. It is not, therefore, sufficient, when their attention is awakened, to send them to their Bibles and their closets. In addition to this, they need, at every step, the assistance of an experienced mind to *hold them to the subject*, to remove obstacles out of the way, and throw light on the path before them.

Here, then, is the great principle of revivals. At certain seasons which seem peculiarly to promise a divine blessing, an extraordinary effort is made (such as cannot from its nature last many months) to bring the impenitent completely under the power of divine truth. Religious meetings are made so frequent as not, on the one hand, to weary and distract the mind, nor, on the other, to leave the impression made at one meeting to be effaced or much weakened before the next arrives; but to keep the impenitent constantly, as it were, in an atmosphere of divine truth, brightening continually around them, and bringing their minds more and more perfectly under "the power of the world to come."

MEANS TO PROMOTE REVIVALS.

Dr. Francis Wayland, in 1832, says of the revival about that period: The *means* most successfully used for the obtaining of this blessing are these:

1. On the part of the Church, putting away all known sin. The enforcement of strict discipline, the universal engagement in behalf of temperance, the renewal of covenants with God, more universal separation from the world, have all been frequently followed by seasons of revival.

2. Setting apart seasons of fasting, and prayer, and humiliation, both individually and collectively, has very commonly been attended with a blessing. Those seasons which have been followed by most powerful revivals have been marked by unusual confession of sin, deep humility, earnest longing for the salvation of others, especially of parents for children and of relatives for relatives. In innumerable cases, such prayers have been in a remarkable manner answered.

3. The more frequent and more faithful preaching of the Gospel has been generally followed by increase of religious attention in a congregation. Meetings for conference, or for exhortation and

prayer, by lay brethren, have been very common, and have been very useful.

Dr. Murphy, of Salem, New Jersey, says: "Early in last summer the church resolved to hold a series of meetings, to commence in autumn. From that time many in the church were constantly looking forward to the anticipated meetings, and earnestly praying that God would open the way and prepare His people for the work. The city and vicinity was divided into convenient districts for tract distribution, and personal visiting and conversation on the subject of religion. The sermons and lectures of the pastor, for months, were prepared in view of this special work, and often the burden of prayer in our social meetings had reference to the same end. The condition of the church at that time did not promise any great results. While there were no great difficulties in the way, yet there was a very general apathy and coldness. The pastor canvassed the families connected with the church, taking down the names of the unconverted, and reported to the church that there were more than two hundred of this class. We tried to hold these facts before us. We talked them over in our personal and social intercourse. We laid them before God as we knelt in private and social prayer. Special meetings were appointed to pray for the outpouring of the Holy Spirit. These grew in interest and attendance. As our hearts grew warm under these influences, words of confession and of renewed consecration to God were frequently heard. Just before our special meetings commenced, we had a notice of the meetings printed on the back of one-page tracts, cordially inviting all to attend, requesting the sympathies and prayers of Christians in our efforts, and kindly urging the unconverted to prepare to meet God.

One of these, with a suitable four-page tract, was enclosed in an envelope, bearing the printed inscription, "Please take this home; read the enclosed carefully; think about the subject earnestly; act honestly and promptly. Time is short." Packages of these were placed in the hands of distributors, with instructions how to distribute them. Hundreds of them were distributed in the city and surrounding country. Frequently a written note was added, and the whole enclosed in another envelope, directed to some friend, and sent through the post-office, or by the hand of a messenger. Thus we sought to *prepare the way* of the Lord. Special meetings commenced on Sabbath, November 8th, and continued till Sabbath, March 20th. During this entire time, of 134 days, there were meet-

ings every evening except six. There were also frequent afternoon meetings for prayer and conference, or to meet inquirers, or hear the experience of candidates for baptism. From the very first, there was a good attendance, and soon there were anxious inquirers.

Two hundred and fifty were added to the Church upon profession in connection with this revival.

The following suggestions were printed in view of special meetings, by Rev. Dr. S. H. Hall; and were a means of good to his people, among whom they were freely distributed.

1. If these meetings are not blessed, not only are the fairest opportunities and the most promising means for the conversion of sinners lost, but the hearts of sinners are rendered more callous to the truth. Therefore *resolve*, before God, to avoid every sin by which the usefulness of these meetings may be prevented, and perform every duty devolving on you to render them successful.

2. Some meetings are not blessed, for the want of earnest, importunate, believing prayer. Therefore *resolve* to "pray without ceasing," and to present your prayers in humility and faith.

3. Some meetings are not blessed because men rely too much upon an arm of flesh. Therefore *resolve* to cherish constantly the conviction that without the Holy Spirit no good effects can be expected.

4. These meetings are sometimes unsuccessful because the people of God make such a reliance on divine sovereignty that they neglect to pray or labor with earnestness and fervor, forgetting the uniform and necessary connection between the means and the end. Therefore *resolve* faithfully to use those means which God has promised to bless, viz., Christian example, direct personal conversation, believing prayer.

5. Sometimes these meetings fail of the greatest usefulness because the lay members of the Church depend too much upon the minister, or upon each other. Therefore *resolve* to cherish a sense of your personal responsibility; and remember that to labor for the salvation of souls is a common Christian duty.

6. Sometimes these meetings are not blessed because they are not well attended. Therefore *resolve* to attend as much as practicable yourself, to arrange your domestic concerns so as to permit your family to attend, and to endeavor to persuade your friends and neighbors to attend.

7. Sometimes the cause of sinners' remaining unconverted is, that nothing is said to them but from the pulpit. Therefore *resolve*

to embrace every proper opportunity to converse with them on the subject of their souls' salvation.

8. Prayers and exhortations that are too long, or on subjects too various, prevent the impression of divine truth, or tend to dissipate impression when made. Therefore *resolve*, that when called upon to pray or speak, you will have your prayers or exhortation *short*, and *bearing upon the express object* of the meeting.

9. The harboring of unkind feelings, the want of charity and forbearance, ill will, the indulgence of former prejudices or animosities, may prevent the outpouring of God's Spirit. Therefore *resolve* that no such unholy feeling shall find a place in your bosom for a moment. Seek reconciliation where you have given or taken offence, and endeavor to cherish toward all your brethren a spirit of Christian fellowship and kindness, and toward every enemy a spirit of forgiveness and affection.

10. Though "hand join in hand," the united efforts of thousands of impenitent sinners cannot prevent a blessing; yet one lukewarm, sinful child of God may do it. Therefore *resolve* to be free from this sin. Renew your covenant engagement. Return to your first love. Come up with greater zeal to "the help of the Lord," that the blood of souls may not be found on your skirts. *Remember Achan*, 1 Chron. ii. 7.

CHAPTER II.

PHYSICAL MANIFESTATIONS.

The Falling Exercise—Lorenzo Dow's Account of the Jerks—Peter Cartwright's Observations—Gross Ignorance of the People—Fatal Case of the Jerks—Trances and Visions—The Princeton Review on Bodily Exercises—The Ministry Set Aside—Testimony of an Eye-witness—Self-sufficiency and Boasting—The Stated Means of Grace Undervalued—Singular Cases of the Jerks—Case of the Young Tanner—Whirling Exercise—Other Phonomena—More About the Jerks—Dancing Exercise—These Disorders Contagious—Symptoms as Given by a Physician—Reflections of the Princeton Review—Further Medical Testimony—Report on the Epidemic Diseases of Kentucky—Commencement of the Religious Excitement—Causes of these Bodily Affections—Character of the Early Settlers and Ministers—Lewis Craig—Carey H. Allen—Breaking up the Dance—Kentucky Camp-Meetings—Sacrament at Cane Ridge—Night Scenes in the Forest—All Liable to the Epidemic—Symptoms as Given by Dr. Sutton—First Appearance of the Jerks—Ladies' Long Hair Snapping like a Whip—Rolling Exercise—Barking Exercise—Visions and Trances—Means Used to Abate the Epidemic—Father Rice and Mr. Lyle—Revival and Anti-revival men.

THE first volume of the "Princeton Essays" contains an article *On the Bodily Effects of Religious Excitement*, detailing facts which "ought to be recorded and remembered for the benefit of the coming generation." From this article we have drawn, in part, the materials for the present chapter.

Nervous excitements, of the kind referred to, have often been witnessed in times of religious awakening. They have been defined as "a catalepsy, or a suspension, more or less, of the functions of the cerebrum, attended by an abnormal activity of those of the cerebellum. The rational powers—the will, judgment or reason—are thus temporarily put in abeyance, and the involuntary susceptibilities left subject to the prevailing impression or influence."

THE FALLING EXERCISE.

The *Western Missionary Magazine*, of the year 1803, describes "The Falling Work" at Upper Buffalo, Pa., Presbyterian Church, in November, 1802. "Some hundreds were, during the season, convinced of their sin and misery; many of them sunk down and cried bitterly and incessantly for several hours. Some fell sud-

denly; some lost their strength gradually; some lay quiet and silent; some were violently agitated; and many sat silently weeping, who were not exercised with any bodily affections. Preaching, exhortations, prayers and praises were continued alternately throughout the whole night in the meeting-house, which was crowded, and also a part of the night at the tent.

"There were some short intermissions, when the sound of the cries and groans of the distressed was so great as quite to drown a speaker's voice; at which time the ministers, and others reputed for experience and wisdom in religion, took opportunity to converse with the distressed, to discover the cause and nature of their complaints and cries, which pierced their ears and hearts from every quarter of the assembly, and administered such instructions and counsels as appeared to be suitable to their various cases."

LORENZO DOW'S ACCOUNT OF THE JERKS.

This eccentric minister preached in the Court-house at Knoxville, Tennessee, in 1805, when about one hundred and fifty of his hearers were exercised with "the jerks;" that is, with violent spasmodic contractions of the muscles, which sometimes turned the head quickly from right to left, and back again; and sometimes threw the person on the ground, where he rolled about strangely. He says, "I have seen all denominations of religion exercised with the jerks, gentleman and lady, black and white, young and old, without exception. I have passed a meeting-house where I observed the undergrowth had been cut for a camp-meeting, and from fifty to a hundred saplings were left, breast high, on purpose for the people who were jerked to hold on by. I observed, where they had held on, they had kicked up the earth as a horse stamping flies. A Presbyterian minister told me that while preaching the day before some had the jerks. I believe it does not affect those naturalists who wish and try to get it, to philosophize upon it, and rarely those who are the most pious; but the lukewarm, lazy professor is subject to it. The wicked fear it, and are subject to it; but the persecutors are more subject to it than any, and they have sometimes cursed and swore and damned it, while jerking."

Dr. Robertson, an eye-witness, says, in his Inaugural Essay before the Medical Faculty at Philadelphia, "It attacks both sexes, and every constitution; but evidently more readily those who are enthusiasts in religion." Dr. Alexander says that the phenomena "were common to all ages and sexes, and to all sorts of charac

ters." Dow says that "persecutors" had it, without relaxing their open hatred to religion. Others testify that they have been thrown into "the jerks" by hearing a description of the jerking of others, and without any religious impression, either attending or following the attack.

PETER CARTWRIGHT'S OBSERVATIONS.

Just in the midst of our controversies on the subject of the powerful exercises among the people under preaching, a new exercise broke out among us, called the *jerks*, which was overwhelming in its effects upon the bodies and minds of the people. No matter whether they were saints or sinners, they would be taken under a warm song or sermon, and seized with a convulsive jerking all over, which they could not by any possibility avoid; and the more they resisted the more they jerked. If they would not strive against it, and would pray in good earnest, the jerking would usually abate. I have seen more than five hundred persons jerking at one time in my large congregations. Most usually, persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Some would resist; on such the jerks were generally very severe.

To see those proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the *jerks*, would often excite my risibilities. The first jerk or so, you would see their fine bonnets, caps and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as a wagoner's whip.

At one of my appointments in 1804 there was a very large congregation turned out to hear the Kentucky boy, as they called me. Among the rest there were two very finely-dressed fashionable young ladies, attended by two brothers with loaded horsewhips. Although the house was large, it was crowded. The two young ladies, coming in late, took their seats near where I stood, and their two brothers stood in the door. I was a little unwell, and I had a vial of peppermint in my pocket. Before I commenced preaching, I took out my vial and swallowed a little of the peppermint. While I was preaching, the congregation was melted into tears. The two young gentlemen moved off to the yard fence, and both the young ladies took the jerks, and they were greatly mortified about it. There was a great stir in the congregation. Some wept, some shouted, and before our meeting closed several were converted.

GROSS IGNORANCE OF THE PEOPLE.

As I dismissed the assembly, a man stepped up to me, and warned me to be on my guard, for he had heard the two brothers swear they would horsewhip me when the meeting was out, for giving their sisters the jerks. "Well," said I, "I'll see to that."

I went out and said to the young men that I understood they intended to horsewhip me for giving their sisters the jerks. One replied that he did. I undertook to expostulate with him on the absurdity of the charge against me, but he swore I need not deny it; for he had seen me take out a vial, in which I carried some truck that gave his sisters the jerks. As quick as thought it came into my mind how I would get clear of my whipping, and, jerking out the peppermint vial, said I, "Yes; if I gave your sisters the jerks, I'll give them to you." In a moment I saw he was scared. I moved toward him, he backed; I advanced, and he wheeled and ran, warning me not to come near him, or he would kill me. It raised the laugh on him, and I escaped my whipping. I had the pleasure, before the year was out, of seeing all four soundly converted to God, and I took them into the Church.

FATAL CASE OF THE JERKS.

While I am on this subject, I will relate a very serious circumstance which I knew to take place with a man who had the jerks at a camp-meeting, on what was called the Ridge, in William Magee's congregation. There was a great work of religion in the encampment. The jerks were very prevalent. There was a company of drunken rowdies who came to interrupt the meeting. These rowdies were headed by a very large, drinking man. They came with their bottles of whisky in their pockets. This large man cursed the jerks, and all religion. Shortly afterward he took the jerks; he then started to run, but he jerked so powerfully he could not get away. He halted among some saplings, and, although he was violently agitated, he took out his bottle of whisky, and swore he would drink the ——— jerks to death; but he jerked at such a rate he could not get the bottle to his mouth, though he tried hard. At length he fetched a sudden jerk, and the bottle struck a sapling and was broken to pieces, and spilled his whisky on the ground. There was a great crowd gathered round him, and when he lost his whisky he became very much enraged, and cursed and swore very profanely, his jerks still increasing. At length he

fetched a very violent jerk, snapped his neck, fell, and soon expired, with his mouth full of cursing and bitterness.

I always looked upon the jerks as a judgment sent from God, first, to bring sinners to repentance; and, secondly, to show professors that God could work with or without means, and that He could work over and above means, and do whatsoever seemeth Him good, to the glory of His grace and the salvation of the world.

There is no doubt in my mind that, with weak-minded, ignorant and superstitious persons, there was a great deal of sympathetic feeling with many that claimed to be under the influence of this jerking exercise; and yet, with many, it was perfectly involuntary. It was, on all occasions, my practice to recommend fervent prayer as a remedy, and it almost universally proved an effectual antidote.

TRANCES AND VISIONS.

There were many other strange and wild exercises into which the subjects of this revival fell; such, for instance, as what was called the running, jumping, and barking exercise. The Methodist preachers generally preached against this extravagant wildness. I did it uniformly in my little ministrations, and sometimes gave great offense; but I feared no consequences when I felt my awful responsibilities to God. From these wild exercises another great evil, arose from the heated and wild imaginations of some. They professed to fall into trances and see visions; they would fall at meetings, and sometimes at home, and lie apparently powerless and motionless for days, sometimes for a week at a time, without food or drink; and when they came to, they professed to have seen Heaven and hell, to have seen God, angels, the devil and the damned; they would prophesy, and, under the pretense of Divine inspiration, predict the time of the end of the world, and the ushering in of the great millenium.

This was the most troublesome delusion of all; it made such an appeal to the ignorance, superstition, and credulity of the people, even saint as well as sinner. I watched this matter with a vigilant eye. If any one opposed it, these visionists would single him out, and denounce the dreadful judgments of God against him. They would even set the very day that God was to burn the world, like the self-deceived Millerites. They would prophesy that if any one did oppose them, God would send fire down from Heaven and consume him, like the blasphemous Shakers. They would proclaim that they could heal all manner of diseases, and raise the dead,

just like the diabolical Mormons. They professed to have converse with spirits of the dead in Heaven and hell, like the modern spirit-rappers.

THE PRINCETON REVIEW ON BODILY EXERCISES.

During the years 1800, 1801, 1802 and 1803, a revival of religion occurred in the southern and western sections of Kentucky, or what is generally known as the Green river country. The principal instruments were the Rev. Messrs. McGready, Hodge, Rankin and McGee. The first named individual was in the van. He was a devout, evangelical, powerful preacher, a pupil of Dr. McMillan. Previous to this revival of religion, Kentucky, and all this western region, was in a state of great coldness and declension. The country was new, and a heterogeneous mass from all quarters had pressed into it. Presbyterians, both clergy and people, were very formal. Sacramental services were very long, and often irksome, and apparently unedifying, or rather uninteresting, to the large mass of attendants. Communicants were heads of families, generally; rarely was there to be seen a young person at the Lord's table. The Sabbath was occupied in preaching, and serving the tables, as it was called, from five to eight hours.

The communion was held twice in the year in those churches which had stated pastors or supplies, and in many churches only once in the year. Such was the state of things when the revival commenced, which was some time in the year 1799, in the region before mentioned. The population there was sparse at that time, and widely scattered. The work, at first, was no doubt a glorious work of the Spirit of God. The calls for ministerial labor were so great and extensive, that it was impossible for the few clergymen, recently settled there, to supply the demand. This circumstance suggested the idea of protracted meetings, that the ministers might have the opportunity of meeting people at one time and one place. There were then no missionaries to go from place to place, and preach to the scattered population. And inasmuch as no neighborhood had a population sufficient to support so many people as assembled on these occasions, this gave rise to the plan of camp-meetings. A grove was selected, "a pulpit of wood," or as we generally term it, a stand, for the clergy was erected.

The multitude who intended to be stationary, located themselves, with their wagons, carriages, or tents, in such places around the stand as their fancy or convenience dictated. The assembly was

often so great that secondary stands were erected, and the congregation divided, so that three or four preachers were discoursing at the same time, in different parts of the grove. Here was the commencement of disorder and confusion. The sermon had scarcely commenced, when some one or more would become the subjects of bodily exercise. This was commonly called the falling exercise; or, as it was often said, such and such an one was "struck down." We cannot better describe this exercise than Dr. McMillan has done, in his letter to President Carnahan. "It was no unusual thing to see persons so entirely deprived of bodily strength that they would fall from their feet, or off their feet, and be as unable to help themselves as a new-born child. We have seen some lie in this condition for hours, who yet said they could hear everything that was spoken, and felt their minds more composed, and more capable of attending to divine things, than when their bodies were not thus affected. As far as we could observe, the bodily exercise never preceded, but always followed, the mind's being deeply impressed with a sense of some divine truth."

But now, as we conceive, commenced the principal mischievous measure. When any one would become the subject of this bodily exercise, immediately a group would collect around, and commence singing, and then praying, and then exhorting. Many instances of this kind obtained in different parts of the congregations all at the same time. Hence it happened, that, throughout the assembly, as far as the eye could reach from the stand, there was a continual commotion and confused noise of preaching, exhorting, singing, praying and shouting, going on at the same instant. Many, from curiosity or anxiety, were seen continually running from one group to another; so that the multitude was in a perpetual state of commotion and agitation. This scene continued day and night, with little or no abatement.

THE MINISTRY SET ASIDE.

The ministry rather yielded up the reins to the multitude, who, being carried away with such a state of things, considered the pulpit of little account, if any at all. Indeed, preaching, especially of the didactic character, was considered a great hindrance to the progress of the revival. This sentiment was not confined exclusively to the populace, for some of the leading and most popular preachers gave way to the opinion that such kind of preaching was rather an interruption to the great work that was then going on.

Hence, the most zealous, arrogant, and enthusiastic of the laity finding the ministry ready to surrender their posts, very naturally took the whole management of the service out of their hands, and controlled it at pleasure. Moreover, if a minister, however evangelical in faith and practice, did not come "fully up to the mark," *i. e.*, if he expressed any disapprobation, administered any caution, attempted to correct any extravagances, he was not only set down immediately as being hostile to the revival, but even interrupted and prevented from proceeding in his discourse, by some of the multitude, who commenced singing, or praying, or exhorting, or shouting, whichever was at the time found most convenient by the leaders of such disorder.

It was, ultimately, out of this hot-bed of wild enthusiasm and disorder that there sprung up that fruitful crop of heresy and schism that afterwards assumed the shape, as well as the name, of New Lights, Schismatics, Marshallites and Shakers. By these heresies, the Synod of Kentucky was deprived of eight members, viz.: Marshall and Thomson (who afterwards recanted their errors and returned), Stone, Dunlavy, McNamer, Huston, Rankin and Bowman. All these, except Stone and Bowman, became Shakers.

The writer was licensed to preach in April, 1803; both before and after which he witnessed many things, the details of which would make a little volume. The largest meeting he attended was in June, 1801, at Cane Ridge, Bourbon county, where B. W. Stone was then pastor. The exercises were such as are described above. Many appeared to be deeply affected, and many had fallen down. There was much singing, praying, exhorting, etc., at tents, at the meeting-house, and every place where small groups were assembled around one or more of the persons who were "struck down." Subsequently, during the years 1802–3, we witnessed many cases of bodily exercise, the most of which, we have reason to believe, were entirely involuntary, while some others, we thought, were the reverse, *i. e.*, either the persons conceited, or fancied themselves under exercise, or desired to be, and therefore sought for it, and yielded to the first impulse, which might, however, have been successfully resisted.

Many persons within our knowledge became hopefully pious, the most of whom continue unto the present, and many have fallen asleep in Jesus. The number of apostasies was much fewer than might be supposed. Indeed, when we look back on those times,

we greatly wonder that there were not ten for one. The Presbyterian Church suffered greatly, lost many members, more ministers, proportionably, than others; but she continued unconsumed, and was much better prepared, by practical knowledge and dear-bought experience, for the next revival than she was before.

TESTIMONY OF AN EYE-WITNESS.

A contemporary brother minister, by our request, has given us, in substance, the following facts. The first personal knowledge he had of any of the subjects of the revival was in the winter of 1800–1, near the borders of the State of Tennessee. Shortly after the people began to assemble, two or three persons appeared to swoon away, and after lying fifteen or twenty minutes, appeared to be wholly convulsed, some more than others. His attention was particularly called to a young female who, after lying apparently motionless, began to move her lips. On a near approach, he found himself the subject of her prayer, from which it appeared that she was under the impression that he had come a considerable distance, and from a cold region, to see the great work that was going on in that place; and she prayed fervently that he might not be disappointed. When she recovered, and resumed her usual posture and state of mind, there was great solicitude manifested by her minister and others, to know the result of her exercise, what she had seen, etc. She informed them that she had seen that they were to have a glorious meeting that day, and the minister (Mr. Rankin) said he had no doubt of it.

In that same place, there were others who saw, during their exercises, as they expressed themselves, certain persons (who were yet unconverted) in the act of preaching, and a very great work going on under their ministry; and they appeared to expect it with as much certainty as if it had been revealed to them from Heaven. At that time and place, there was a considerable mixture of wheat and chaff. On the one hand, there was manifestly an anxious disposition to converse on religious subjects, particularly about the experience and exercises of the heart, and a close attention to the preaching of the word, with apparent desire to profit thereby. There appeared among many a docile temper, a spirit of inquiry, with fervent prayer and cautious zeal.

SELF-SUFFICIENCY AND BOASTING.

On the other hand, there was a prevailing sentiment that the subjects of the revival had more than common attainments in

evangelical knowledge and piety; that the millennium was just at hand, even at the door, of which fact these extraordinary exercises were certain precursors and evidences. These and such like extravagant notions were, of course, attended by an arrogant boldness and self-importance, which did not savor of the religion and spirit of Christ. Social meetings, catechetical instructions, etc., were almost, if not altogether, neglected.

As before intimated, the intervals between sermons were occupied by the multitude in various exercises. The ministers took, comparatively, but little interest in conducting the worship, except in the time of preaching, which occupied but a small portion of the twenty-four hours. The rest of the time was spent as before described, singing with great fervor and animation, shaking hands all through the crowd, praying by fifties and hundreds all at the same moment. Such scenes we have often witnessed.

Young converts were often seen passing through the assembly, and on the outskirts, exhorting sinners, in a very lofty tone and peremptory manner, to fly from the wrath to come. Others would pray for hours together, until they were exhausted, and when they could stand up no longer, they would sit down, or recline upon some other person, and then pray, or exhort, until completely exhausted, so that nature could exert itself no further. These exercises were greatly applauded and highly approved, as being not only certain evidences of the gracious state of the individuals themselves, but likewise as eminently useful and instrumental in furthering the revival.

When some of the elder brethren were enquired of about the expediency and propriety of correcting some extravagances which appeared wild and visionary, their reply was, in substance, that they knew these things were not right, but should they interfere by attempting to rectify them at that time, it might interrupt, if not stop the revival altogether. Here the ministry, however good the intention, was much at fault. The surrendering up of the control and management of the religious exercises into the hands of mere novices, or such as were unskillful and inexperienced, was the very inlet or gateway to those errors and extravagances that soon followed.

THE STATED MEANS OF GRACE UNDERVALUED.

There was, if we mistake not, one general, prevailing, prominent feature attending this revival everywhere; it was the strange, mis-

taken disposition, in a very large portion of the people, to undervalue the public means of religion, and in the place thereof to promote a kind of tumultuous exercise, in which themselves could take an active part, if not become the principal leaders. Hence, some of these would-be leaders have been known to lie down and sleep in the time of preaching, and during some of the most serious and solemn addresses, and as soon as the sermon was over, suddenly rise to their feet and sing, and shake hands, and pray, and exhort, with all the apparent energy of a saint or messenger from heaven.

The wild fanatical notions of some were manifested by their believing themselves under obligation to go according to certain impressions, which they considered to be from heaven, namely, that they must go to certain places, and say and do certain things, and that all this must be done and said at a certain time, etc. Many such things as these, which would be tedious and unnecessary to detail here, obtained and prevailed in this revival.

SINGULAR CASES OF THE JERKS.

We proceed to relate a case or two, respecting the exercise called the "jerks." This succeeded some time after the falling exercise, and, we believe, had its origin in East Tennessee; at least, it was, to use a commercial phrase, first imported into Kentucky from that quarter. It affected the good and the bad, the aged and the young. It was entirely involuntary, dreaded and hated, and even cursed, by some; while it was desired, and courted, and highly prized by others. It came on something like the hiccough, without any premonitory symptom, and left the subject equally without any sensible effect. During its prevalence, we made several experiments; being inexperienced in the ministry, we knew not what to do with it.

While preaching, we have, after a smooth and gentle course of expression, suddenly changed our voice and language, expressing something awful and alarming, and instantly some dozen or twenty persons, or more, would simultaneously be jerked forward, where they were sitting, with a suppressed noise, once or twice somewhat like the barking of a dog. And so it would either continue or abate, according to the tenor or strain of our discourse. The strong sympathy and intimate correspondence between the mind and the body, was fully manifested by this experiment producing the exhibition which immediately followed.

The first subject of this exercise that attracted our attention, was the pious wife of one of our elders. She was affected by this operation very gently; she felt no pain whatever, but rather the reverse —a pleasing sensation; could give no satisfactory account of its operation. She went to the country village, on a public day, to do a little shopping; we accompanied her on our way home. She was entirely free from any operation of the jerks. We therefore determined to try an experiment; we conversed freely and somewhat jocularly with her on secular matters, to divert her mind as far off in that direction as we thought necessary, and then immediately changed the subject to that of a very serious and solemn character. We are certain not two minutes had elapsed before she was considerably affected with this exercise. Her body, from the saddle and upwards, appeared to pitch forward half-way to the horse's neck six or eight times in a minute. We were fully satisfied she could not prevent it.

Our mind became, some time after, greatly perplexed about this exercise. We could not encourage it, and yet, being a young minister, we were afraid to say anything against it publicly, as it had many friends and advocates. At length, it was found to be detrimental in various ways; besides interrupting public worship, it deterred many from attending, as they were impressed with the belief that it was "catching." But it was not confined to the public assembly; it invaded the private and domestic circle, while engaged in domestic business, or traveling on the road. The same individual was frequently the subject of it; young and old, male and female, refined and unrefined the pious and the wicked, were alike under its operation.

CASE OF THE YOUNG TANNER.

Take another singular case, stated by Mr. McGready. A young man, the son of an elder, to avoid attending a camp-meeting in the neighborhood with the family, feigned himself sick. On the morning of the Sabbath he continued in bed until the family had all started for the meeting; he being left alone, except a few small blacks. When thus alone, he congratulated himself on his success, by the deception he had practiced on his parents. He raised up his head, and looking all around his room, smiled at the adventure; but lest it might not be complete, lest some one might have occasion to linger or return, and thus he be detected, he returned to his position, covering over his head, and in a short

time directed his thoughts towards the camp-ground. He fancied the multitude assembling, the services commenced, the bodily exercises, as he had seen them, now in operation. He fancied a certain female now in full exercise; "now she's at it—now she's at it."

In a moment, he was taken with the same exercise (the jerks), was hurled out of his bed, and jerked hither and thither, all around the room, up against the wall, and in every fashion. He had never been affected by bodily exercise before, but now found himself perfectly unmanageable. He had heard it said, and indeed witnessed the fact, that praying would cause the jerks to cease. He tried it; the desired effect followed immediately. He felt no more the effects of the exercise than a person does after the hiccough. He supposed it all a dream, a mere conceit, illusion, or something of the kind, and resumed his bed; but in a little while commenced to jerk again, and the scene was acted over, only a little worse, The same remedy was resorted to, and he again became *in statu quo.*

He arose, dressed himself, sauntered about a while, wanted some employment to pass the time away, bethought himself of a dog-skin in the vat that needed unhairing, drew it out, laid it on the beam, rolled up his sleeves, grasped the graining knife, lifted it up to make the first scrape, when lo! it was instantly flirted out of his grasp, and he was jerked back, over logs, against the fence, up and down, until he resorted to his old remedy, and again obtained relief. Feeling, as before, perfectly free from any sensible or evil effects, as strong and resolute and determined and reckless as ever, he ventured again. He assumed his instrument, and resumed his posture over the subject of his intended operation, when immediately, before he could make one stroke, the whole scene, only if possible ten-fold worse, was acted over again; it was much more severe, and greatly protracted.

The usual remedy at first failed; he became alarmed, thought the Lord was now about to kill him, and felt deeply convicted of his great folly and wickedness; became composed again in body, but now greatly agitated and concerned in mind; called a little black, pointed him to the dog-skin, which he was afraid now to approach, directed where to lay it away, returned to his room weeping and crying to God for mercy, and in this condition was found on the return of the family. He shortly afterward obtained a good

hope through grace, applied for the privileges of the Church, gave this relation of facts to the session, was received, and in the judgment of Christian charity gave satisfactory evidence, by a scriptural experience and godly living, that he was a renewed man—a redeemed sinner saved by grace.

WHIRLING EXERCISE.

We shall add only one case more. One evening we rode six miles up Green river, and preached at a Mr. Whorter's, in a Baptist settlement. The house was crowded. The people were attentive, until we had finished the discourse and had prayed, and were about to sing the last hymn, but were forestalled by an enthusiastic kind of man, who started a song with a lively tune. Several young women began to jerk backwards and forwards. The seats were immediately removed, to afford room and prevent them from being hurt. One young woman had what we would call the whirling exercise. She went round like a top, we think at least fifty times in a minute, and continued without intermission for at least an hour. It exceeded, by far, anything of the kind we had ever witnessed. We were told she had had the jerks nearly three years. She did not appear exhausted; complained of pain or distress if the bystanders did not continue singing. We became perfectly tired; our preaching seemed to be all gone, and to have been rather in the way, from what took place afterwards. We remonstrated with some of them, and cautioned them.

Thus, you see, this exercise continued, more or less, in one or another place, for a long time. It, however, in the general, gradually disappeared, especially from the Presbyterian Church; and this afforded us a very happy relief. We were heartily glad when it was entirely gone. After all these novelties left us, the Church, like one enfeebled and exhausted, sank down into formality and apathy. After she had passed through the fire, she came forth more refined as to doctrine and soundness in the faith. For nearly twenty years afterward was she without a revival. But, blessed be God, she has recovered, and her borders have been greatly enlarged, and her stakes strengthened; and we trust in God she will never see and feel such another shock. In her wisdom and experience, we believe such things will never find favor and encouragement again.

OTHER PHENOMENA.

The phenomenon of swooning, or suddenly falling or sinking

down, under religious exercises, has not been uncommon in times of great excitement, and under very impassioned preaching. Such occurrences were very frequent under the ministry of Whitefield and Wesley; and in this country, during the great revivals which took place under the preaching of Whitefield, the Tennents, Blairs, etc., such appearances were of frequent occurrence. The same was remarkably the fact at Cambuslang and Kilsyth in Scotland, during the extraordinary religious excitement which took place in those towns, early in the last century. We have also witnessed such effects on the body, as occurring very commonly, in the meetings of the Methodists and Baptists in the South and West.[1] In the cases which have fallen under our observation, the effect on the body was entirely involuntary. Sometimes, it was preceded by a universal trembling of the whole frame; but, at other times, the falling was as sudden as if the person had been struck with lightning. In some cases, there followed a convulsive motion of the limbs; but most frequently the patient lay motionless, as if in a swoon. And the only remarkable difference between these paroxysms and those of common syncope is that, in the former, the person is not unconscious of what is said and done in his presence.

MORE ABOUT THE JERKS.

But the bodily agitation called the jerks is a very different affection; and the only appearance known to us which bears a resemblance to it is the jumping exercise in Wales, of which Dr. Haygarth has given an account in his treatise *On the Effect of the Imagination in the Cure of Bodily Diseases.* The same facts are referred to in Sidney's *Life of Rowland Hill.* This extraordinary nervous agitation commenced, as before stated, in East Tennessee, at a sacramental meeting; and we have been informed that on that day several hundreds of persons, of all ages and sexes, were seized with this involuntary motion. It was at first almost uniformly confined to the arms, and the motion proceeded downwards from the elbow, causing the arm to move with a sudden jerk or quick convulsive motion, and these jerks succeeded each other after short intervals.

For some time no religious meeting was held in which this novel involuntary exercise was not exhibited, by more or less of the audience, in that part of the country where it originated. And, generally, all those who had once been the subjects of it continued to be frequently affected; and not only at meeting, but at home, and

[1] Princeton Review.

sometimes when entirely alone. After the commencement of the jerks, they spread rapidly in all directions. Persons drawn by curiosity to visit the congregations where they existed, were often seized, and when they returned home, they would communicate them to the people there.

But, in some instances, they occurred in remote valleys of the mountains, where the people had no opportunity of communication with the infected. In East Tennessee and the south-western part of Virginia, their prevalence was the greatest; and in this region persons of all descriptions were seized, from the aged, grey-headed preacher, down to children of eight or ten years of age. Soon, however, the "exercise" began to assume a variety of appearances. While the jerks in the arms continued to be the most common form, in many cases the joint of the neck was the seat of the convulsive motion, and was thrown backward and forward to an extent and with a celerity which no one could imitate, and which to the spectator was most alarming.

DANCING EXERCISE.

Another common exercise was dancing, which was performed by a gentle and not ungraceful motion, but with little variety in the steps. During the administration of the Lord's Supper, in the presence of the Synod of Virginia, we witnessed a young woman performing this exercise for the space of twenty minutes or half an hour. The pew in which she was sitting was cleared, and she danced from one end to the other; her eyes were shut, and her countenance calm. When the dancing terminated, she fell, and seemed to be agitated with more violent motions.

We saw another who had what was termed "the jumping exercise," which resembled that of the jumpers in Wales. It was truly wonderful to observe the violence of the impetus with which she was borne upward from the ground; it required the united strength of three or four of her companions to confine her down. None of these varieties, however, were half so terrible to the spectator as that which affected the joints of the neck. In this it appeared as if the neck must be broken; and while the bosom heaved in an extraordinary manner, the countenance was distorted in a disgusting way.

Besides the "exercises" already mentioned, there were some of the most curious and ludicrous kind. In one, the affected barked like a dog; in another, they boxed with fists clenched, striking at

everybody or everything near them. The running exercise was also one of the varieties, in which the person was impelled to run with amazing swiftness. There were many other singular motions, in imitation of persons playing on the violin, or sewing with a needle, etc., etc.

THESE DISORDERS CONTAGIOUS.

The most remarkable circumstance in relation to these various exercises was that a person affected with a peculiar species of the jerks, coming into a congregation where they had not been experienced, would commonly communicate it to those who had been affected with exercises of a different kind. Thus a lady from Tennessee, who brought into a certain part of Virginia the barking exercise, immediately was imitated by certain of those affected with the jerks, who had never seen anything of this sort before. These nervous agitations were at first received as something supernatural, intended to arrest the attention of the careless multitude, and were therefore encouraged and sustained by many of the pious; but after a while they became troublesome.

The noise made by these convulsive motions in the pews was such that the preacher could not be composedly heard; and in several of the exercises the affected person needed the attention of more than one assistant. Besides, nervous agitation or falling was so easily brought on by the least mental excitement, even at home, that many who were the subjects of the jerks became weary of it; and, in some cases, avoided serious and exciting thoughts, lest they should produce this effect. It is remarkable, however, that all united in their testimony, that in the most violent and convulsive agitations, as when the head would rapidly strike the breast and back alternately, no pain was experienced; and some asserted, that when one arm only was affected with the jerks, it felt more comfortable than the other through the whole day. Perhaps this was imagination.

In some places, the persons affected were not permitted to come to the church, on account of the noise and disturbance produced. The subjects were generally pious, or seriously affected with religion, but not universally. There were cases in which careless persons, and those who continued to be such, were seized. The dread of the jerks was great in many, both religious and careless; and, upon the whole, the effect produced by them was very unfavorable to the advancement of religion. All, however, were not of

this opinion. Some who had much experience of them continued to speak favorably of their effects.

We annex the statement of an intelligent and respectable physician of Illinois, who paid much attention to subjects of this kind.

SYMPTOMS AS GIVEN BY A PHYSICIAN.

"This affection I have repeatedly witnessed in the State of Illinois in the years 1822–1824. The persons subject to it were principally females in the humble walks of life, natives of North Carolina and Tennessee. Young females (say from thirteen to thirty years old), of sanguine and nervous temperament, were more addicted to it than others. It prevails where the discourses of the ministers are passionate addresses, first to the fears, and secondly to the sympathies of their hearers. At the conclusion of these addresses, hymns are sung with great animation, the leaders passing through the congregation shaking hands. The jerks, or falling, generally commence at the conclusion of the sermon, and increase during the singing.

"Different persons are variously affected; some rise to their feet and spin round like a top, while others dance till they fall down exhausted. Some throw back their heads, with convulsive laughter; while others, drowned in tears, break forth in sighs and lamentations. Some fall from their seats in a state of insensibility, and lie for hours without consciousness, while others are affected with violent convulsions resembling epilepsy. Those habituated to the affection are generally attacked under the circumstances above detailed; but I have seen some persons who had become so irritable that the least mental excitement would produce the paroxysm. Others appeared to be affected from sympathy. I have seen several young women of the same neighborhood, who were always attacked at seeing *one of their number* with the paroxysm. I have seen others who would be instantly attacked on seeing *any* person with the affection, without having any previous mental excitement. During the convulsive paroxysm, recollection and sensation are but little impaired; after continuing a certain period, the person generally falls into a state of stupor very much resembling that subsequent to epilepsy. Yet the animal functions are not much impaired. The pulse is natural. The temperature is that of health, throughout the paroxysm; after it has subsided, there is soreness of the muscles and a slight, dull pain of the head, which soon pass away.

'From the sex of those most subject to the affection, the time of life when they are most susceptible of it, the condition they occupy in society, the causes which excite it into action, and the effect produced by the paroxysm, I was led to the conclusion that it was a nervous disease, brought on by continual mental excitement, and protracted by habit; that after it has once become habitual from long-continued mental excitement, sympathy will be sufficient to call it into action without mental excitement.

"Many of the subjects of this affection were addicted to hysterics; and all were persons easily affected by anything exciting the natural sympathies.

"I have omitted to mention one fact I have often witnessed, viz., that restraint often prevents the paroxysm. For example, persons always attacked by this affection in churches where it is encouraged, will be perfectly calm in other churches where it is discouraged, however affecting may be the service, and however great the mental excitement. Some of them have told me that such was the fact, and as these were the more intelligent of those addicted to such affections, I doubt not the truth of what they said."

REMARKS OF THE PRINCETON REVIEW.

1. The first reflection which is suggested by the preceding accounts is, that the physiology of the human system is very imperfectly understood.

2. The second is, that an irregular action of the nervous system produces often very astonishing appearances.

3. Religious excitement carried to excess is a dangerous thing. Enthusiasm is the counterfeit of true religion, and is a species of insanity.

4. In revivals of religion, badly regulated, there may be much extravagance, and yet the work in the main may be genuine. The wise will discriminate, and not approve or condemn in the lump.

5. Pious men and women are imperfect in knowledge, and often form erroneous opinions which lead them astray. Bodily affections, however, are no evidence of error or enthusiasm.

6. Such bodily affections as are described in the foregoing narratives, are no doubt real nervous diseases, which do not destroy the general health.

7. All such things tend to the discredit of religion, and should be prevented or discouraged.

FURTHER MEDICAL TESTIMONY.

There is before us, as we write, a *Report on the Epidemic Diseases of Kentucky*, read before the American Medical Association, at its Eleventh Annual Meeting, in the City of Washington, May, 1858. This document deserves to be put side by side with the extracts we have made from the Princeton *Review*, that we may have the views both of theological and medical experts, upon the questions involved. This report was prepared by Dr. W. L. Sutton, of Georgetown, Kentucky. He says: "In this account of epidemics, I shall begin with the first, so far as I know, and certainly the most remarkable epidemic which has visited the State of Kentucky; remarkable alike for the extent of country overrun, the number of persons affected, and the strangeness of the phenomena exhibited. I allude to a number of affections which were, at the time, called 'bodily exercises,' and which attended a great religious excitement from 1799 to 1805."

The Doctor states, very justly, that the history of these things is equally interesting to the physician and the psychologist, and then proceeds with his narrative, and statement of symptoms, and of what he believes to have been the causes of those phenomena comprehended under the name of "Jerks, or Epidemic Epilepsy."

COMMENCEMENT OF RELIGIOUS EXCITEMENT.

In the summer of 1799, at a sacramental meeting in a Presbyterian congregation on Red River, the public services were animated, and tears flowed freely; but nothing special was observed until Monday morning. Whilst Mr. Hodge was preaching, a woman in the extreme end of the house, unable to control the violence of her emotions, gave vent to them in loud cries. At the close of the morning service, the people showed no disposition to leave their seats, but wept in silence all over the house. Such was the state of things when Mr. McGee, a Methodist minister, arose to speak. Too much overcome by his feelings to preach, he expressed his convictions that a greater than he was preaching; and exhorted the people "to let the Lord God Omnipotent reign in their hearts." Upon this, many broke silence, and the vociferations of the woman above mentioned were tremendous. The minister, after a brief debate in his own mind, considered it his duty to disregard the usual orderly habits of the denomination, and passed along the aisle shouting and exhorting vehemently. The clamor and confusion were now increased tenfold; the flame was blown to his height;

screams for mercy were mixed with shouts of ecstasy; and a universal agitation pervaded the whole multitude, who were bowed before it as a field of grain before the wind. Now followed prayer and exhortation; and the ministers found their strength taxed to the utmost to keep pace with the demands of this intense excitement.

Thus commenced the "bodily exercises,"—or, as they were familiarly called, "jerks," from the most common form in which they appeared,—which spread like wildfire through Kentucky, Ohio, Tennessee, and into the Carolinas.

The excitement was so great that young and old, male and female, the industrious and the lazy, the religious and the profligate, neglected all ordinary duties and went thirty, forty, fifty, nay, hundreds of miles, to attend these "sacraments" as they were called. Of course, in a sparsely settled country, no accommodations could be found for such multitudes, and thus the camp-meetings originated.

This excitement may be said to have reached its height in 1801, when, between May and August, six camp-meetings were held, varying in duration from four days to a week. From this time there was an abatement of this epidemic, for a few years gradual, subsequently more marked; but I understand that in some sections of the country sporadic cases continue to be occasionally observed.

CAUSES OF THESE BODILY AFFECTIONS.

In undertaking to give the causes of this strange affection, I feel that much must be left to conjecture; and I shall not be at all surprised if the attempt shall be judged unsuccessful. Many persons considered that all the forms of jerks were occasioned by a direct influence of the Holy Spirit, and some enjoyed very comfortable reflections in consequence; supposing themselves, or their friends, peculiarly favored of heaven. Although many, especially of those affected at the beginning of the epidemic, gave through their subsequent lives a very satisfactory evidence of a Christian life; yet there were too many instances which, even at the time, and afterwards, exhibited feelings utterly inconsistent with holiness, or even decent deportment, to allow for a moment of such a solution. We cannot conceive that the Spirit of God working in a man would be directly opposed to the same Spirit, speaking in the Word; that that Spirit which requires all things to be done "decently and in

order," would give rise to the most disorderly conduct and to the utmost confusion.

Others believed that these exercises were from Satanic influence. But we are again met by the same inconsistencies and incompatibilities. There seems to be no doubt that many thus affected were really converted to God, as their after-life testified. This, of course, would be inconsistent with the plans of Satan. The course of symptoms, also, was inconsistent with all that we know of the devil's plans and machinations, as they are not known to give rise to poignant convictions of sin and piercing cries for mercy.

Again, they were ascribed to deception. This is decidedly negatived by the fact that many of the actions were performed with a celerity which it was almost impossible to conceive, much less execute by the power of the will. Again, nothing could exceed the vexation and mortification felt by numbers who found themselves unable to restrain the various "exercises," which, in their own eyes, were supremely ridiculous. The scoffer, the persecutor, the blasphemer, the infidel, no less than the devotee, who sincerely strove to be quiet, who braced themselves up with premeditated resolution, or treated the work as a delusion, were seized with paroxysms which they could not prevent.

To enable us to form an estimate of the causes of these excitements, we must look into the previous state of society, and the customs of the people. By recurring to the earlier history, we see that there had been a long period of border warfare; that a large portion of the time of the settlers had been occupied in defending themselves against the savage foe, and in carrying on hostile invasions of the Indian towns; that they were not only an excitable people, but actually in an almost continual excitement. This state of things necessarily gave rise to a neglect, or at least a non-observance, of church services, and an utter impossibility of enforcing church discipline. Accompanying this, was necessarily a deficiency of family religion and proper training of the young. The people, too, were decidedly unfriendly to the administrations of Gen. Washington and of the elder Adams, and were enthusiastic admirers of the French nation, indeed of everything French. Hence, the door for the reception of French infidelity was most invitingly open, and the supply was certainly abundant.

CHARACTER OF EARLY SETTLERS AND MINISTERS.

By the defeat of the Indians, in 1794, by Gen. Wayne, the power

and spirits of the savages were so much broken that they were willing to make peace, and thenceforth there was no danger from them; and an immense flood of immigrants set in towards Kentucky, allured by the prospect of making large fortunes, by appropriating great quantities of her rich lands. Thus was introduced into the character of our people the element of cupidity, which before had scarcely been recognized. Contemporaneously with this influx came a number of clergymen, many of whom seem to have been well qualified to make an impression upon the population then inhabiting the country. Struck with the very marked difference which characterized the habits of this people from those of the people whence they had come, they could not avoid being impressed with the necessity of arresting the profane and demoralizing habits of the people, as well as the irreligious and infidel influences which were so extensively at work in the country.

Many of these ministers, like their hearers, were characterized by an indomitable courage in their lives, and powers of mind fitted to meet and overcome difficulties. It may not be amiss to record some of the striking characteristics of a few of them.

1. Lewis Craig (Baptist) was not a man of cultivated mind, but of sound sense, agreeable manners, a musical voice, and impassioned delivery. He and others had been arrested in the yard of the meeting-house (near Fredericksburg, Va.,) and carried before the court.[1] "May it please your worship," said the sheriff, "they cannot meet a man on the road, but they must ram a text of Scripture down his throat." As they refused to refrain from preaching, they were sent to jail for a month. They marched through the streets to prison singing, "Broad is the road that leads to death!" Craig continued to preach to great crowds through the iron gates with much effect.

2. Elijah Craig, his brother of considerable natural talent and of inextinguishable zeal.

3. Robert Marshall (Presbyterian) was clear, logical, systematic, and adhered closely to his text; was of a coarse, strong mind, and impetuous in his temper. He delighted in startling expressions, and in language calculated to rouse and impress an audience. Preaching once to believers, he said, "Go away, sinners, I have nothing for you." Being at another time persuaded to try a milder strain than was his wont, he delivered a most delightful, comforta-

[1] See Page 52.

ble sermon, suited to encourage the timid, and not overwhelm them. His hearers were softened and enraptured. But at the close of his sermon he could not resist his old propensity, and threw his audience into a panic by exclaiming, in his awful way, "And now, ye hypocrites, you will be snatching at the children's bread!"

BREAKING UP THE DANCE.

4. Carey H. Allen. His disposition, naturally gay and volatile, was somewhat modified by his conversion, but never entirely subdued. He was a mirthful, fun-loving, pleasant companion, and a great wit and satirist. Sanguine and impulsive, his sallies partook occasionally of no little eccentricity; yet he would say the oddest things, and take the boldest flights, with such an easy and natural air, that no one felt his sense of propriety shocked. On his way to Kentucky, he put up for the night at a house where the young people of the neighborhood had assembled for a dance. The handsome stranger was invited to join them, and no denial would be taken. At length, he suffered himself to be led to the floor, and to have a partner assigned him—when, all at once, he called to the musician, "Stop! I am always in the habit," said he, "when I enter upon any business to which I am unaccustomed, first to ask the blessing of God upon it. Now, as I find myself in new and unexpected circumstances, I beg permission to implore the Divine direction in the matter." Suiting the action to the word, he fell upon his knees and poured forth a prayer in his characteristic, impassioned manner; then, springing to his feet, he followed the prayer by a powerful and eloquent exhortation. His delivery was in the highest degree natural and impressive. He once commenced the recital of a well-known hymn, "To arms! To arms!" with such a life-like tone, that many believed there was an alarm of Indians —nothing to be wondered at in those days.

5. John Lyle was of moderate talents, but studious, of sound judgment, and methodical. In the pulpit, he possessed, in an uncommon degree, the power of unlocking the fountains of feeling, and awaking a sympathetic interest in the bosom of his auditors.

6. James McGready was one of the Sons of Thunder, a Boaner ges, in both matter and manner, and an uncompromising reprover of sin in every shape. The curses of the law lost none of their severity in falling from his lips, and, like Mirabeau, the fierceness of his invectives derived additional terror from the hideousness of his visage, and the thunder of his tones.

KENTUCKY CAMP MEETINGS.

It is not at all surprising that earnest, zealous ministers of the cross, finding the desolation of Zion then existing, should feel themselves called upon to exert every faculty with which they had been blessed, to repair the waste places. Neither is it strange that an ingenuous, excitable, and enthusiastic people, should respond to such appeals and such eloquence as were addressed to them.

Perhaps the foregoing considerations are sufficient to account for the commencement of the excitement; but after it was begun, there is little reason to doubt that the quick succession of "camp-meetings" was a most powerful cause in aggravating it, and causing it to spread far and wide. We have mentioned how it commenced in the "Cumberland Settlements." The first regular camp-meeting was held near Gasper River Church, in July, 1800. Mr. McGready had taken great pains to spread the information, previous to the time appointed, that he expected the people to come prepared to encamp on the ground, and the whole country, and ministers especially, were earnestly invited to attend, and witness the wonderful scene that was anticipated. During the year 1800, ten "sacraments," as these meetings were called, were held in the Green River and Cumberland River settlements—all very much of the same character.

We have said that, in a sparsely settled country—the whole population of Kentucky, then, was 221,000—it was impossible to find accommodations for the vast number of persons who attended these sacraments. To explain how they were accommodated, and, at the same time, for the purpose of giving some idea of these assemblages to those who may never have seen a camp-meeting —and especially a Kentucky camp-meeting—we will describe one, having in our eye that one which was held at Cane Ridge, in 1801. A suitable piece of ground—one gently sloping—was selected, and on a given day, the whole country, for five or ten miles around, assembled on the spot designated. All the timber was cut off an area of some two or three hundred square yards. Of this space, a large portion was covered with seats of roughly-hewn logs, with suitable aisles. Over these seats, supported by posts some twelve or fifteen feet high, a roof of clapboards was erected, as a protection against sun or rain. At the lower end, the "stand" or pulpit was constructed, of the same materials as the seats, with a rough hand-rail around three sides of it. The adjoining ground was laid

off in regular streets, along which were constructed rough cabins, made of the trunks of small trees, and covered with clapboards.

SACRAMENT AT CANE RIDGE.

Upon the day appointed for the "sacrament" to commence, the concourse began at an early hour. Those who arrived first had choice of tents, as long as there was a choice. Those who arrived later were forced to sleep in their wagons, or in tents brought for the purpose. The concourse at Cane Ridge was prodigious, being estimated by a Revolutionary officer present, who was accustomed to estimate encampments, to amount to not less than 20,000 souls. One of the elders estimated that there were 1,100 communicants present. Some pains-taking persons counted 143 carriages and wagons, 500 covered sleighs, and 500 without covers; and 500 candles, besides lamps, to illuminate the camp at night.

The religious duties may be said to have been kept up day and night, as they commenced at sunrise and usually closed at from two to four o'clock in the morning; but what particular part of worship, (as singing, praying, etc.,) or how many of these parts, might be going on at any particular time, was impossible to tell; for it was not unusual for preaching, praying, singing, exhorting, jerking, etc., to be going on in close proximity at the same time. Neither was there any concert among those engaged in any of these duties. In the Church at Providence, Mr. Lyle observed six different hymns sung at the same time. What made the matter worse was that every one sang at the top of his voice, and very many with violent contortions of the body. So in every thing else. There was no fixed time for anything. Each family cooked and ate the provisions, which they had brought in great profusion, at such times as suited their own convenience. Everybody was invited to partake. During the most pathetic appeals, men would wrap themselves in their great-coats and lie down to sleep.

NIGHT SCENES IN THE FOREST.

At these "sacraments" were collected a vast number of the elements necessary to make an overwhelmning impression upon the nervous system. The spectacle presented at night was one of the wildest grandeur. The glare of the blazing camp-fires, and numerous lamps, falling upon a dense assemblage of heads, simultaneously bowed in adoration, and reflected back from long ranges of tents on every side; hundreds of lamps and candles suspended among the trees; together with numerous torches flashing to and fro, throwing

a weird and uncertain light upon the tremulous foliage, and giving an appearance of dim and indefinite extent to the depth of the forest; the solemn chanting of hymns, swelling and falling on the night wind; the impassioned exhortations; the earnest prayers; the sobs, shrieks or shouts, bursting from persons under intense feelings of mind; the sudden spasms which seized upon scores, and suddenly and unexpectedly cast them to the earth—all conspired to invest the scene with terrific interest, and to work up the feelings to the highest pitch of excitement.

Add to this, the eagerness of curiosity, stimulated for so long a time previously; the reverent enthusiasm with which many ascribed the strange contortions to the mysterious agency of God; the fervent and sanguine temper of some of the preachers; and, lastly, the boiling zeal of many who could not refrain from shouting aloud during sermon, and afterwards shaking hands all around, in what Mr. Lyle called "a singing ecstasy," and who did all in their power to add fuel to the fire. Nor must it be omitted that these excitements, in the first instances, ensued immediately upon the delivery of pungent and stimulating preaching or exhortation. Take all these facts into consideration, and we shall scarcely be surprised at any extravagances of an excitable people. Such, we think, were the causes of these strange manifestations.

ALL LIABLE TO THE EPIDEMIC.

The old and the young, the grave and the gay, the white and the black, the male and the female, the pious and the dissolute, the Methodist and the Quaker, were liable to the disease. We have no means of knowing the relative degree of liability; though the general impression is, that there was little difference. Of those who fell at Cane Ridge on one day, nearly all were men. Very probably different classes preponderated at different times. If we could rely on our own observation when a boy, and on our memory for half a century, we would say that a considerable majority were females.[1] From our views of the causes, we would suppose that those of an irritable, excitable, nervous system would be more liable, the more especially after a day or two's attendance at one of these exciting encampments. As to age, McNamar says, that at a meeting at Concord, there were evident subjects of this marvelous operation from the age of *eighteen months* to sixty years. There is

[1] Dr. Sutton.

evidently some poetry in this statement; more, indeed, than we should expect in a minister, notwithstanding his strong sympathies for these extravagances.

But Lyle, who was as decidedly opposed to them, gives several instances of children of seven to nine years, and upwards, who, when they "got deliverance," as the phrase was, exhorted with singular precocity of eloquence and pathos. Two girls of nine and ten years, at a sacrament near Flemingsburg, were in great distress. One of them received comfort, when she began to exhort her young friend until she, too, "got deliverance;" then taking her in her arms, she exclaimed: "Oh! here is another star of light." At Indian Creek, in Ohio, a boy twelve years old was exhorting with great earnestness, when, raising his hand and letting fall his handkerchief, wet with tears and perspiration, he exclaimed, "Thus, O sinner, will you sink into hell, unless you forsake your sins and turn unto the Lord!"

SYMPTOMS OR PHENOMENA.

We shall include under seven heads what we have to say of symptoms. These are: 1. The Falling Exercise; 2. The Jerking Exercise, or the Jerks; 3. The Rolling Exercise; 4. The Running Exercise; 5. The Dancing Exercise; 6. The Barking Exercise; and 7. Visions and Trances. We might extend the list greatly; but these will give a sufficient idea of the extravagances of the times.

1. The Falling Exercise. Preceding the invasion of a paroxysm, many had a sense of numbness, and suddenly found themselves unable to move. Others had a sensation of the pricking of needles. Others were seized with a universal tremor, and instantly fell shrieking. In general there was no sensation of pain, but of extreme weakness, before the attack. And many fell suddenly, as if they had been shot, without premonition of any kind. In this condition, the subject would lie from fifteen minutes to two or three hours; and a case is mentioned in which a woman lay nine days and nights without eating or speaking. Some were more or less convulsed, and wrought hard in frightful nervous agonies, the eyes rolling wildly; but the greater number lay quite motionless, as if about to expire; some were capable of conversing, others not. The hands were cold, accompanied generally with a weak, low pulse, sometimes difficult to be felt. Sometimes the pulse was fuller and quicker than usual. A woman who had been exhausted

by exhorting a long time, had the veins of her neck much swelled. Another who played a frequent and conspicuous part in these exercises, had her breast much swollen. The face was sometimes pale, sometimes flushed, sometimes a pale yellow, or of a corpse-like hue. The breathing was hard and quick, even to gasping. The limbs were rarely cramped.

In the hysterical or convulsed state, there was frequently a kicking or drumming of the heels against the floor, so as to be heard at a considerable distance; sometimes a convulsive bouncing on the floor, making a loud noise; sometimes a prancing over the benches before falling.

During the syncope, and indeed when conscious and conversing, the subject was frequently insensible to pain. Mr. Lyle applied a vial of hartshorn to the nose of a stout young man, lying flat on his back, and inadvertently let some of it run into his nostrils; but he took not the slightest notice of it. Neither did such as fell, or were tumbled over against a stump or tree, sustain any injury.

The number affected in this singular manner was astonishing. At Cabin Creek, May, 1801, so many fell on the third night that to prevent their being trampled on, they were collected together, and laid out in order, in two squares of the meeting-house, covering the floor like so many corpses. At Paint Creek, 200 are supposed to have fallen, and at Pleasant Point, 300; but these accounts are beggared by the great meeting at Cane Ridge, August, 1801, when 3,000 were computed to have fallen.

FIRST APPEARANCE OF THE JERKS.

2. The Jerking Exercise, or, as it was familiarly called, the Jerks, was the most common as well as the most remarkable form of these remarkable manifestations. They first appeared at a sacrament in East Tennessee, where several hundred of both sexes were seized with this strange affection. They soon became so common, and distinguished by such strongly-marked motions, as to give the generic name to all of these extravagances. Their first and most simple appearance consisted in quick and violent motions of the forearms, so strongly marked as to agitate the whole body violently. At other times, the muscles of the neck would be principally affected, and the head would be jerked right and left, with a force and velocity perfectly inconceivable; no feature could be distinguished, and the violence of the motions was so great as to create serious apprehensions that the neck would be broken. At the

first twitch, the head-dresses and combs of females would be thrown to a distance, and when the hair was long, it would snap and crack like a whip. This may seem to some incredible, but numbers now alive were old enough then to mark and remember the fact. At times the muscles of the back would be affected, and then the subject would be thrown violently to the ground, and suffer the most violent contortions, graphically compared to the fluttering of a fish when thrown upon the ground. Again, the muscles of the whole body would be affected, and the person would be jerked to and fro, in all directions. All control of the muscles was lost, and he must necessarily go as he was driven, whether it was in a violent dash on the ground, or to hop around with head, limbs and trunk jerking in every direction, as if they must inevitably fly asunder. The bosom would heave violently, and the countenance become disgustingly distorted. The Jerks continued longer than any other of the forms of this disease, and, also, persons remained affected by them longer. Dr. Cleland mentions a young woman who had been subject to them for three years.

THE ROLLING, RUNNING AND DANCING EXERCISES.

3. The Rolling Exercise was specifically noticed by McNamar as a distinct variety. It consisted in being violently prostrated and doubled, with the head and feet together, and rolling over and over, like a wheel; or in turning over and over sidewise, like a log.

4. The Running Exercise. In this, the subject took a sudden start, and felt impelled to run at his greatest speed, as if engaged in a race, leaping over obstacles in his way, with surprising agility. This was continued until his strength was completely exhausted, when he fell down in a syncope.

5. The Dancing Exercise. This was not one of the original forms, but came in during the progress of the "New Lights." At the spring at Turtle Creek, in 1804, about six months after those in favor of these "New Measures" had separated from those who adhered to the quiet and orderly mode of public worship, and had received the name of "*New Lights*," Mr. Thompson, at the close of the meeting, felt himself impelled "to go to dancing," and continued this movement around the stand, in a regular manner, for an hour or more, repeating in a low voice, all the time, "This is the Holy Ghost! Glory!" This did not become common among his followers until the next winter, when they encouraged each other "to praise God in the dance!"

THE BARKING EXERCISE.

6. The Barking Exercise, like dancing, came in later in the epidemic. It consisted in the subject getting down on his hands and feet, and barking, snapping and growling, in a degree so natural as to deceive the unwary, unless they had their eyes directed to the spot whence the sounds proceeded. It may be difficult, in ordinary times, to conceive how decent, respectable men could be induced to go through these extravagances; and it certainly looked strangely enough to see it done with the utmost solemnity. It would seem that no man could command his countenance, when he would hear these ejaculations interspersed with texts of Scripture; as, "Every knee shall bow–wow–wow, and every tongue shall confess;" and yet we are assured that one of the effects was to overawe the wicked, and to excite fearful apprehensions in the minds of the impious. These barks at first were looked upon as signs of guilt, and as a punishment for sins, or for disobedience in refraining from some one or other of the exercises to which the subject had been impelled, but which he had successfully resisted—hence many found relief by engaging in the "dance"—but they soon came to be considered as evidences of special favor. Neither was this exercise confined to persons in the humbler walks of life; but persons of cultivated minds and polite manners found themselves involuntarily reduced to this mortifying situation.

VISIONS AND TRANCES.

7. At an early period, it was observed that those who had been subject to syncope or swooning, would, upon recovering, detail visions which they had seen, and sing "in the strains of Heaven," and discourse and exhort in a style far beyond what was supposed to be their ability. These visions were of every possible description, from the most pleasant and rapturous to the most appalling. It is not necessary to go into specifications.

We have said that these "exercises" were not the result of deceit or imposture. Of the correctness of this opinion very many instances gave ample testimony. We will mention a few. Polly McB—, was unconscious of any change, and was surprised to see people flocking around her, till, making an exertion to move, she found herself powerless. One D——, dropped as if shot, just after expressing his fears that the work was not all right. One H——, of Stoner, defied God and His angels to throw him down, but it was an idle boast.

But whilst entirely satisfied that there was no intention to practise imposition, there is ample reason to believe that very many too readily yielded themselves slaves to the influence of a heated imagination. A considerable proportion of the clergy, though struck with astonishment, and not knowing at first what to think of what they saw, yet soon realized the evils likely to grow out of these extravagances, and early exerted themselves to suppress or, at least, to restrain them. These clergymen, although they were unable to keep the infection out of their congregations, were comparatively little troubled with its effects. Dr. Blythe cured a lady of his congregation by threatening to have her carried out of the Church at the next repetition. Yet Dr Blythe, himself, at one time, was satisfied that through sympathy he felt an approaching paroxysm; and it was only by a continued determination that he was able to ward it off.

When the paroxysm had come on, and the will was powerless to arrest it, occasionally the subject could substitute other actions for the form with which he had been seized. Thus those who were invaded by the "barking exercise" were usually able to change it into "dancing."

MEANS USED TO ABATE THE EPIDEMIC.

Again, a strong and solemn impression made upon the mind by others, would sometimes arrest the most violent agitations. At the Walnut Hill Sacrament, in September, 1801, when the house was crowded to suffocation; when some were singing, some praying, some shouting, some jerking,—"Father Rice" arose in the pulpit, with his commanding form, his silver locks, and in the most solemn and impressive manner, began to repeat: "Holy! Holy! Holy is the Lord God Almighty!" Never was there anything more impressive. There was an instantaneous silence in the whole house.

The remedy, then, was a determined and systematic attempt to discourage all tendencies to noise, or disorder in any shape. This duty, of course, fell upon ministers and the most influential members of the several congregations. This course a large majority of the Presbyterian clergymen early adopted. Two parties, "The Revival Men" and "The Anti-revival Men," were soon formed, and of course those styled "Anti-revival" were charged with obstructing God's work, with being opposed to true religion, with being atheists in disguise. Notwithstanding they felt their influence

waning; although they were occasionally treated with indignity; although publicly charged with being enemies to God, they persevered. It was reserved for Mr. Lyle—who had closely and anxiously watched the whole course of the excitement, and who had been more than once grossly insulted for his conservative course—to make the first successful stand against disorder. This was done at Walnut Hill, September, 1803, in a sermon "On Order," prepared with a great deal of care, and delivered under a full sense of duty, as also of the unpleasant consequences which might result to himself. The result greatly exceeded his hopes, and the meeting was conducted with a very tolerable degree of decorum. The success of this attempt emboldened others to hope for better things, and the evil began to abate.

CHAPTER III.

REVIVALS FROM 1775 TO 1800.

Signal Work of the Spirit in Western Pennsylvania—Revivals in Cross Creek and Upper Buffalo Congregations—Gracious Communion Seasons—Outpouring at Chartiers—Rev. John McMillan—The Converts' Views of Sin and Grace—Revivals in New England—Great Additions to the Baptist Church in Boston—Statement of Dr. Griffin—Work of God in Connecticut—Freedom of the Work from Extravagances—Revival in Virginia—Rev. John Easter—Thousands Converted under his Ministry—Bishops McKendree and George brought into the Church by Him—Revival Work of John Leland—Ministry of James Shelbourne—Means to secure a Revival—A Religious Feast—Dr. Alexander's Account of Mr. Shelbourne—A Touching Religious Experience—How a Good Preacher was Made—One Good Man's Estimate of Another.

DURING the first years of this period we have no account of any revivals; but from 1781 to 1787 an extensive work of grace was experienced in the Presbyterian churches of Western Pennsylvania. Considering the unsettled state of the public mind at the close of the Revolutionary War, the constant anxiety and watchfulness made necessary by the incursions of hostile Indians, the toils and hardships incident to new settlements, and the scarcity of ministers, this was a signal work of the Spirit, greatly strengthening the feeble churches.

We propose to notice, somewhat in detail, these effusions of the Holy Spirit, commencing with the revival in the congregations of Cross Creek and Upper Buffalo, in the latter part of the year 1781; a full account of which was given in a religious magazine a few years subsequently. During the winter season, week-day and night sermons and meetings for social worship were frequent, the assemblies numerous and attentive, and a considerable number under deep convictions, with frequent instances of new awakenings. The summer following was remarkable for the increase of the number of the awakened, although most labored long without relief.

The few pious persons who were in these infant congregations were at this time earnestly engaged for additions to their number, and felt something of the pangs of travailing in birth for souls; much of the spirit of prayer was poured out. In the latter part of

this summer, the work became more glorious and comfortable; numbers of the distressed souls obtained sweet deliverance; and at the time the Lord's Supper was administered in Buffalo, in the fall of 1783, about one hundred of the subjects of this good work were admitted to communion, and many were awakened on that solemn occasion. The awakening and hopeful conversion of sinners continued and increased through three or four years; nor was there much appearance of a decline for six or seven years after it began.

GRACIOUS COMMUNION SEASONS.

Within this gracious season there were many sweet, solemn sacramental occasions. The most remarkable of these was at Cross Creek, in the spring of the year 1787. It was a very refreshing season to the pious, a time of deliverance to a number of the distressed, and of awakening to many. The Monday evening was peculiarly and awful solemn; some hundreds were bowed down and silently weeping, and a few crying out in anguish of soul. After the solemn dismission of the assembly most of the people remained on the ground; the scene was very remarkable; the pious were generally joyful and lively, sinners greatly alarmed, and many deeply distressed. The people, unwilling to part, did not leave the place till an hour or more in the night, when they parted with an appointment to meet there again the next morning. Tuesday was indeed a solemn day; it was spent chiefly in exhortations and prayers by the Rev. Messrs. Smith, Dod and Cornwell. The effects of this gracious visitation were very comfortable, producing a good harvest of souls. Upward of fifty in these congregations were added to the Church at the communion the next fall.

Nearly about the same time in which this gracious work began in these congregations, the divine influences were also poured out upon the congregations of Chartiers and Pigeon Creek, under the ministry of the Rev. John McMillan; many were awakened, and the pious much revived and quickened. There were a goodly number of judicious Christians in these congregations, who actively stepped forward in their proper places, and were very helpful in carrying on the good work. As many attended from considerable distances, with a great thirst for ordinances, it was thought expedient to have social meetings for prayer and exhortation on the Sabbath nights; they generally continued all the night; many attended, and conviction and conversion work went graciously on.

Frequently the exercised could not suppress their feelings of joy or distress, but gave them vent in groans and cries. There were also frequent week-day and night sermons and societies in different parts of the congregations. Thus this good work went on for several years, and it is believed that many were brought savingly to close with Christ in these congregations; many of whom became faithful leaders, zealous and active Christians, and pillars in the Church of Christ.

In the same time whilst this gracious work was going on in those places, the Lord also poured out His Spirit on several other neighboring congregations, particularly Bethel and Lebanon, under the ministry of the Rev. John Clarke; Ten Mile, under the ministry of the Rev. Thaddeus Dod; and King's Creek and Mill Creek, then vacant congregations. In all of these places, the power of God was graciously displayed, and many souls gathered in, who gave evidence in their lives and conversation that the work with them was a reality and of divine origin.

DOCTRINAL VIEWS OF THE CONVERTS.

The peace and consolations of those who obtained relief did not arise from a view of either their hearts or lives being less offensive to God, or from their having done anything recommending or entitling them to the divine notice or favor, nor merely from a persuasion of God's having pardoned their sins; but from a scriptural discovery of the plan of salvation by free, sovereign grace, through the obedience, sufferings and death of Jesus Christ, the God-man, which they viewed suitable to their perishing condition, and to every valuable purpose; and they found their wills gained over to the cordial choice of this plan, and that their souls became delighted with the character and holy law of God.

In the year 1795 there was a gracious shower of the divine influence in the congregation of Chartiers, which occasioned a considerable reviving and ingathering of souls. In this visitation the Academy at Canonsburg shared largely. About forty-five were added to the Church.

In the year 1799 refreshing showers of divine influence were poured on many congregations in the bounds of our Presbytery, in which several hundreds were added to the Church. Those congregations which had pastors very generally shared in this gracious visit, and also some that were vacant were refreshed and strengthened.

In each of the above mentioned seasons of gracious visitation, and in the several places mentioned, numbers discountenanced and opposed the good work; but very few publicly, or with such weight as to occasion any considerable disturbance or difficulty.

This work throughout was generally carried on in the more ordinary or mild and moderate manner. Although convictions were deep and pungent, the sense of sin, guilt and danger very affecting, and the apprehensions of divine wrath distressing, yet they were not attended with any extraordinary bodily affections. The work was also remarkably free from enthusiasm, wild imaginations, and disorderly, hurtful irregularities. Although there were some instances of apostasy, yet it must be remarked, to the praise of free grace, that there were but few amongst those respecting whom their pious friends and the officers of the Church entertained a favorable opinion that they had been the subjects of saving grace, and who were admitted to the communion of the Church.

REVIVALS IN NEW ENGLAND.

In 1790 the First Baptist Church in Boston was graciously revived, and two hundred were added in the course of a few years. In 1792, "or the year before," says Dr. Griffin, "began the unbroken series of American revivals. There was a revival in North Yarmouth, Me., in 1791. In the summer of 1792 one appeared in Lee, in the county of Berkshire. The following November the first that I had the privilege of witnessing showed itself on the borders of East Haddam and Lyme, Conn., which apparently brought to Christ a hundred souls. I saw a continued succession of heavenly sprinklings at New Salem, Farmington, Middlebury, and New Hartford (all in Connecticut), until, in 1799, I could stand at my door in New Hartford, Litchfield county, and number fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England."

In these revivals, the utmost care was taken to guard, from the first, against any recurrence of that spirit of intemperate zeal which had brought reproach, to some extent, on the revival of 1740. These efforts, most happily, were attended with complete success. Rarely, if ever, has there been a series of revivals in our country more calm, more pure, more lasting and salutary in their effects. As one means of extending the work, ministers who had enjoyed the presence of God among their own people, were selected by some ecclesiastical body, and sent forth, generally two together, on

preaching tours among the neighboring churches. The expectation of their coming drew large audiences wherever they preached.

They came with that fervor of spirit, and that close and direct dealing with the consciences of men, which a preacher gains during the progress of a revival, and which he rarely gains to an equal degree under any other circumstances. The churches which they visited being, in most cases, prepared to receive them by a previous season of fasting and prayer, and animated by their presence and labors to redoubled fervor of supplication, were, in many cases, favored with an immediate outpouring of the Holy Spirit. Under these and similar influences, the work of God spread into more than one hundred towns in Massachusetts and Connecticut, and into a still greater number of places in the new settlements of Vermont, New Hampshire, Maine, and New York, which had but recently formed a wide-spread field of missionary labor.

WORK OF GOD IN VIRGINIA.

Here we meet with the name of that most successful preacher of the Gospel, the Rev. John Easter, who joined the traveling connection in the M. E. Church in 1782, and located in 1792. Ten short years in the itinerant work, and his name disappears. We know but little of this "son of thunder," and that little makes us anxious to know more. His ministerial career was short but brilliant; his success was almost unparalleled. His name is embalmed in the memory of the Church; he is enrolled among her distinguished heroes. On Brunswick circuit, Virginia, eighteen hundred were added to the Church under his labors in one year. This mighty ingathering of souls occurred in 1787. What Pentecostal scenes he must have witnessed! what a memorable time! What will the records of eternity show in regard to that never-to-be-forgotten year? The Rev. Thomas L. Douglas speaks of Mr. Easter thus:

"In the year 1787, the Rev. John Easter, a man of great faith and power, was appointed to Brunswick circuit, which at that time included Greensville county, where the father of Bishop M'Kendree lived; and his labors being greatly blessed, an uncommon revival of vital religion took place, in which some thousands professed to find peace with God, in that and the adjoining circuits."

"The facts which have come down to our times," says the author of the Life and Times of Jesse Lee, "of the almost miraculous labors of the Rev. John Easter, his strong faith, and his astonishing success, are far more surprising than any of those recorded in the

days of the Son of man. But we may not detail them. Yet respecting the *character* of the work, it ought to be said that *convictions* for sin were sudden and strong. The whole moral nature was wrought upon by deep and powerful emotions, that found expression in confession of sin, and in cries for mercy. And *conversions* were no less sudden and powerful. Supplications for pardon were quickly succeeded by songs of rejoicing and shouts of triumph. Many who came to the house of God careless and scoffing, returned clothed and in their right minds, with new joy in their hearts and a new pathway for their feet. The change was wrought by the power of the Holy Ghost, and its genuineness received a thousand attestations in the altered lives, persevering fidelity, and increasing holiness of those who, in that gracious effusion of the Spirit, were brought from darkness into light, and from the power of Satan unto God."

EASTER, M'KENDREE, AND GEORGE.

Among the distinguished converts of the year 1787 was William M'Kendree. He became seriously alarmed for the salvation of his soul. His own account of it will be most acceptable to the reader: "My convictions were renewed; they were deep and pungent. The great deep of the heart was broken up; its deceit and desperately wicked nature were disclosed, and the awful, the eternally ruinous consequences clearly appeared. My repentance was sincere; I became willing, and was desirous to be saved on any terms. After a sore and sorrowful travail of three days, which were employed in hearing Mr. Easter, and in fasting and prayer—while the man of God was showing a large congregation the way of salvation by faith, with a clearness which at once astonished and encouraged me—I ventured my all upon Christ. In a moment my soul was relieved of a burden too heavy to be borne, and joy instantly succeeded sorrow."

Mr. M'Kendree felt that the "glorious Gospel of the blessed God was committed to his trust," and while the awful responsibility of the sacred office made him hesitate, yet the feeling, "Woe is unto me, if I preach not the Gospel," so pressed upon him, that he offered himself to the Virginia Conference, and was received in 1788. Mr. Easter also received into the church Enoch George, who, like M'Kendree, became a bishop in the Methodist Episcopal Church What would have been the feelings of this honored servant of God,

if he could have known the future character and history of these two shining lights in the Methodist firmament? It was indeed an honor to be the spiritual father of the eloquent M'Kendree and the pathetic George, two of the purest spirits that ever adorned the Church or blessed the world. It was in revival scenes of that early day that these good men were brought into the service of the Lord, and prepared for the great work that they were to acccomplish.

REVIVAL WORK OF JOHN LELAND.

Among other facts recorded touching this successful Baptist preacher, we find that, in 1784, he traveled from his residence in Virginia as far as Philadelphia, and while in that city preached in the hall of the University, and in the streets. Many evangelistic journeys were made by him, but his period of greatest success seems to have been about the year 1787. Of the labors of his friend, Colonel Harris, and himself, he says in his journal:

"From my house Colonel Harris went down to Spottsylvania, where the work of the Lord, like a mighty torrent, broke out under his ministry. A few weeks afterwards I went down through Spottsylvania and Caroline, and was glad to see the grace of God; but was extremely mortified to find myself so far behind the work of God. In this visit, however, I caught the spirit of prayer, which lasted me home. Indeed, before I got home, I gained an evidence that God would work in Orange. Having such confidence, I addressed myself to the work of the ministry with fresh courage. There was a dancing-school set up in the vicinity, which was much in my way. On Sunday, after service, I told the people that I had opened a dancing-school, which I would attend one quarter gratis; that I would fiddle the tune which the angels sang, if they would dance repentance on their knees. The project succeeded; the dancing-school gave way, and my meetings were thronged. Solemnity, sobs, sighs and tears soon appeared. The last Sunday in October I began to baptize those who were brought out, and the work prevailed greatly. The tract of land which I occupied in this revival was more than twenty miles square; including the corners of Orange, Culpeper, Spottsylvania and Louisa.

"When the work seemed to languish in one neighborhood it would break out in another, and consequently there was a continual fall of heavenly rain from October, 1787, until March, 1789, during which time I baptized about four hundred. Precisely three

hundred of these were baptized in 1788—more than I ever baptized in any other year."

JAMES SHELBOURNE.

This devoted servant of God was born in Virginia in 1738, and united with the Baptist church in 1770. From this time until his death, a period of fifty years, he was employed in preaching the Gospel on the Sabbath, while supporting himself, during the most of the time, by the labor of his hands. He was not ordained until 1775, when he became pastor of Reedy Creek church. His ministry was greatly blessed, and we give one method used by him to bring about a revival. There was not the spiritual life in his church that he wished, and it was deeply impressed upon his mind that if he would make a religious feast, or, in other words, if he would invite his neighbors generally to come to his house, and there for two or three days entertain them with such as he had, and at the same time employ every opportunity in exhorting them to repentance, etc., that the Lord would thereby begin a goodly work: he tried it and succeeded. He first made an appointment at the meeting-house, and thence invited them, one and all, to his own house. Many went, and the time was occupied in the most devout manner; singing, prayer, exhortation, were all in their proper seasons attended to; the heavenly shower descended; the souls of many were refreshed, and from that time the work went on to the conversion of great numbers.

In one of Dr. Archibald Alexander's works there is an account of this godly man, which we gladly reproduce. It throws light upon the character both of the writer and the subject of the sketch, and can scarcely fail to be profitable and delightful to every reader. It appears that Dr. Alexander called to spend a night with a Mr. Yarborough, where he met with Mr. Shelbourne for the first time. The narrative proceeds: "Mr. Yarborough took occasion to inform us that there was a Baptist preacher in his employment as a millwright, who would be at the house as soon as his work was finished. Accordingly, about the dusk of the evening, an old man, in coarse garb, with leathern apron, and laden with tools, entered the house and took his seat on the stairs. Neither Mr. Grigsby nor I had ever been acquainted with uneducated preachers, and we were struck with astonishment that this carpenter should pretend to preach. When we retired, Mr. Shelbourne (such was his name) was put into the same room with us. I felt an avidity to question

him respecting his call to the ministry, taking it for granted that the old man was ignorant. I therefore began by asking him what he considered a call to the ministry. Mr. Shelbourne perceived the drift of my question, and, instead of giving a general answer, proceeded to a narrative of his own experience, and to state the circumstances which led him to suppose that God had called him to be a preacher. The substance of his story was as follows:

A TOUCHING RELIGIOUS EXPERIENCE.

"'I was born in one of the lower counties of Virginia, and, when young, was put to learn the carpenter's trade. Until I was a man grown and had a family, I never heard any preaching but from ministers of the Established Church, and did not even know that there were any others. About this time came into the neighborhood a Presbyterian minister by the name of Martin, whom I went to hear; and, before he was done, I was convinced that I was in a lost and undone condition. He made no stay, and I heard no more of him. But a wound had been left in my conscience which I knew not how to get healed, and no one about me could give any valuable advice as to a cure. I went, from day to day, under a heavy burden, bewailing my miserable state, till at length my distress became so great that I could neither eat nor sleep with any peace or comfort. My neighbors said I was falling into melancholy or going mad, but not one of them had any knowledge, from experience, of the nature of my distress. Thus I continued mourning over my miserable case for weeks and months. I was led, however, to read constantly in the Bible; but this rather increased than lessened my distress; until one Sunday evening I saw, as clearly as I ever saw anything, how I could be saved through the death of Christ. I was filled with comfort, and yet sorrow for my sins flowed more copiously than ever. I praised God aloud, and immediately told my wife that I had found salvation; and when any of my neighbors came to see me I told them of the goodness of God, and what He had done for my soul, and how He had pardoned all my sins. As I spoke freely of the wonderful change I had experienced, it was soon noised abroad, and many came to see me, and to hear an account of the matter from my own mouth.

HOW A GOOD PREACHER WAS MADE.

"'On Sabbath evenings my house would be crowded, and when I had finished my narrative I was accustomed to give them a word of exhortation. And as I could be better heard when standing, I

stood and addressed my neighbors, without any thought of preaching. After proceeding for some time in this way, I found that several persons began to be awakened by what they heard from me, and appeared to be brought through the new birth much as I had been. This greatly encouraged me to proceed in my work, and God was pleased to bless my humble labors to the conversion of many. All this time I did no more than relate my own experience, and then exhort my neighbors to seek unto the Lord for mercy.

"'Thus was I led on from step to step, until at length I actually became a preacher, without intending it. Exercised persons would frequently come to me for counsel, as I had been the first among them to experience the grace of God; and that I might be able to answer their questions, I was induced to study the Bible continually; and often while at work, particular passages would be opened to my mind. All this time I had no instruction in spiritual matters from any man, except the sermons which I heard from Mr. Martin. But after a few years there came a Baptist preacher into our neighborhood, and I found that his doctrine agreed substantially with my experience, and with what I had learned out of the Bible. I traveled about with him, and was encouraged by him to go on in the exercise of my gift of public speaking, but was told by him that there was one duty which I was required to perform, which was that I should be baptized according to the command of Christ. And as we rode along we came to a certain water, and I said, See, here is water, what doth hinder me to be baptized? Upon which we both went down into the water, and he baptized me by immersion, in the name of the Father, the Son, and the Holy Ghost. From that time I have continued until this day, testifying to small and great, to white and black, repentance toward God, and faith in our Lord Jesus Christ; and not without the pleasure of seeing many sinners forsaking their sins and turning unto God.

"'Now,' said he, 'you have heard the reasons which induce me to believe that God has called me to preach the Gospel to the poor and ignorant. I never consider myself qualified to instruct men of education and learning. I have always felt badly when such have come to hear me. But as for people of my own class, I believed that I could teach them many things which they needed to know; and, in regard to such as had become pious, I was able, by study of the Bible and meditation, to go before them, so that to them also I could be, in some measure, a guide. I lament my

want of learning, and am deeply convinced that it is useful to the ministry of the Gospel; but it seems to me that there are different gifts now, as of old, and one man may be suited to one part of the Lord's work, and another to another part. And I do not know but that poor and ignorant people can understand my coarse and familiar language better than the discourses of the most learned and eloquent men. I know their method of thinking and reasoning, and how to make things plain by illustrations and comparisons adapted to their capacities and their habits.'

ONE GOOD MAN'S ESTIMATE OF ANOTHER.

"When the old millwright had finished his narrative, I felt much more inclined to doubt my own call to the ministry than that of James Shelbourne. Much of the night was spent in this conversation, while my companion was enjoying his usual repose. We talked freely about the doctrines of religion, and were mutually gratified at finding how exactly our views tallied. From this night James Shelbourne became an object of my high regard, and he gave abundant testimony of his esteem for me. Whenever I visited that part of the country, he was wont to ride many miles to hear me preach, and was pleased to declare that he had never heard any of the ministers of his own denomination with whose opinions he could so fully agree as with mine. I had the opportunity of hearing him preach several times, and was pleased not only with the soundness of his doctrine, but the unaffected simplicity of his manner. His discourses consisted of a series of judicious remarks, expressed in the plainest language and in a conversational tone, until he became by degrees warmed by his subject, when he fell into a singing tone, but nothing like what was common with almost all Baptist preachers of the country at that time. As he followed his trade from day to day, I once asked him how he found time to study his sermons; to which he replied, that he could study better at his work, with his hammer in hand, than shut up and surrounded with books. When he had passed the seventieth year of his age he gave up work, and devoted himself entirely to preaching. Being a man of firm health, he traveled to a considerable distance and preached nearly every day. On one of these tours, after I was settled in Charlotte county, I saw him for the last time. The old man appeared to be full of zeal and love, and brought the spirit of the Gospel into every family which he visited. He was evidently ripening for Heaven, and accordingly, not long after, he finished his course with joy."

CHAPTER IV.

THE GREAT REVIVAL OF 1800.

Nature of the Work in New England—Quiet but Powerful—A Singular Conversion—The Testimony of Dr. Heman Humphrey—Of Dr. Gardiner Spring—Revival in Yale College—One-third of the Students Converted—Work of Grace in Western Pennsylvania—Wonderful Communion Scenes—Reluctance to leave the Sanctuary—Tent Services—All-Night Service—Great Work at Upper Buffalo—The Great Revival in Kentucky and Tennessee—Meeting at Gasper River—Outpouring of the Spirit—Multitudes Awakened—Dr. Baxter's Statement—Effects of the Revival upon Morals—Views of Rev. David Rice—Longing for the Conversion of Souls—General Reformation—Statements of Methodist Clergymen—McNamar Aroused by M'Kendree's Preaching—Scene at a Four-Days' Meeting—Cartwright's Account of the Work at Cane Ridge—His Conversion at a Sacramental Meeting—Statement of Rev. J. B. Finley—Astonishing Scene at Cane Ridge—Finley Converted on His Way Home—Revival in North Carolina—Communion at Hawfield's—Worshiping in the Storm.

IN sketching rapidly the powerful work of grace which marked the opening of this century, we begin with New England. Amidst its sober population the fruits of the previous labors of many able and godly servants of Christ appeared in numerous places. In some congregations in which, since the times of Jonathan Edwards, there had been little or no evidence of the special presence of the Spirit of God, there were sudden effusions of extraordinary power. Then, indeed, said Dr. Porter, subsequently professor at Andover, "the day dawned which was to succeed a night of more than sixty years. As in the valley of Ezekiel's vision, there was a great shaking. Dry bones, animated by the breath of the Almighty, stood up new-born believers. The children of Zion beheld with overflowing hearts, and with thankful hearts acknowledged, 'this is the finger of God.' The work was stamped conspicuously with the impress of its Divine author, and its joyful effects evinced no other than the agency of Omnipotence." "The revival," remarks Dr. Shepperd, of Lenox, Mass., "began in the Church, as I believe is almost always the case when God pours out his Spirit." "The work has been attended with remarkable regularity. God was emphatically in 'the still small voice.' No dreams and visions, no

hearing unusual voices and seeing uncommon signts, no extravagance even in gestures or outcries, appeared. The power of the Holy Spirit was not controlled by ordinary rules, nor did it operate according to the expectations of men. Some who had long sat under the teachings of the house of God were left to hardness and impenitence; and others were pierced with extraordinary views of the truths of God's word or of nature."

A SINGULAR CONVERSION.

"One instance, somewhat singular, may be worthy of note. There was a respectable man who remained an attentive observer till near the close of the awakening, without any particular operation on his own mind. Going one day out of town, on a law-suit, it turned in his mind that the Bible was the best law book, the eternal rule of right between man and man. The same thought occurred to his mind frequently when going home, and when he retired for the night; but it gave him no particular alarm. When he awoke, before day, the same impression was running in his mind, 'The Bible is the best law book.' He rose, made a fire, and while he sat meditating upon this impression, all at once his soul was filled with rapture, and ere he was aware, he was 'like the chariots of Amminadib.' He beheld such glory and beauty in the Divine character as he could not describe, and his mouth was immediately filled with praise. He set up family duties, and continued in this sweet and comfortable frame of mind for a considerable time without thinking of its being a change of heart; but finding his soul filled with love to God, drawn forth with peculiar affection towards the brethren, and the most earnest desire for the salvation of souls, and a delight in the duties of religion, he was led to hope he had become a new man, and was admitted to the Church, where he has adorned his profession."

TESTIMONY OF DR. HEMAN HUMPHREY.

"In looking back, the great revival of 1800 strikes me, in its thoroughness, in its depth, in its freedom from animal, unhealthy excitement, and its far-reaching influence on subsequent revivals, as having been decidedly in advance of any that had preceded it. It was the opening of a new revival epoch which has lasted now more than half a century, with but short and partial interruptions —and blessed be God, the end is not yet.

"Thus the glorious cause of religion and philanthropy has

advanced till it would require a space which cannot be afforded, so much as to name the Christian and humane societies which have sprung up all over the land. Exactly how much we at home, and the world abroad, are indebted for these organizations, so rich in blessing, to the revivals of 1800, it is impossible to say, though much every way—more than enough to magnify the grace of God in the instruments he employed, in the immediate fruits of their labors, and the subsequent harvests springing from the good seed which was sown by the men whom God delighted thus to honor. It cannot be denied that modern missions sprung out of these revivals. The immediate connection between them, as cause and effect, was remarkably clear in the organization of the first societies which have since accomplished so much; and the impulse which they gave to the Churches to extend the blessings which they were diffusing, by forming the later affiliated societies of like aims and character, is scarcely less obvious. Taken altogether, the revival period at the close of the last century and the beginning of the present, furnishes ample materials for a long and glorious chapter in the History of Redemption."

The Rev. Dr. Gardiner Spring, late pastor of the Brick Church, New York, thus writes:

"From the year 1800 down to the year 1825, there was an uninterrupted series of these celestial visitations, spreading over different parts of the land. During the whole of these twenty-five years there was not a month in which we could not point to some village, some city, some seminary of learning, and say, 'Behold what God hath wrought!'

"I marvel not a little, that, after all our eyes have seen and our ears have heard, there should be good men among us who look with suspicion upon these days of mercy, and who do not rather hail them as the harbinger of that predicted period 'when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.' This is a ruined world; I should give up all for lost, unless God thus appear in His glory, and build up Zion. There is no other helper, there is no other hope!"

REVIVAL IN YALE COLLEGE.

Drs. Humphrey and Spring were students in Yale College at the time of the work of grace in that institution, in 1802–3, and the latter was one of the converts. Rev. Timothy Dwight, D. D.,

was then president of the college. The Holy Spirit was poured out in a remarkable manner. The grace which some of the students had witnessed, and of which they were all informed, in churches abroad, they longed to see in the college. That God would pour out His Spirit upon it was an object of distinct and earnest desire, and of their fervent and united prayers. For many months they were accustomed to meet weekly "in an upper room," and "with one accord," for prayer and supplication. Early in the spring of 1802, indications of a gracious answer to their prayers began to appear. It soon became obvious that quite a number were especially impressed with divine truth; that a new state of things had commenced in the seminary; that God had indeed come to it in the plenitude and power of His grace. Some who, not knowing that there were any to sympathize with them, had concealed their convictions, were now encouraged to speak out, and others, anxious to share in the blessing, joined them; so that in the last ten days of the college term, not less than fifty were numbered as serious inquirers, and several daily, and almost hourly, were found apparently submitting themselves to God. These were truly memorable days.

Such triumphs of grace none whose privilege it was to witness them had ever before seen. So sudden and so great was the change in individuals, and in the general aspect of the college, that those who had been waiting for it were filled with wonder as well as joy, and those who knew not "what it meant" were awe-struck and amazed. Wherever students were found—in their rooms, in the chapel, in the hall, in the college yard, in their walks about the city—the reigning impression was, "surely God is in this place." The salvation of the soul was the great subject of thought, of conversation, of absorbing interest. The convictions of many were pungent and overwhelming, and the peace in believing which succeeded was not less strongly marked.

But the vacation came, and they were to be separated. This was anticipated with dread. It was to be feared that their dispersion, and the new scenes and intercourse attendant on their going home, would efface the incipient impressions of the serious, and break up the hopeful purposes of the inquiring and anxious. Such, however, was not the result. It may even be doubted whether the number of sound conversions was not greater, as well as more good done to the cause of the Redeemer generally, than would

otherwise have been the case. Wherever they went, they carried the tidings of what God was doing for this venerated seat of learning; they engaged simultaneously the prayers and thanksgiving of the Church in its behalf; and many of them came directly under the guidance and counsel of deeply-affected parents, ministers, or other Christian acquaintances.

By letters and personal visits to each other, also, as had been agreed on at their separation, special means were employed to sustain the feelings which had been excited, and to conduct them to a happy result; and it was so ordered by God that, when they again assembled, the revival immediately resumed its former interest, and proceeded with uninterrupted success. It was generally understood at the time, that out of 230 students then in college, about one-third, in the course of this revival, were hopefully converted to God.

WORK OF GRACE IN WESTERN PENNSYLVANIA.

"In the month of September, 1802, the Lord began in a glorious manner to show His stately steppings in the sanctuaries of His grace. At several sacramental occasions in that month there were considerable evidences of the gracious presence of God, and of the operations of His Holy Spirit. But the first extraordinary manifestations of the Divine power were made in the congregation of the Three Springs, part of the charge of the Rev. Elisha Macurdy, at the time of the administration of the Lord's Supper, on the fourth Sabbath of September, 1802. For some weeks before, there had been in this congregation more appearance of solemnity and serious exercise than usual. There had been also, among the pious in both congregations, for some time, an uncommon engagedness in pleading for the Divine presence on that occasion. It is thought not improper to mention, for the encouragement of others in future, that an agreement was made, and attended to by them, to spend a certain time, about sun-setting, on each Thursday, in secret prayer, each by himself, to plead with God for His gracious presence and the outpouring of His Spirit on that occasion. This was done for some weeks before the Sacrament. On the Sabbath immediately preceding the communion, there was considerable evidence of the powerful presence of God, particularly toward the close of the afternoon sermon. When the congregation was dismissed, about fifty persons continued upon the ground, appeared unwilling to go away, and spent the most of the night in social worship.

WONDERFUL COMMUNION SCENES.

"On Thursday following, which was observed as a fast in preparation for the Lord's Supper, the impressions still increased. Society was appointed in the evening; a considerable number attended, and before worship began, two young persons, who had retired to the woods to pray, fell to the ground, unable to bear up any longer under the distressing anguish of a wounded spirit. Their cries for mercy were very affecting. After some time two persons went to them, and inquired the cause of their distress. Their reply was, that they were exposed to the wrath of God. When Christ was proposed to them as a remedy, their reply was, that their hearts were at enmity against God, and they could not accept of Him, although they were sure they would be damned without an interest in Him; besides, they had so long rejected salvation, that they were now afraid God would not have mercy on them. Most of the time from that until Saturday at one o'clock was spent in conversing with the distressed. Their general complaint was a sense of guilt, especially in rejecting Christ; hardness of heart, and inability to help themselves; and all acknowledged the justice of God in their condemnation. As yet, there were no instances of deliverance.

"Saturday was a time of gracious influences; many more were brought under concern. Most of that night was spent in social worship, and the work remarkably increased until Monday morning. When the congregation was dismissed, some hundreds remained; several attempts were made to part, but all in vain. They remained all night on the ground; and this night far exceeded any that had been before. About the break of day on Tuesday morning, there were six persons who gave evidence of obtaining hope in Jesus. About eleven o'clock the assembly dispersed. On the Thursday following, the people of the Cross Roads congregation, the other part of Mr. Macurdy's charge, met for social worship, it being their monthly society day. This was also a time of God's power. There were many instances of new awakening. They continued all the night in religious exercises."

RELUCTANCE TO LEAVE THE SANCTUARY.

"On Tuesday, the 5th of October, 1802, the day of concerted prayer, the Lord appeared, by the powerful operation of the Spirit, in the congregation of Cross Creek, the charge of the Rev. Thomas Marquis. The people were solemn and attentive through the day,

and in the evening, when dismissed, they appeared backward to go away. After part were gone, and many standing about the doors, one of the elders who was in the house went to the door and spoke a few words respecting their situation, and in a few minutes the young people were all in tears. They then joined in singing a hymn and in prayer. By this time some of those who had gone away returned. They went all again into the house, candles were brought, and the night was spent in prayer, conversation and praise, until two o'clock in the morning. During this time many cried out in the anguish of their souls, bitterly lamenting their misimprovement of time and abuse of mercies. They, in a very moving manner, expressed their sense of sin and guilt, the hardness of their hearts, and the justice of God in passing them by neglected in this their deep distress; they freely acknowledged their bitter malice and violent opposition which they had felt and indulged, in their hearts, against God's work and people. Some confessed that they had come in the most contemptuous manner to the house of God that day, with a professed intention to get the people of God to pray for them; but were then astonished that God had not made them monuments of His divine vengeance, upon account of their rejecting the Lord Jesus Christ, and other Heaven-daring wickedness.

"The next day there was a meeting on the outline of the congregation, adjoining Mr. Macurdy's congregation. The people were silent in the time of divine service, with a few exceptions; but when the congregation was dismissed the effects of God's power more visibly appeared. Many then cried out in great agony of soul; many more expressed their concern by a desire of social worship that night, in which they were gratified. The house, though of a middle size, was not sufficient to contain the people, on which account many went away after a short sermon. The exercises of prayer and praise, with frequent exhortations, continued the whole night, except two short intervals spent in conversation with the distressed. This was a very solemn season; the people were almost universally bowed, while some appeared to be upon the brink of despair. Some few obtained relief before day, who have since given evidence of serious and comfortable exercise. A goodly number who, since that time, have been admitted to the table of the Lord, have dated their first deep and abiding convictions from that season. It was a night to be had in everlasting

remembrance, for which it is hoped many will praise God eternally. At this time some began to speak the language of Canaan with solemn, sweet serenity of mind, and in heavenly, heart-affecting accents.

TENT SERVICES.

"On the Sabbath following, which was the 10th day of October, 1802, the Lord's Supper was administered at Racoon congregation, the charge of the Rev. Joseph Patterson. As many as the house could contain attended to social worship and preaching throughout the night. Divine worship was also carried on a considerable part of the night at the tent; many new awakenings took place through the night, and the social exercises continued until the public worship began on Monday. Through this day, many more were made to cry out in agony of soul, unable to sit or stand; some of them, very notorious in vanity and profanity, were struck to the ground, and constrained to cry out aloud in bitter anguish of soul, 'Undone! undone! for ever undone!' Some who were considerably advanced in years were in this situation, as well as many younger, who were crying for mercy, some of whom had been ring-leaders in wickedness and impiety, conducting with the greatest insolence and contempt. Toward evening the exercise was particularly solemn and powerful; several persons of Racoon congregation were at this time awakened; few or none of this congregation had appeared to be awakened before.

"The last Sabbath in October, the Lord's Supper was administered at Cross Roads. A great multitude of people collected; many from a great distance, accommodated with provisions to continue on the ground during the whole of the solemnity. There were thirty-two wagons. On Sabbath day and night there was much rain and snow; yet the people mostly continued at the place night and day until Tuesday morning. Nine ministers attended. The meeting-house, though large, being insufficient to contain half the people, the Sacrament was administered at the tent to about eight hundred communicants—of whom forty-one were then admitted for the first time—of the Cross Roads and Three Springs congregations. Though there was a continual fall of rain, this large assembly attended with undisturbed composure. In order to accommodate the multitude, two action sermons were preached. The communicants then removed to the communion table at the tent. A great many were affected, and some had to be assisted to move out.

"Ministers still preached successively in the house throughout the day. Prayers and exhortations were continued all night in the meeting-house, except at short intervals, when a speaker's voice could not be heard for the cries and groans of the distressed.

ALL NIGHT SERVICE.

"On Monday, three ministers preached at different places, one in the house and two out in the encampments. This was a very solemn day, particularly in the house. After public worship was concluded, and the people were preparing to remove, the scene was very affecting. The house was thronged full, and when some of those without were about to go away, they found that part of their families were in the house, and some of them lying in distress, unable to remove. This prevented a general removal, and though a number went away, the greater part remained. About the time of the departure of those who went away, the work became more powerful than it had been at any time before, and numbers who had prepared to go were constrained to stay. It was a memorable time of the displays of Divine power and grace through the whole night. Many of the young people were remarkably exercised, and frequently addressed others about the perishing condition they were in, the glories of the Saviour, the excellency and suitableness of the plan of salvation, and warned, invited and pressed sinners to come to Christ; all this in a manner quite astonishing for their years. Numbers of old experienced Christians also were particularly exercised, were much refreshed and comforted, and affectingly recommended the Lord Jesus and His religion to those around them. About sunrise, after a time of solemn, sweet exercise, the congregation was dismissed, and soon after dispersed.

"Shortly before this sacramental season, numbers of the exercised in Cross Creek and other congregations obtained some relief to their troubled minds. Opportunities were taken to converse with them, and a number were found to have gotten ease and obtained hopes which did not appear to be well founded. This excited some alarm among the pious and discerning, and gave occasion to make the most careful discrimination between conviction and conversion—a true and a false peace—when treating the subject of soul exercise, both in public administration and private conversation, and to guard against error, delusion and enthusiasm. And here we must acknowledge, to the glory of sovereign grace,

that God owned and blessed feeble attempts of this kind to rectify the mistakes of poor young sinners caught in Satan's net. In some instances three or four persons have, on Sabbath evenings and other occasions, acknowledged their deceptions, and blessed God for discovering to them their error; and their convictions returned and became more rational, deep and abiding, and their exercises more scriptural.

"The gracious manifestations which the Lord made of His presence on this precious season at the Cross Roads, and his countenancing the appointment by awakening many who came from distant congregations, induced the making of an appointment for the administration of the Lord's Supper again, at Upper Buffalo, on the second Sabbath of November.

"In the interim, the work considerably increased where it had been, and began in other places on the return of those who had been to the Cross Roads, of whom many had been made the subjects of the work while there. The sweet savor and the power of the Holy Spirit continued with them when they returned home, and they were made the happy instruments of awakening and engaging others in the congregations where they dwelt.

GREAT WORK AT UPPER BUFFALO.

"On Saturday, the 13th day of November, 1802, a greater concourse of people than had ever been seen before at a meeting for divine worship in this country assembled at Upper Buffalo meeting-house, in the congregation of the Rev. John Anderson, and formed an encampment in a semi-circle around the front of the tent, in a shady wood. The greater part had by this time learned from experience the necessity of coming prepared to encamp on the ground during the solemnity, as so many persons in distress could not be removed to lodgings in the evening; nor could such a multitude be accommodated in a neighborhood of the most hospitable inhabitants, taking all home to lodgings. On this occasion it would have required one hundred houses, with perhaps one hundred persons to each house. But the people had been so engaged that they were not disposed to separate in the evenings; therefore many brought wagons (about fifty of them) with their families and provisions, with a great number of tents, which they pitched for their accommodation. The public exercises of devotion commenced at two o'clock, with sermons both in the meeting-house and at the tent, and were continued, with but short intermissions,

until Tuesday evening. Fifteen ministers were present, all members of the Synod of Pittsburg, and with cordial harmony took part in the various labors of the solemn season. The administration of the word and ordinances was accompanied with an extraordinary effusion of Divine influence on the hearts of the hearers. Some hundreds were, during the season, convicted of their sin and misery. Preaching, exhortations, prayers and praises, were continued alternately throughout the whole night in the meeting-house, which was crowded full, and also part of the night at the tent.

"On the Sabbath morning, action sermons were preached in the meeting-house and at the tent; and after the way was prepared at both places, the communicants from the house repaired to the communion table at the tent, where the holy ordinance was administered to about nine hundred and sixty communicants. The solemn scene was conducted with as much regularity as usual, and with much solemnity and affection. The multitude of non-communicants who could not hear at the tent were called to the meeting-house and to a shady grove, where they were addressed by several ministers during the administration of the ordinance.

"This night was spent as the former had been; perhaps the only difference that appeared was in the numbers who were visibly pierced to the heart, and made to cry out, *What shall we do?* and in the degree of their exercise, both of which greatly exceeded those of the preceding night.

"Between midnight and day-break, after a short intermission of public worship, an exhortation was given to the distressed, directing them to Christ, and setting forth the fullness of His grace and suitableness to all their wants.

"On Monday the whole assembly was addressed by one speaker from the tent. They were composed, solemn and attentive during the time of public worship; but after the blessing was pronounced many were struck down in all parts of the congregation, and many more sat still, silently weeping over their miserable state as sinners exposed to eternal wrath. Many of God's dear children were filled with peace in believing. They saw the spiritual glory which the gracious presence of God had given to the solemnity; they rejoiced in hope, and waited to see and feel more of the efficacy of free grace. Others, sorrowful and thirsting for the water of life, wished to stay a little longer at the pool. The ministers, therefore, determined not to leave them, but to labor with diligence while God

was making the word and ordinances effectual to the conviction and conversion of sinners. Not a few were awakened to a lively sense of their sin during the evening and night, who have since, we hope, obtained pardon and peace with God through our Lord Jesus Christ. The exercises were continued until after sunrise on Tuesday morning, when the assembly was solemnly dismissed, and began with apparent reluctance to prepare to disperse. Notwithstanding that they had continued so long and rested so little, it appeared to be very difficult to separate and leave the place. After some time the most removed, except the people of the congregation, who still tarried, lingering at the place where so much of God's power had been manifested to their eyes and in their consciences. Numbers, who had gone home to provide refreshments for their friends, returned. Still they could not part. All again collected in the meeting-house, where this day also was spent till evening in preaching, exhortation and prayer. The exercise was very powerful, and numbers were affected who appeared to be unmoved before."

One of the most powerful sermons on this Pentecostal occasion was an exposition of the second Psalm, by Rev. Elisha Macurdy, which was long known in the region round as "Macurdy's war sermon." "The scene," said Rev. Thomas Hunt, who was in the wagon from which it was preached, "appeared to me like the close of a battle in which every tenth man had been fatally wounded. The recollection thrills through my soul while I write."

We now come to that memorable revival which had its rise in Kentucky and Tennessee, but was not confined to these States, and which was accompanied by the nervous agitations referred to in Chapter II. In reading the accounts given by different persons of these scenes—and this remark holds good in a measure of all revivals—it will be found that there is some difference of opinion among the witnesses, both as to the facts which occurred, and as to the meaning and causes of these facts. But we give the statements made by various observers, and leave the intelligent and honest reader to draw his own conclusions.

WORK IN TENNESSEE.

"The present summer (viz., 1800) has been the most glorious time that our guilty eyes have ever beheld. All the blessed displays of Almighty power and grace, all the sweet gales of the divine Spirit, and soul-reviving showers of the blessings of heaven,

"Macurdy's War Sermon."—See page 268.

which we enjoyed before, and which we considered wonderful beyond conception, were but like a few scattering drops before the mighty rain which Jehovah has poured out, like a mighty river, upon this our guilty, unworthy country. The Lord has indeed showed himself a prayer-hearing God; He has given His people a praying spirit and a lively faith, and then He has answered their prayers far beyond their highest expectations. This wilderness and solitary place has been made glad, this dreary desert now rejoices and blossoms like the rose; yea, it blossoms abundantly, and rejoices even with joy and singing.

"At Gasper river, on the fourth Sabbath of June, a surprising multitude of people collected, many from a very great distance, even from the distance of thirty to sixty, and one hundred miles. On Friday and Saturday there was a very solemn attention. On Saturday evening, after the congregation was dismissed, as a few serious, exercised Christians were sitting conversing together, and appeared to be more than commonly engaged, the flame started from them and overspread the whole house, until every person appeared less or more engaged. The greater part of the ministers, and several hundreds of the people, remained at the meeting-house all night. Through every part of the multitude there could be found some awakened souls struggling in the pangs of the new birth, ready to faint and die for Christ, almost upon the brink of desperation. Others again were just lifted from the horrible pit, and beginning to lisp the first notes of the new song, and to tell the sweet wonders which they saw in Christ. Ministers and experienced Christians were everywhere engaged, praying, exhorting, conversing and trying to lead inquiring souls to the Lord Jesus. In this exercise the night was spent till near the break of day. The Sabbath was a blessed day in every sense of the word. The groans of awakened sinners could be heard all over the house during the morning sermon, but by no means so as to disturb the assembly. It was a comfortable time with many at the table.

GREAT AWAKENING.

"Mr. McGee preached in the evening upon the account of Peter's sinking in the waves. In the application of his sermon the power of God seemed to shake the whole assembly. Toward the close of the sermon, the cries of the distressed arose almost as loud as his voice. After the congregation was dismissed the solemnity increased till the greater part of the multitude seemed engaged in

the most solemn manner. No person appeared to wish to go home; hunger and sleep seemed to affect nobody. Eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude, and even some things strangely and wonderfully new to me. Sober professors, who had been communicants for many years, now lying prostrate on the ground, crying out in such language as this: 'I have been a sober professor, I have been a communicant; O, I have been deceived, I have no religion.' The greater part of the multitude continued at the meeting-house all night, and no person appeared uneasy for food or sleep.

"On Monday a vast concourse of people came together. This was another day of the Son of Man. With propriety we could adopt the language of the patriarch, and say, 'The Lord is here: how dreadful is this place! It is none other but the house of God and the very gate of heaven!' Two powerful sermons were preached by Messrs. McGee and Hodge. The almighty power of God attended the Word to the hearts of many, and a universal solemnity overspread the whole assembly. When the congregation was dismissed, no person seemed to wish to leave the place. The solemnity increased, and conviction seemed to spread from heart to heart. Little children, young men and women, and old gray-headed people, persons of every description, white and black, were to be found in every part of the multitude, pricked to the heart with clear, rational, scriptural convictions, crying out for mercy in the most extreme distress; whilst every now and then we could find one and another delivered from their burden of sin and guilt by sweet believing views of the glory of God in the face of Jesus Christ. In such exercises the multitude continued at the meeting-house till Tuesday morning after sunrise, when they broke up, after they were dismissed by prayer; and indeed the circumstances of their parting added to the solemnity of the occasion. The number that, we hope, were savingly brought to Christ on this occasion were forty-five persons."[1]

EFFECTS OF THE REVIVAL UPON MORALS.

The Rev. Dr. George A. Baxter, of Washington Academy, Virginia, visited Kentucky in 1801, and thus describes his conclusions as to the revival in that section of the country, in a letter to Dr. Archibald Alexander:

[1] Rev. James McGready.

"I left the country about the 1st of November, at which time this revival, in connection with the one on the Cumberland, had covered the whole State of Kentucky, excepting a small settlement which borders on the water of Green River, in which no Presbyterian ministers are settled, and I believe very few of any denomination. The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive, and more so for me to describe. I had heard many accounts, and seen many letters respecting it, before I went into that country; but my expectations, though greatly raised, were much below the reality of the work. Their congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before. And in private houses it was no uncommon thing to hear parents relate to strangers the wonderful things which God had done in their neighborhoods, while a large family of young people, collected around them, would be in tears. On my way to Kentucky, I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were now as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And indeed I found Kentucky, to appearance, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country; and some deistical characters had confessed that, from whatever cause the revival might proceed, it made the people better.

Its influence was not less visible in promoting a friendly temper among the people. Nothing could appear more amicable than that undissembled benevolence which governs the subjects of this work. As an eye-witness in the case, I may be permitted to declare that the professions of those under religious convictions were generally marked with such a degree of engagedness and feeling as willful hypocrisy could hardly assume. Upon the whole, I think the revival of Kentucky among the most extraordinary that have ever visited the Church of Christ. Extraordinary power is the leading characteristic of this revival. Both saints and sinners have more striking discoveries of the realities of another world than I have ever known on any other occasion."

VIEWS OF REV. DAVID RICE.

1. "This revival has made its appearance in various places, without any extraordinary means to produce it. The preaching, the singing, the praying, have been the same to which people had

been long accustomed, and under which they had hardened to a great degree; and the first symptoms of the revival have been a praying spirit in the few pious people found among us. They somehow got their minds impressed with a sense of their own backsliding; with a sense of the prevalence of vice, infidelity and impiety; and an unusual compassionate concern for the salvation of precious souls who were perishing in their sins, and for the prosperity of Zion. They prayed; they endeavored to excite their friends and neighbors to pray; they formed themselves into praying societies, that they might mutually encourage and assist each other. *The revival appears to be granted in answer to prayer*, and in confirmation of that gracious truth, that God has 'not said to the house of Jacob, seek ye Me in vain,' when He says He 'will be inquired of by the house of Israel to do it for them.'

2. "As far as I can see, there appears to be in the subjects of this work a deep, heart-humbling sense of the great unreasonableness, abominable nature, pernicious effects and deadly consequences of sin; and the absolute unworthiness of the sinful creature of the smallest crumb of mercy from the hand of a holy God. There appears to be in them a deep mourning on account of their own sins, the sins of their fellow professors, and the sins of the careless and profane, and particularly for the base sin of ingratitude to God for His many mercies; and conviction of the justice of God in condemning and punishing His offending creatures.

3. "They appear to have a lively and very affecting view of the infinite condescension and love of God the Father, in giving His eternal and only-begotten Son for the redemption of mankind; and of the infinite love of the Redeemer, manifested in the great and gracious work of redemption; manifested in the labors and sorrows of His life and of His death; an affecting view of the astonishing goodness of the adorable Trinity, in providing and applying a complete atonement for the sin of fallen man, and a perfect righteousness for his justification. And all this in a way that not only secures, but advances, the honors of God's law and government, and illustrates His justice, holiness, truth and tender mercies. Jesus Christ, and Him crucified, appears to be the ALL IN ALL to the subjects of this revival, and the creature nothing and less than nothing.

LONGING FOR THE CONVERSION OF SOULS.

4. "They seem to me to have a very deep and affecting sense of

the worth of precious immortal souls, ardent love to them, and an agonizing concern for their conviction, conversion and complete salvation. As far as I can judge, they are pleading for this with strong, fervent desires, with deep humility, with faith in God's promise and in the merits and intercession of Jesus Christ. Perhaps the ardency of their love sometimes hurries them into some indiscretions which excite the prejudices of those for whose salvation they are pleading. Men are imperfect creatures; and these, if I may be allowed the expression, appear to be the generous blunders of benevolence. This love, this compassion, this ardent desire, this agonizing, this fervent pleading for the salvation of sinful men and for Zion's prosperity, far exceed any thing I have ever seen. This love, these fervent supplications, are not confined to a particular spot or a particular party. They extend to, and include, men of every description: Catholics and Protestants, Jews, Mohammedans, and Pagans. The most savage nations, who are sunk almost beneath the notice of others, are embraced in the arms of their benevolence. Little children lie near their hearts; they take them in their arms, and put the hands of their benevolence upon them, and plead with the Father of mercies to bless them. O thou Fountain of mercy, give me, give to all, this spirit of love, of grace and of supplication!

5. "A considerable number of individuals appear to me to be greatly reformed in their morals. This is undoubtedly the case within the sphere of my particular acquaintance. Yea, some neighborhoods, noted for their vicious and profligate manners, are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed. The songs of the drunkard are exchanged for the songs of Zion; fervent prayer succeeds in the room of profane oaths and curses; the lying tongue has learned to speak truth in the fear of God, and the contentious firebrand is converted into a lover of peace. A number of poor backsliders appear to be sensible, that 'it is an evil thing, and a bitter, that they have forsaken the Lord their God,' and are returning to him with penitent hearts, going and weeping, inquiring the way to Zion with their faces thitherward, and we hope are joining themselves to the Lord in a perpetual covenant never to be forgotten.

6. "A number of families, who had lived apparently without the fear of God, in folly and in vice, without any religious instruction

or any proper government, are now reduced to order, and are daily joining in the worship of God, reading His word, singing his praises, and offering up their supplications to a throne of grace. Parents who formerly seemed to have little or no regard for the souls of their children are now anxiously concerned for their salvation, are pleading for them, and endeavoring to lead them to Christ and train them up in the ways of piety and virtue. Masters who formerly treated their servants as brutes are now earnestly concerned for the salvation of their souls, and using means to promote it.

7. "The subjects of this work appear to be very sensible of the necessity of *Sanctification* as well as Justification, and that 'without holiness no man can see the Lord;' to be greatly desirous that they themselves, and 'all that name the name of Christ, should depart from iniquity,' should recommend the religion of Jesus to the consciences and esteem of their fellow-men, that the light of their holy conversation should so shine before men that they, seeing their good works, might give glory to God. A heaven of perfect purity and the full enjoyment of God appears to be the chief and ultimate object of their desire and pursuit.

"Now I have given you my reasons for concluding the *morning is come*, and that we are blessed with a real revival of the benign, the heaven-born religion of Jesus Christ, which demands our grateful acknowledgments to God the Father, Son and Holy Ghost."

McKENDREE AND McNAMAR.

"When McKendree was presiding elder in the West, Rev. Mr. McNamar, a Presbyterian clergyman in Kentucky, went to hear him preach. His theme was the extent of the atonement, and salvation by faith in Christ. Mr. McNamar was so charmed with his simple eloquence, and the force of his doctrine, that he said in himself when he went home, This is the doctrine that is calculated to do good. It so wrought upon his mind that shortly afterward, perhaps the next Sabbath, he began upon the same heavenly theme in his own congregation, and the mighty power of God came down upon him and his congregation, and many of them fell to the floor under it, and the preacher among the rest. I was not present, but was told of it by some Methodist friends who were eye-witnesses. To the congregation this was strange work, but not so strange among the Methodists, for, thank God, we kept the fire burning in the midst of surrounding darkness and opposition. Some of the Methodists began to talk to those in distress,

and also sung and prayed; but some of the elders, who were still on their feet, said, "If it is the Lord's work, let the Lord do His own work;" but they replied, "The Lord works by means," and persisted; some soon found peace and began to rejoice. As there was some crowding among those who were down, one said, "Don't tread upon Mr. McNamar." He heard it, and cried out, "Yes, let them tread on me, for I deserve it. O, if I and my congregation had been called to judgment a few weeks ago, what would have become of us?" This was the beginning of the work among the Presbyterians on the east part of Kentucky, and soon spread nearly over the state.[1]

SCENE AT A FOUR DAYS' MEETING.

"In August, 1802," says the Rev. William Burke, "we held a four-days' meeting in Shannon meeting-house, Kentucky. It continued night and day without intermission. I was employed night and day. For three nights I did not sleep. Rev. William M'Kendree preached on Monday morning, and while he was preaching, the power of God rested on the congregation, and about the middle of his sermon it came down upon him in such a manner that he sank down into my arms while sitting behind him in the pulpit. His silence called every eye to the pulpit. I instantly raised him up to his feet, and the congregation said his face beamed with glory. He shouted out the praise of God, and it appeared like an electric shock in the congregation. Many fell to the floor like men slain in the field of battle. The meeting continued late in the afternoon, and witnesses were raised up to declare that God had power on earth to forgive sins, and many did say He could cleanse from all unrighteousness. From this meeting the work went on with astonishing power; hundreds were converted to God; and one of the most pleasing features of this revival was that almost all the children of the old faithful Methodists were the subjects of the work."

CARTWRIGHT'S ACCOUNT OF CANE RIDGE MEETING.

In the year 1801, in the upper part of Kentucky, at a memorable place called "Cane Ridge," there was appointed a sacramental meeting by some of the Presbyterian ministers, at which meeting the mighty power of God was displayed in a very extraordinary manner; many were moved to tears, and bitter and loud crying for

[1] Rev. Henry Smith—quoted in Wakeley's "Heroes of Methodism."

mercy. The meeting was protracted for weeks. Ministers of almost all denominations flocked in from far and near. The meeting was kept up by night and day. Thousands heard of the mighty work, and came on foot, on horseback, in carriages and wagons. It was supposed that there were in attendance at times during the meeting from twelve to twenty-five thousand people. Hundreds fell prostrate under the mighty power of God, as men slain in battle. Stands were erected in the woods, from which preachers of different Churches proclaimed repentance toward God and faith in our Lord Jesus Christ, and it was supposed, by eye and ear witnesses, that between one and two thousand souls were happily and powerfully converted to God during the meeting. It was not unusual for one, two, three, and four to seven preachers to be addressing the listening thousands at the same time from the different stands erected for the purpose. The heavenly fire spread in almost every direction. It was said by truthful witnesses that at times more than one thousand persons broke out into loud shouting all at once, and that the shouts could he heard for miles around.

From this meeting the news spread through all the Churches, and through all the land, and it excited great wonder and surprise; but it kindled a religious flame that spread all over Kentucky and through many other states. As Presbyterian, Methodist, and Baptist ministers all united in the blessed work at this meeting, when they returned home to their different congregations, and carried the news of this mighty work, the revival spread rapidly throughout the land. I suppose since the day of Pentecost there was hardly ever a greater revival of religion than at Cane Ridge; and if there had been steady, Christian ministers, settled in Gospel doctrine and Church discipline, thousands might have been saved to the Church that wandered off in the mazes of vain, speculative divinity, and finally made shipwreck of the faith, fell back, turned infidel, and lost their religion and their souls forever. But evidently a new impetus was given to the work of God, and many, very many, will have cause to bless God forever for this revival of religion throughout the length and breadth of our Zion.

CARTWRIGHT'S CONVERSION AT A SACRAMENTAL MEETING.

In the spring of 1801, Mr. M'Gready, a minister of the Presbyterian Church, who had a congregation and meeting-house, as we then called them, about three miles north of my father's house, appointed a sacramental meeting in this congregation, and invited

the Methodist preachers to attend with them, and especially John Page, who was a powerful Gospel minister, and was very popular among the Presbyterians. Accordingly he came, and preached with great power and success.

As there was a great waking up among the Churches, many flocked to these sacramental meetings. The Church would not hold the tenth part of the congregation. Accordingly, the officers of the Church erected a stand in a contiguous shady grove, and prepared seats for a large congregation.

The people crowded to this meeting from far and near. They came in their large wagons, with victuals mostly prepared. The women slept in the wagons, and the men under them. Many staid on the ground night and day, for a number of nights and days together. Others were provided for among the neighbors around. The power of God was wonderfully displayed; scores of sinners fell under the preaching, like men slain in mighty battle; Christians shouted aloud for joy.

To this meeting I repaired, a guilty, wretched sinner. On the Saturday evening of said meeting I went, with weeping multitudes, and bowed before the stand, and earnestly prayed for mercy. In the midst of a solemn struggle of soul, an impression was made on my mind, as though a voice said to me, "Thy sins are all forgiven thee." Divine light flashed all round me, unspeakable joy sprang up in my soul. I rose to my feet, opened my eyes, and it really seemed as if I was in heaven; the trees, the leaves on them, and every thing seemed, and I really thought were, praising God. My mother raised the shout, my Christian friends crowded around me and joined me in praising God; and though I have been since then, in many instances, unfaithful, yet I have never, for one moment, doubted that the Lord did, then and there, forgive my sins and give me religion.

Our meeting lasted without intermission all night, and it was believed by those who had a very good right to know, that over eighty souls were converted to God during its continuance. I went on my way rejoicing for many days.

CAMP-MEETINGS.

From 1801 for years this blessed revival of religion spread through almost the entire inhabited parts of the west, Kentucky, Tennessee, the Carolinas, and many other parts, especially through the Cumberland country, which was so called from the Cumberland

river, which headed and mouthed in Kentucky, but in its great bend circled south through Tennessee, near Nashville. The Presbyterians and Methodists in a great measure united in this work, met together, prayed together, and preached together.

In this revival originated our camp-meetings, and in both these denominations they were held every year. They would erect their camps with logs, or frame them, and cover them with clapboards or shingles. They would also erect a shed sufficiently large to protect five thousand people from wind and rain, and cover it with boards or shingles; build a large stand, seat the shed, and here they would collect together from forty to fifty miles around, sometimes further than that. Ten, twenty, and sometimes thirty ministers, of different denominations, would come together and preach night and day, four or five days together; and, indeed, I have known these camp-meetings to last three or four weeks, and great good resulted from them. I have seen more than a hundred sinners fall like dead men under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the nigh praises of God at once; and I will venture to assert that many happy thousands were awakened and converted to God at these camp-meetings. Some sinners mocked, some of the old dry professors opposed, some of the old starched preachers preached against these exercises, but still the work went on and spread almost in every direction, gathering additional force, till our country seemed all coming home to God.

In this great revival the Methodists kept moderately balanced; for we had excellent preachers to steer the ship or guide the flock. But some of our members ran wild, and indulged in some extravagances that were hard to control.

STATEMENT OF REV. J. B. FINLEY.

I had lived thoughtless and wicked, resolving and re-resolving upon amendment, but continuing the same, or, rather, growing worse and worse, till I arrived at the twentieth year of my age. About this time a great revival of religion broke out in the state of Kentucky. It was attended with such peculiar circumstances as to produce great alarm all over the country. It was reported that hundreds who attended the meetings were suddenly struck down, and would lie for hours and, sometimes, for days, in a state of insensibility; and that when they recovered and came out of that state, they would commence praising God for His pardoning

mercy and redeeming love. This exercise was accompanied with that strange and unaccountable phenomenon denominated the jerks, in which hundreds of men and women would commence jerking backward and forward with great rapidity and violence, so much so that their bodies would bend so as to bring their heads near to the floor, and the hair of the women would crack like the lash of a driver's whip. This was not confined to any particular class of individuals, but saint, seeker, and sinner were alike subject to these wonderful phenomena.

The excitement created by these reports was of the most intense and astonishing character. Some thought that the world was coming to an end; others that some dreadful calamity was coming upon the country as a judgment of God on the nation; others still, that it was the work of the devil, who had been unchained for a season, and assuming the garments of an angel of light, was permitted to deceive the ministers of religion and the very elect themselves. Many of the preachers spent whole Sabbaths in laboring to show that it was the work of the devil, and nothing but the wildest fanaticism, produced through the means of an overheated and distempered imagination. They also urged their congregations not to go near these places, as they would be sympathetically affected, and would, in all probability, be led to indulge in the same wild and irrational vagaries. Their instructions and exhortations, however, were lost, and it seemed that the exposition only increased the desire of thousands to go and see for themselves.

In the month of August, 1801, I learned that there was to be a great meeting at Cane Ridge, in my father's old congregation. Feeling a great desire to see the wonderful things which had come to my ears, and having been solicited by some of my old schoolmates to go over into Kentucky for the purpose of revisiting the scenes of my boyhood, I resolved to go. Obtaining company, I started from my woody retreat in Highland county. Having reached the neighborhood of the meeting, we stopped and put up for the night. The family, who seemed to be posted in regard to all the movements of the meeting, cheerfully answered all our inquiries, and gave us all the information we desired. The next morning we started for the meeting. On the way I said to my companions, "Now, if I fall it must be by physical power, and not by singing and praying;" and as I prided myself upon my man-

hood and courage, I had no fear of being overcome by any nervous excitability, or being frightened into religion.

ASTONISHING SCENE AT CANE RIDGE.

We arrived upon the ground, and here a scene presented itself to my mind not only novel and unaccountable, but awful beyond description. A vast crowd, supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others in wagons, and one —the Rev. William Burke—was standing on a tree which had, in falling, lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lip quivered, and I felt as though I must fall to the ground. A strange supernatural power seemed to pervade the entire mass of mind there collected. I became so weak and powerless that I found it necessary to sit down. Soon after, I left and went into the woods, and there I strove to rally and man up my courage. I tried to philosophize in regard to these wonderful exhibitions, resolving them into mere sympathetic excitement—a kind of religious enthusiasm, inspired by songs and eloquent harangues. My pride was wounded, for I had supposed that my mental and physical strength and vigor could most successfully resist these influences.

After some time I returned to the scene of excitement, the waves of which, if possible, had risen still higher. The same awfulness of feeling came over me. I stepped up on to a log, where I could have a better view of the surging sea of humanity. The scene that then presented itself to my mind was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled for the woods a second time, and wished I had staid at home. While I remained here my feelings became intense and insupportable. A sense of suffocation and blindness seemed to come over me, and I thought I was going to

die. There being a tavern about half a mile off, I concluded to go and get some brandy, and see if it would not strengthen my nerves. When I arrived there I was disgusted with the sight that met my eyes. Here I saw about one hundred men engaged in drunken revelry, playing cards, trading horses, quarreling, and fighting. After some time I got to the bar, and took a dram and left, feeling that I was as near hell as I wished to be, either in this or the world to come. The brandy had no effect in allaying my feelings, but, if anything, made me worse. Night at length came on, and I was afraid to see any of my companions. I cautiously avoided them, fearing lest they should discover something the matter with me. In this state I wandered about from place to place, in and around the encampment. At times it seemed as if all the sins I had ever committed in my life were vividly brought up in array before my terrified imagination, and under their awful pressure I felt that I must die if I did not get relief. Then it was that I saw clearly through the thin vail of Universalism, and this refuge of lies was swept away by the Spirit of God. Then fell the scales from my sin-blinded eyes, and I realized, in all its force and power, the awful truth, that if I died in my sins I was a lost man forever. O, how I dreaded the death of the soul; for

> "There is a death whose pang
> Outlasts the fleeting breath:
> O what eternal horrors hang
> Around the second death!"

Notwithstanding all this, my heart was so proud and hard that I would not have fallen to the ground for the whole State of Kentucky. I felt that such an event would have been an everlasting disgrace, and put a final quietus on my boasted manhood and courage. At night I went to a barn in the neighborhood, and, creeping under the hay, spent a most dismal night. I resolved, in the morning, to start for home, for I felt that I was a ruined man. Finding one of the friends who came over with me, I said, "Captain, let us be off; I will stay no longer." He assented, and getting our horses we started for home. We said but little on the way, though many a deep, long-drawn sigh told the emotions of my heart. When we arrived at the Blue Lick Knobs, I broke the silence which reigned mutually between us. Like long-pent-up waters, seeking for an avenue in the rock, the fountains of my soul were broken up, and I exclaimed, "Captain, if you and I don't stop our wickedness the devil will get us both." Then came from my streaming eyes the

bitter tears, and I could scarcely refrain from screaming aloud. This startled and alarmed my companion, and he commenced weeping too. Night approaching, we put up near Mayslick, the whole of which was spent by me in weeping and promising God, if he would spare me till morning, I would pray and try to mend my life and abandon my wicked courses.

CONVERTED ON THE WAY HOME.

As soon as day broke, I went to the woods to pray, and no sooner had my knees touched the ground than I cried aloud for mercy and salvation, and fell prostrate. My cries were so loud that they attracted the attention of the neighbors, many of whom gathered around me. Among the number was a German from Switzerland, who had experienced religion. He, understanding fully my condition, had me carried to his house and laid on a bed. The old Dutch saint directed me to look right away to the Saviour. He then kneeled at the bedside, and prayed for my salvation most fervently, in Dutch and broken English. He then rose and sung in the same manner, and continued singing and praying alternately till nine o'clock, when suddenly my load was gone, my guilt removed, and presently the direct witness from Heaven shone full upon my soul. Then there flowed such copious streams of love into the hitherto waste and desolate places of my soul, that I thought I should die with excess of joy. I cried, I laughed, I shouted, and so strangely did I appear to all but my Dutch brother, that they thought me deranged. After a time I returned to my companion, and we started on our journey. O what a day it was to my soul! The Sun of righteousness had arisen upon me, and all nature seemed to rejoice in the brightness of its rising. The trees that waved their lofty heads in the forest, seemed to bow them in adoration and praise. The living stream of salvation flowed into my soul. Then did I realize the truth of that hymn I have so frequently sung:

> "I feel that heaven is now begun;
> It issues from the sparkling throne—
> From Jesus' throne on high:
> It comes in floods I can't contain;
> I drink, and drink, and drink again,
> And yet am ever dry."

I told the captain how happy I was, and was often interrupted, in a recital of my experience, by involuntary shouts of praise. I felt a love for all mankind, and reproached myself for having been such

a fool as to live so long in sin and misery when there was so much mercy for me.

REVIVAL IN NORTH CAROLINA.

"In August, 1801, a communion season was held at Cross Roads, in Orange County. Nothing of especial interest appeared in the congregation during the days preceding the Sabbath, or during the administration of the ordinance. Great solemnity prevailed, mingled with evident anxiety as well as prayer, among Christians, that God would bless the congregation and revive His work. On Monday, the 28th, the public services were conducted by Messrs. Prather and Shaw, without any expression or appearance of emotion among the people. The pastor arose to dismiss the people, intending first to say a few words expressive of his sorrow that apparently no advance had been made in bringing sinners to God. Overwhelmed with his sensations of distress that God had imparted no blessings to His people, he stood silent a few moments, and then sat down. A solemn stillness pervaded the congregation. In a few moments he rose again; before he uttered a word, a young man from Tennessee, who had been interested in the revival there, and had been telling the people of Cross Roads, during the meeting, much about the state of things in the West, raised up his hands and cried out: 'Stand still and see the salvation of God!' In a few moments the silence was broken by sobs, groans and cries, rising commingled from all parts of the house. All thoughts of dismissing the congregation at once vanished. The remainder of the day was spent in the exercises of prayer, exhortation, singing and personal conversation, and midnight came before the congregation could be persuaded to go to their respective homes. The excitement continued for a length of time, and many were hopefully converted to God. No irregularities appeared in this commencement of the great excitement in North Carolina; the sobs and groans and cries for mercy were unusual, but seemed justified by the deep feeling of individuals on account of the great interests concerned.

COMMUNION AT HAWFIELDS.

"In October following, the usual fall communion was held in Hawfields, the other part of Mr. Paisley's charge. The expression of feeling was great from the first; the people from Cross Roads were there in their fervency of excitement and hope, and multitudes, whom the report of what had been done at the August meet-

ing drew together, were full of expectation, some wondering and some seeking their salvation. People from a distance came in their wagons, and remained on the ground all night. The meeting was continued for five days without intermission, the various religious services of prayer, singing, sermons, exhortations and personal conversations succeeding each other, with short intervals of refreshment during the day, and a few hours for sleep during the night. Impressions of a religious nature were very general and very deep, and in a great multitude of cases abiding. This was the first camp-meeting in North Carolina. They soon became common all over the South and West. Log-cabins were built at the accustomed or designed place of meeting in sufficient numbers to accommodate a large assembly; and from an occasional meeting they became regular appointments.

"The excitement spread rapidly over the congregations in the upper part of Orange Presbytery, which then included all the State east of the Yadkin river; and in the early part of 1802, the Presbytery of Concord, embracing the section of the State west of the Yadkin, and the eastern part of the State, now embraced by Fayetteville Presbytery, began to be visited.

"In all our charges were families who had been principally engaged in promoting and holding religious societies, and were engaged in fervent prayer for a time of refreshing from the presence of the Lord; some of them for more than eighteen months before that time. From what I have known of the fervency and persevering importunity of those families upon whom that desirable effusion of divine grace fell, I think I never saw a geometrical proposition demonstrated with more clear evidence than I have seen an answer given to the prayers of those pious parents.

"At all our meetings, a considerable number professed to obtain the comforts of religion, and, of those, I have not heard of one whose conduct has dishonored his or her profession. Praying societies are formed in all our congregations, both supplied and vacant. In those the work seems to be promoted as much as, and often more than, in our congregational assemblies. The face of the public, in point of morals, is evidently changed for the better, even in those places where the good work has not reached. It is to me no inconsiderable proof that the work is carried on by the same Divine, omnipresent Spirit, when I behold such a sameness of exercises in the different subjects."

WORSHIPING IN THE STORM.

It is worthy of remark that some in these great crowds of people came from great distances, in midwinter, and that the exercises in the open air were uninterrupted, though the days were "the most inclement of the winter." On a Saturday morning a violent storm of rain fell upon the worshipers, which "turned to sleet, succeeded by a mixture of snow, and this followed again by rain," and yet such was the intense anxiety to hear the words of eternal life, that the multitude around the different speakers "continued there until within half an hour of sun-setting, when we requested them to retire to their tents to take some refreshment, promising that we would there wait upon them in the night."

Many of the ministers from South Carolina, Georgia and Virginia hearing the amazing tidings of the revival in Kentucky, Tennessee and North Carolina, visited those States to satisfy themselves as to their genuineness, and returned to start the flame of them among their own people. The Rev. James McGready writes:

"By the latest accounts we hear that the flame has reached South Carolina, and is going on with rapid progress. I would just mention, for the comfort of God's people in your country, that I never knew a revival with fewer instances of deceptions or delusive hopes. It is truly astonishing to find those who are delivered from their burden of guilt and distress to be the subjects of such clear, rational, scriptural views of the Gospel scheme of salvation, and the nature of Christ's satisfaction to the law and justice, and His willingness to save guilty, lost sinners. It is a common case for illiterate negroes, and little children of five, six, seven and eight years old, when they get their first comforts, to speak of their views of the mediatorial glories of Christ; His fullness, suitableness and sufficiency to save to the uttermost; their views of the holiness of God and the purity of the divine law, and such like subjects, with an eloquence and pathos that would not disgrace a preacher of the Gospel."

CHAPTER V

REVIVAL WORK OF ASAHEL NETTLETON.

Great Ingatherings—Unrecorded Labors and Successes—Birth of Nettleton—His Conviction and Conversion—Thoroughness of the Law-work—He Obtains Peace—Not Given to Boasting—Studies for the Ministry—His Prudence—Strengthens the Hands of Pastors—Dr. Chapin's Estimate of his Character—Revival at Salisbury, Connecticut—Opposition to the Work Overruled—Outpouring of the Spirit in Schenectady—Letter from Dr. Nettleton—Revival at Nassau—Preaching in a Ball-room—Inquirers Driven from their Dependence upon Man—Retiring to the Groves and Fields—Why is Conviction of Sin Greater in some Cases than in Others?—Dr. Nettleton's Views—The Stout-hearted Trembling—Meeting in a Tavern—Other Revival Scenes—Work of Grace at South Wilbraham—Agonizing Convictions—Revivals in Eastern Connecticut—Many Additions to the Congregational Churches—Sources of Dr. Nettleton's Success—Bible Truth addressed to the Conscience—"The People neither Weep nor Talk away their Impressions"—Preaching, Inquiry Meetings, and Visiting from House to House—Death of Nettleton—Dying Message to those Converted under his Ministry.

FROM the year 1800 until the present time there has been an unbroken succession of revivals in America. There has never been a year in which revivals did not prevail over large sections of the country. Some years—1814, 1831, 1858—have been more fruitful than others. But, take the field as a whole, an abundant harvest has been gathering continuously during this long period.

Among laymen, strictly so-called—men who do not preach, but, while pursuing some other calling, labor earnestly to save, souls—few have been more useful than Harlan Page. In January 1831, he writes of New York: "The Lord appears now to be coming down on all parts of this great city, to arouse His children and to awaken sinners. Thousands of Christians here are, I think, praying as they never prayed before. Public general meetings commenced yesterday afternoon, and are to be continued through the week. Conversions are occuring in all parts of the city. Churches are daily crowded to overflowing, and a most fixed and solemn attention is given to the dispensation of the truth."

That year the old Chatham-street Theatre was purchased by a committee for purposes of worship. Two gentlemen called on the

lessee of the theatre, and proposed to buy his lease. "What for?" said he. "For a church." The astonished man broke into tears, and exclaimed, "You may have it, and I will give $1,000 towards it." The arrangement was completed. At the close of a morning rehearsal, the beautiful hymn, "The Voice of Free Grace," was sung, and Mr. Tappan announced to the actors that that evening there would be preaching *on that stage*. A pulpit was placed on the spot where dying agonies had often been counterfeited in tragic mockery; and in front of the footlights of the stage were seats for the inquirers.

The first prayer-meeting in the theatre was attended by 800 persons. On the 6th of May the house was dedicated to the service of God. The *bar-room* was changed into a *prayer-room*, and the first man who knelt there poured forth these words: "O Lord, forgive my sins: the last time I was here Thou knowest I was a wicked actor on this stage; O Lord, have mercy on me!" For three years this building was used for revival meetings.

It has been estimated that from 1815 to 1840, the Holy Spirit was poured out upon from four to five hundred churches and congregations, annually; and that during some years from forty to fifty thousand were added by profession in a single twelvemonth. In the years 1841–2, four thousand converts were added to the evangelical churches in Boston alone.

During this period a multitude of faithful pastors have been at work—their labor unrecorded, in most instances, by human pen. Many evangelists have toiled in this great field, and made full proof of their ministry. We select three of the most useful and widely known, in order to group around them many facts of interest to the Christian and the student of revivals. This chapter is devoted to the godly, heavenly-minded Nettleton.

Asahel Nettleton was born in North Killingworth, Connecticut, April 21, 1783. He seems to have had no permanent religious impressions till the fall of 1800. At this memorable period of refreshing in our American Zion, he was awakened, though there seems to have been no special religious interest in the community where he lived until some time after he was brought under conviction. Of his feelings at this time his biographer says: The world had lost its charms. All those amusements in which he had taken delight were overcast with gloom. His thoughts dwelt much on the scenes of death, judgment and eternity. He knew that he had an

immortal soul that must be happy or miserable in the future world; and although he had consoled himself with the thought that he was as good as others around him, and that his condition was, of course, as safe as theirs, yet he now felt conscious that he was unprepared to meet his God. He, at the same time, perceived that he was liable every moment to be cut down by the stroke of death, and summoned to his last account.

CONVICTION OF SIN.

He had no peace of mind by day or by night. Although, at this time, he had no very just conceptions of the divine law, or of the depravity of his heart, yet he was sensible that he was a sinner, and that his sins must be pardoned, or he could not be saved. The duty of prayer was now forcibly impressed upon his mind, a duty which he had almost entirely neglected; and it was not without a great struggle in his feelings, that he was brought to bend the knee to Jehovah. At the time, he gave himself much to the reading of the Scriptures and other religious books, and separated himself as much as possible from thoughtless companions. So far as he knew, and so far as is now known, there was, at that time, no other person in the town under serious impressions. The young people with whom he had been most intimate, were exceedingly thoughtless, and given to vain and sinful amusements. They were, at this time, making arrangements for the establishment of a dancing-school, and they expected his aid and co-operation in the measure; but, to their astonishment, he utterly refused to have anything to do with it. He made up his mind to quit forever such amusements, and to seek the salvation of his soul. But as he did not reveal his feelings to any of his associates, they knew not how to account for this sudden change in his appearance and conduct. Some, perhaps, suspected the true cause; while others supposed that for some reason unknown to them, his affections had become alienated from his former friends. Thus, for months, he mourned in secret, and did not communicate his feelings to a single individual. During this period, he had a strong desire that some of his young companions would set out with him in pursuit of religion; and although his proud heart would not permit him to make known to them the state of his mind, yet he occasionally ventured to expostulate with them on the folly and sinfulness of their conduct; and to some few individuals, he addressed short letters on the same subject. These warnings were treated by some with rid-

icule and contempt. On the minds of others they made an impression which, as he afterwards learned, was never effaced. This was particularly the case with Philander Parmele, who was afterwards his classmate in college, and intimate friend through life.

He not only abandoned those amusements in which he had delighted, and forsook in a great measure the society of those who took no interest in the subject of religion; but he spent much time in retirement, earnestly crying to God for mercy. He would often repair to the fields and forests for this purpose, and he sometimes spent a large part of the night in prayer. In this way, he expected to obtain the forgiveness of his sins, and the peace and consolation which God has promised to his people. But after laboring for some time in this manner, he became alarmed at his want of success. God seemed to pay no regard to his prayers; and how to account for this fact he knew not. At this crisis he was assailed by infidel doubts. The question arose in his mind, whether he had not proved the Bible to be false. It is written, "Ask, and ye shall receive; seek, and ye shall find." He said to himself, I have asked, but I have not received—I have sought, but I have not found. How then can these promises be true?

CONVERSION AND PEACE.

At one time, he really supposed himself to be dying, and sinking into hell. This was the time of which he says, "an unusual tremor seized all my limbs, and death appeared to have taken hold upon me." For several hours his horror of mind was inexpressible. Not long after this there was a change in his feelings. He felt a calmness for which he knew not how to account. He thought, at first, that he had lost his convictions, and was going back to stupidity. This alarmed him, but still he could not recall his former feelings. A sweet peace pervaded his soul. The objects which had given him so much distress, he now contemplated with delight. He did not, however, for several days, suppose that he had experienced a change of heart; but finding, at length, that his views and feelings accorded with those expressed by others whom he regarded as the friends of Christ, he began to think it possible that he might have passed from death unto life. The more he examined himself the more evidence he found that a great change had been wrought in his views and feelings respecting divine things. Old things had passed away—all things had become new. The character of God now appeared lovely. The Saviour was exceed-

ingly precious; and the doctrines of grace, towards which he had felt such bitter opposition, he contemplated with delight. He had now no doubt of their truth. And he felt a peculiar love for the people of God, and a delight in the duties of religion, to which before he was a total stranger.

It had been about ten months from the time when his attention was first seriously turned to the subject of religion, before he found peace in believing. What the old divines termed the *law-work* had with him been deep and thorough. And although after his conversion he enjoyed great peace of mind, he never expressed a very high degree of confidence that he was a child of God. He had such a deep and abiding sense of the deceitfulness of the human heart, and of the danger of self-deception, that not only at this period, but ever afterwards, he was exceedingly cautious in expressing his belief that he was accepted of God. At one time, being asked whether he had any doubts respecting his interest in the promises, he replied, "I have no doubt that I have religious enjoyment; but the question is, whether it is of the right kind." At another time, he said, "the most that I have ventured to say respecting myself is, that I think it possible I may get to heaven." It was always painful to him to hear persons express great confidence of their interest in the divine favor, unless they were persons of eminent piety. He feared they did not realize how deceitful the human heart is.

STUDIES FOR THE MINISTRY.

Mr. Nettleton soon began a course of study with a view to entering the ministry. While laboring on a farm, or engaged in teaching school, he fitted himself for college, and entered the Freshman Class in Yale College in 1805. He was licensed to preach in May, 1811. He had desired to go as a missionary to the heathen, but the way not opening at once for him to go, he began his labors as a preacher of the Gospel in several places which had long been destitute of settled pastors. The first place where his labor met with marked success was the church at South Salem, New York. A revival soon began under his faithful ministry at this place; and from that time, for ten years, it was his happy lot to be employed almost constantly in revivals of religion. The success which crowned his labors led him to defer the execution of his purpose to become a foreign missionary; and at length his health failed, and he never was permitted to labor among the heathen.

As an evangelist, Dr. Nettleton's work was confined almost entirely to New England and the State of New York, though he labored for a few months in Virginia and North Carolina while visiting the South on account of his health.

DR. NETTLETON'S PRUDENCE.

Perhaps there never was a minister better fitted than he to perform the delicate duty of going in and aiding a pastor, and strengthening him among his people. He said, "Settled pastors have, and ought to have, the entire management in their own congregations. Each one has a right to pursue his own measures, within his own limits; and no itinerant has any business to interfere or dictate. It will ever be regarded as intermeddling in other men's matters." His biographer bestows a high praise in saying, that an instance probably cannot be mentioned in which his influence led to the dismission of a pastor; but many instances might be mentioned in which he was instrumental in strengthening the hands of pastors. He would treat ministers with such kindness, and speak of them with such respect, as to make the impression on the minds of their people that they were worthy of their confidence; and thus not a few who had almost lost their influence, were firmly reinstated in the affections of their people.

CHARACTER OF NETTLETON.

The Rev. Dr. Chapin, of Rocky Hill, Connecticut, gave the fol lowing estimate of his character:

"In an important sense, brother Nettleton's talent was one. In the cultivation and improvement of that one talent he was unwearied. By the concentration of study, always directed to the most useful point, which is practical piety, that talent had risen to the first order. Hence the depth and exactness of his knowledge in true experience, and the things which are essential to salvation. Hence, too, the quickness of discernment relative to the specific instruction, and the manner of imparting instruction, that every mind needed with which he came in contact.

"He had a quick and precise perception of the sources whence objectors and cavilers draw their difficulties. In replies, showing the true answer and the only remedy, he was ready, appropriate, generally silencing, and not rarely convincing. In the whole of his intercourse, he was exemplary. He was remarkably cautious of appearances. He would not expose himself or his cause to

reproach, by giving so much as the least occasion for the surmises of evil. If Satan's followers attempted the propagation of injurious reports, they were obliged to go far away for their foundation. The rumors thus procured and put in motion, always, if investigated, proved to be false, and infernally malicious. Even the subtle vigilance of the evil spirit could find in his conduct no foundation for its eagerly coveted slanders."

We shall now give an account of some of the revivals which occurred under the ministry of Dr. Nettleton, using, so far as possible, his own words in describing them. In this way the reader may be able to form some idea of his methods, and the spirit in which his revival work was conducted.

REVIVAL AT SALISBURY, CONNECTICUT.

"In 1815, in the town of Salisbury, after I had labored awhile under great discouragement, there were some favorable appearances. A number were anxious, and a few in awful distress of soul, in one village. It was taken hold of by some ignorant, officious hands; and they were set to groaning and screaming, and alarmed all the village, in my absence. Having heard the tidings, I hastened to the spot, and with kind, but decided severity, called them to order. My attempts, by those who had given the work that turn, were considered as very obtrusive and daring. It was reported all over town, that a revival had begun in Salisbury, and that I had put a stop to it. They seemed to be very much grieved and shocked at my conduct. It took a number of days to restore order, but when it was done, the work of God advanced silently and powerfully, until all classes, old and young, were moved all over town. The language was, 'the fountains of the great deep are broken up.' Not far from three hundred were numbered as the hopeful subjects of divine grace in that revival."

On commencing his labors at this place, Mr. Nettleton made such enquiries as were designed to ascertain whether his coming had been much looked for and relied upon, in order to a revival of religion. For some cause, his fears were excited, perhaps from the fact that one of the deacons had that day been riding in unsuccessful pursuit of him; and he at once declined staying or making any effort, saying, "I can do no good here." Endeavors were made to convince him that he had not been the object of reliance, and to persuade him to stay till the following Sabbath, and preach and take opportunity to get acquainted with the state of Christian

feeling. Yielding for the present to the importunity, he prayed and conversed with the family, the laborers being called in for the purpose from the fields, and offered to meet at the same place, at a particular hour on the next day, any young people, who, when invited by the deacon, should be disposed to come in. He next visited the other deacon and pursued the same course; and at his second visit, met with a company of young persons at each place. He began talking to them in the most simple and solemn manner, with the view of fixing upon their minds some plain, important truth, suited to awaken and impress the conscience. There was no dilation of thought, but one weighty idea, such as the worth of the soul, or the necessity of true religion, was dwelt upon and reiterated, and left in its naked reality and solemnity on each individual mind. This noiseless commencement of his labors was followed by visiting the families of Christian professors, and by stated religious meetings in connection with the labors of the Sabbath. A primary object was to find the state of feeling in Christians, and to promote a humble, praying spirit. At an early date, after being convinced of his duty to stay and labor, he called together the Church, and with great earnestness besought them to lay aside all expectation from him, and pray with humility and fervency that the work of the Lord might be revived. At the same time, he gave such counsels and cautions, particularly with regard to the instruction and treatment of persons under conviction, as he judged necessary to guard against unhappy results.

OPPOSITION TO THE WORK OVERRULED.

In the commencement of this revival, much opposition was manifested on the part of the enemies of religion. But God overruled it to the furtherance of the Gospel. As the people assembled one evening at a large school-house in which they had been accustomed to meet, it was found that all the seats had been removed from the house and concealed. A large congregation having assembled in and around the house, Mr. Nettleton observed to them that he believed that the Spirit of God was operating on the minds of the people, and that he was now confirmed in the belief. The people then repaired to the meeting-house, where the religious services were conducted with most evident tokens of the divine presence. The work, though still, was very deep and powerful, and it spread into every part of the town. At first it prevailed mostly

among the youth, but it soon began to appear among heads of families, and some who were quite advanced in life were numbered among the subjects. The conversion of a man from fifty to sixty years of age, who had been a violent opposer, seeemed to be the means of arresting many. This individual was a man of considerable influence, and like Paul, before his conversion, was exceedingly mad against the Church. But God, as there is reason to believe, subdued his heart, and he became as ardent in his attachment to the cause of Christ as he had been violent in his opposition. "What a glorious work of grace is this in Salisbury," said he one morning to Mr. Nettleton; "I hope that all my family, and all the people of the town, will become interested in it, even if I am cast off forever." This was the first manifestation of a change in his feelings. The change in him was so striking that many who had been skeptical were convinced that it must be the work of God. He took every opportunity to converse with his acquaintances, and to recommend to them the religion which he had formerly despised, and God made him the instrument in awakening many to a sense of their lost condition as sinners.

WORK OF GRACE IN SCHENECTADY.

In 1819–20, Dr. Nettleton labored in Saratoga County, New York, and about forty made a profession of religion at Saratoga Springs; a church was organized at Malta with one hundred and five members; over two hundred were hopefully converted at Stillwater, one hundred and eighteen at Ballston, one hundred and fifty at Galway, and fifty at Amsterdam. Dr. Nettleton writes from Schenectady, the seat of Union College: "I reside here with Dr. McAuley. He takes a lively interest in this good work. I first became acquainted with him last summer at the Springs, and more particularly at Malta, where he frequently assisted us, and preached, and conversed, and attended the meetings appointed for those anxious for their souls. On a Sabbath when a number were to be admitted to the church in Malta, he brought with him a number of students from the College. Some of them became anxious. About this time one of the students was called into the eternal world. He was laid out in Dr. McAuley's study. The Doctor was anxious to improve this solemn providence to the best advantage. He assembled the students around the lifeless remains of their departed friend, and conversed and prayed with them in the most solemn manner. A number of them engaged to attend to the

The Impressive Scene in Dr. McCauley's Study, Union College.—See page 294.

subject of religion in earnest. From that time many of the students became deeply impressed with a sense of their lost condition. For them were appointed meetings of inquiry. And in this very room, where they lately beheld the breathless corpse of their young companion, and where I am now writing, was witnessed a scene of deep and awful distress. About thirty of the students are brought to rejoice in hope. The revival is now very powerful in the city. Such a scene they never before witnessed. More than one hundred have been brought to rejoice in hope. Besides these, we had more than two hundred in our meeting of inquiry, anxious for their souls. We met in a large upper room called the Masonic Hall. The room was so crowded that we were obliged to request all who had recently found relief to retire below, and spend their time in prayer for those above. This evening will never be forgotten. The scene is beyond description.

"Did you ever witness two hundred sinners, with one accord in one place, weeping for their sins? Until you have seen this, you can have no adequate conceptions of the solemn scene. I felt as though I was standing on the verge of the eternal world; while the floor under my feet was shaken by the trembling of anxious souls in view of a judgment to come. The solemnity was still heightened when every knee was bent at the throne of grace, and the intervening silence of the voice of prayer was interrupted only by the sighs and sobs of anxious souls. I have no time to relate interesting particulars. I only add that some of the most stout, hard-hearted, heaven-daring rebels have been in the most awful distress. Within a circle whose diameter would be twenty-four miles, not less than eight hundred souls have been hopefully born into the kingdom of Christ, since last September. The same glorious work is fast spreading into other towns and congregations. 'This is what was spoken by the prophet Joel.'"

REVIVAL AT NASSAU.

In April, 1820, Dr. Nettleton commenced preaching in Nassau, a village a few miles east of Albany. He kept a journal of his labors here, and it is the only case in which he did so. We therefore insert the paper in full, as presenting a specimen of the revivals which occurred under his preaching.

April 19. Arrived at Nassau. Attended a meeting in the schoolhouse. About fifty assembled.

April 20. This evening attended a meeting in a large dining-hall

in a public house. The room was crowded. A number stood around the doors and windows, and listened with respectful silence and much solemnity. It afterwards appeared that not less than twelve or fifteen dated their first serious impressions from that meeting. A Mr. P—— subsequently observed, "I went to that meeting full of prejudice. You began to tell me the feelings of my heart, and I began to be angry at one or two of my neighbors for informing you what I had said. I thought you were a man of great brass. On returning from meeting, I asked Mrs. P—— how she liked it? She burst into tears, and we both wept." Another whose mind was impressed at this meeting, was a young woman who had passed through a revival in the town of Salisbury, Conn., five years before. She had been somewhat anxious, and lost her concern, and as I have since learned, had made light of the subject. She entered the room this evening in company with others, without suspecting that the preacher was a man whom she had ever seen before. She remarked afterwards, "as soon as I saw the preacher, I felt distressed. I observed it was the same man that preached in Salisbury. I was expecting a revival." From this time her former feelings returned; and in addition, she was overwhelmed with a sense of her guilt in having dropped the subject.

April 21. This evening met those who were anxious, at Dr. M——'s. About thirty were present. As I commenced speaking to them in general, all were very still and solemn. Suddenly a youth sitting near the window, as if pricked in the heart, cried out in distress. This produced no diversion of attention, but increased the solemnity; for the cause was perfectly understood. After conversing with each one, we bowed the knee together at the throne of grace, and then in solemn stillness retired at an early hour. A number of these anxious souls belonged to one family. They reached home weeping. The father of the family had retired to rest. As the carriage came up to the door, he heard the cry of distress, and started from his bed to learn the cause. His daughter-in-law, on entering the house, threw her arms around his neck and exclaimed, "My father, what shall I do? what shall I do?" She continued for some time in great distress, but before morning was rejoicing in hope.

PREACHING IN A BALL-ROOM.

April 23. Sabbath—Mr. Marselus preached at Nassau with power and effect, and at the close of the services, at my request, read a

letter from Dr. McAuley, containing an account of the revival in Union College and Schenectady. This increased the solemnity. I preached at Greenbush in the forenoon, and at 3 o'clock, P. M., preached again in a ball-room at a public house, on the road about two miles from this villiage. When I arrived, I found the ball-room crowded to overflowing. At the close of the services, a number assembled around me; some from curiosity, but many in deep distress, weeping aloud. I requested them to suppress their cries, and be as still as possible. At this meeting a number were awakened. This evening, preached in the meeting-house in this village, for the first time, to a crowded and solemn audience.

April 24. This evening met about sixty in a meeting for anxious inquirers. Among them were many in deep distress. This I expected would be my last meeting in this place. But I found so many in distress for their souls, and the number increasing, that I announced the appointment of one public meeting more in the meeting-house, on the following evening.

April 25. Met in the meeting-house. More crowded than ever, and solemn as eternity. Preached on the nature and reasonableness of Gospel repentance, and urged the duty of immediate compliance and the danger of delay. Never more expecting to meet my anxious hearers in this world, I urged them, by all the solemnities of the judgment, not to pass the threshold of the meeting-house that night, with impenitent hearts. They seemed to hear as for their lives. One, from deep distress, found relief in the midst of the discourse, and lifted up a joyful countenance. No sooner had I closed and stepped from the stage, than she came near me, and taking her husband by the hand, urged him to come to Christ. It was like a two-edged sword. It pierced him to the heart. At this moment, the anxious ones assembled round me, and took me, some by the hand, some by the arm, and some by the coat, exclaiming, "Don't leave us. What shall I do? What shall I do?" Nearly the whole congregation tarried. Those who could not come near, stood, some on the seats and some on the sides of the pews, to hear and see. From the midst of this scene of distress I addressed the whole congregation for about five minutes. Among other things I said,

"My hearers, I now no longer hesitate to tell you what I have hitherto been afraid to speak, that a revival of religion is begun in Nassau. Yes, from what I have seen, I can no longer doubt the

fact. I believe you are about to witness a solemn and trying time in this place; and now you must prepare either to be taken or to be left." I then told them I would meet them in the morning at sunrise, in the school-house, and pray with them before I left, if they chose. I advised them to depart as still as possible, and to be retired through the night.

April 26. Met them in the morning before sunrise. Two of those who went away in distress last night came to me rejoicing this morning. They found relief before they slept. I prayed and conversed with them a few moments, aud then started for Schenectady. Heard of one more rejoicing. I called, and found it so, and found others in distress. The distress in one house led me to another, and that to another, until I visited nine families before I left the place. It was truly affecting to witness these strangers crying for mercy. In this state I left them, and went to Schenectady. During my absence, I felt a deep interest for the people in Nassau. The scenes that I had there witnessed were continually before me.

April 28. I returned to Nassau, and found the Baptists holding a meeting. I stepped upon the stage, unobserved, and announced an appointment for the next Sabbath. The effect was almost incredible. I could hardly say which was most prominent, the burst of joy or of grief.

DRIVEN FROM MAN'S HELP TO GOD.

A number came to me with joyful countenances, while others were borne down with grief. It is this night just one week since the first instance of hopeful conversion occurred, and now about thirty appear to be subjects of grace. Many of these, it was afterwards found, obtained relief on the day, and some a few moments after I left them. This was a memorable day. For when they afterwards came together to give a relation of their Christian experience, we found that some on that day retired into the groves and fields, and some into their chambers and closets, to cry for mercy. I have since thought that the effect of my leaving them as I did, *in the advanced stages of their conviction*, was evidently beneficial. It drove them from all human dependence. Distressing as it is, and cruel as it may seem, it is necessary for them to feel that no arm but God's can help them. Similar effects from like circumstances have heretofore been witnessed.

May 15. This evening attended a meeting of inquiry, and found

the number and distress of anxious souls rapidly increasing. The distress of W. is greatly augmented. This is the person who had been a little anxious during the revival in Salisbury, and whose attention had again been excited, on entering our meeting the second evening in this village. From this time her distress continued about three days and nights. Providentially, she was in a family a number of whom were thoughtless and far from religion. Her anxiety was loud preaching. So great was her distress that she was unable to attend meetings, and was confined to the house. Many called to witness her distress. She had concluded that the day of grace was over, and she was now past the fear of mortals. She continued crying, "*Lord, have mercy on my soul. I am lost—oh! forever lost.*" In this situation, she sent for me to call and see her, that she might beg my pardon for what she said, before she died. I called, and such was her agitation that it was difficult to keep her in one position. Sometimes sitting and then kneeling, in a piteous tone she would cry out, "*Young people, take warning from me! young people, take warning from me!*" The house was constantly visited by curious spectators, often till late at night. Many thought that she could not live long. One physician asked my opinion whether I thought she would die. From past facts I have noticed that this extreme distress does not generally continue long, especially in seasons of revival—sometimes but a few moments—commonly a few hours, and rarely over three days. And when this extreme distress exceeds this time, I begin to fear that it may subside, as it has sometimes done, without a change of heart. On the third day she was rejoicing in hope.

WHY IS CONVICTION GREATER IN SOME CASES THAN IN OTHERS?

The question is often asked, why the convictions of some sinners are so much greater than those of others? I answer, I do not know. The sinner's distress does not always appear to be in exact proportion to his crimes. But one thing I have learned from observation, and that is, that when persons of a particular description have been brought under conviction, they have been exercised with severe distress. Those who have once been anxious for their souls, and have been laughed out of it, and returned to the thoughtless world, if again awakened, are more distressed than ever. Those who once made it a business to retire and pray, and have long since dropped the subject, are usually, if their attention is again excited, greatly distressed. Those who have labored hard

to stifle and throw off their convictions, or those who have formerly resisted the strivings of God's Spirit, are usually the subjects of keen distress, if convinced of sin a second time. Those who have scoffed at the subject of religion, and have mocked the messengers of Christ, and ridiculed the worship of God, are usually filled with great consternation and agony when brought to a just sense of their character and state. Those who have made light of revivals of religion, by calling them enthusiasm, fanaticism, and the work of the devil—especially those who have taken an active part in ridiculing the conviction and conversion of sinners in the season of a revival—those who have called revivals by the hardest names, who have expressed the greatest contempt of them, and who have done the most to bring them into disrepute—persons of this description have been the most frightful monuments of distress that I have ever witnessed. They despair of ever becoming the subjects of that work which they have treated with so much contempt. We have sometimes heard the champion of infidelity expressing his horror for fear of having committed the unpardonable sin. I am acquainted with the names of persons who have become perfectly deranged, in consequence of their own opposition to the progress of revivals. Conscience, without any other accuser, has driven the enemy of revivals out of his reason into a state of settled delirium. The confession and fate of Judas show the power of conscience, and stand recorded as a warning to the opposers of religion to beware.

May 17. This evening we met in the school-house. The room was crowded, and the meeting exceedingly joyful. Every word that was spoken seemed to find a place in some heart. Such a season of rejoicing is rarely witnessed. "Old things are passed away, and all things are become new." It is not yet quite one month since the work commenced, and about sixty are supposed to be the subjects of grace.

THE STOUT-HEARTED TREMBLING.

May 18. This evening we met in a private house, and at the close of the exercises, one of the young converts spoke to a stout-hearted sinner who had been struggling against his conscience, and he dropped upon his knees in distress of soul. Another followed me nearly home, inquiring what he must do to be saved? In this situation I left him; but before we retired to rest, he came in with a new song in his mouth. The other went home in great distress, but found relief before morning.

May 20. This was a solemn day throughout this village Mr. L., a young lawyer, who had been anxious for a few days, and who had retired to rest in my chamber, came to my bedside early this morning in distress. He sat down to breakfast with us, and while at table, heard the tidings that another of his mates had found the Saviour last night. He instantly left the table, and retired to my room. Sometime after, I entered the room and found him prostrate on the floor, crying for mercy. While he thus continued, waxing worse and worse, a number came up to see him; but he seemed to take no notice of them, and continued pleading for mercy About 10 o'clock, A. M., whether with a new heart I cannot say, (I only record the fact,) he came down stairs, expressing his joy that he had found the Saviour. At the same time, his fellow-student, M., in a house a few rods distant, lay prostrate in his chamber. I called and found a number assembled around him, while he lay crying for mercy. The burden of his prayer was, that God would pardon his self-righteousness. The fact was this. A few days previous, he and his brother-lawyer had shut themselves in their room, seeking and striving and praying together for a long time, thinking without doubt they should ere long succeed in becoming Christians. Here they continued, until both had become exceedingly self-righteous.

They could see it in each other, and each was alarmed at it, and asked my opinion if they had not better separate. By all means, I told them. This sight of his heart was doubtless what most distressed him. About 3 o'clock P. M., he arose in like manner, rejoicing that he had found the Saviour.

MEETING IN A TAVERN

May 21. Sabbath—Held a meeting at a public house, four or five miles from this village. When I arrived the rooms were filled—doors and windows thronged. Those who seemed the most anxious had placed themselves near the seat of the speaker. When I named the psalm, all was silence, except the sighs and sobs of anxious souls. The moment I began to speak, I felt that God was there. I addressed them from Gen. vii. 1. "Come thou and all thy house into the ark." I felt unusual freedom and satisfaction in speaking. The solemnity of the scene will long be remembered. When I had pronounced the benediction, I know not that a foot moved. All were standing, and still anxious to hear. I gave them an account of what I had witnessed in the village the week past. Many had

assembled from the surrounding regions of desolation, doubtless from motives of curiosity, having heard something of the wonderful movement in the village. While giving a relation of these wonderful things, every ear was attentive. Some were sighing, and some were gazing in wild amazement. The language of every look seemed to be, we never heard such things before. In one large room which was crowded entirely full, nearly all were in deep distress, besides many crowding round the doors and windows, all apparently equally anxious, except here and there a joyful convert. They were crowded so closely together that I could not pass among them to converse. So I spoke to one and another, here and there at a distance, as I could catch their eyes, as they lifted them streaming with tears. All were utter strangers whom I addressed, and not a name could I call. My only method of designation was by pointing, and saying, "I mean you, and you," or "this sinner, and that sinner." Never did I feel a deeper compassion for sinners than for these poor strangers. A number, I know not how many, were awakened this day.

Preached in the village in the afternoon and evening. At this time we concluded that the crisis of solemnity was past in the village.

May 22. This evening attended the meeting for inquirers, and, all things considered, it was the most distressing and painful scene hitherto witnessed in this revival. Unexpectedly, a number who had never before attended, came from the region of solemnity above described. Some came four or five miles, and crowded the meeting, and threw it into a scene of awful distress. The distress was so great, and the suppressed sighs and sobs became so loud, that I could scarcely hear my own voice. One or two found relief on the spot; and some lost their strength, so that we were obliged to help them out of the room. It was with the utmost difficulty that I could prevail on them to separate. Some would start to retire, but the cry of distress would call them back again, and in this state we were long detained. After leaving the chamber, the distress was so great it was almost impossible to prevail on them to retire. At length all retired but one, who in great agony tarried through the night. But many who came from a distance, remained over night in the neighborhood.

OTHER REVIVAL SCENES.

The above account is but a specimen of the revivals occurring

continuously in connection with Dr. Nettleton's labors. From Nassau he went to New Haven, laboring in the churches there, and in Yale College, from August until December, 1820. It was his custom to preach, hold inquiry meetings, and visit from house to house. In these visits, the hour of calling being usually made known, he would find sometimes from ten to thirty persons assembled, awaiting his coming. At one of these visits nine persons, who entered the room in deep distress, left it rejoicing in hope; and all of these adorned their Christian profession through life.

In May, 1822, Mr. Nettleton retired to Somers, Connecticut, for the purpose of recovering his strength, which was much impaired by his excessive labors. A report soon reached the people of South Wibraham, that there was a special religious interest at Somers. What ensued we give in the words of a writer in the "Religious Intelligencer."

"Awakened by principles of curiosity, some of the young people of this place concluded to go down and test the verity of these reports. The evening fixed upon was Friday, June 21; and a number, at an early hour, repaired to the house of worship in Somers. To their astonishment, they found a crowded audience, and awful solemnity pervading it. The subject of humble submission to Christ was effectually enforced. To some of these visitors, it proved to be a word in season. One young person was in such deep anxiety as to be unable to return, and therefore tarried in one of the families in the neighborhood. The next day she expressed a hope of having passed from death to life. This, together with other circumstances, awakened in Mr. Nettleton an interest in the people of South Wilbraham, which I may safely add was by many heartily reciprocated. Express invitations were forwarded by the minister and individuals of this people, urging Mr. Nettleton to visit us."

REVIVAL AT SOUTH WILBRAHAM.

"Tuesday, 25. Mr. Nettleton, this afternoon, for the first time, consented to have made an appointment for him, in the village hall at sunset.

"This appointment, though of only a few hours' previous notice, like an electric shock, reached every extremity of the society. At the set time, the hall was literally crowded, and multitudes yet assembling. Mr. Nettleton took his station, from which, in the hall, little else was to be seen than a dense surface of expressive

countenances; and at the same time, from the windows might be seen trees and roofs of adjacent buildings occupied by anxious hearers. Subject—ground of alarm to awakened sinners. Many were awakened to anxiety this evening. During this and several succeeding weeks, he labored alternately in South Wilbraham and Somers.

"July 9. At the close of public services this evening, several of our most interesting youth were deeply affected with a sense of their situation as sinners. One young female, who had sacrificed many of the evenings of the winter past in the ball-room, and who highly valued her skill in that amusement, was this evening overwhelmed with a sense of her guilt. As she dwelt some distance from the village, she was invited by one of her companions residing near, to spend the night with her. At the midnight hour, a request was sent to Mr. Nettleton to repair to this house. It was thronged with spectators of the scene of distress there exhibited. He found this young female sustained in the arms of her friends, and in a piteous and doleful tone, repeatedly exclaiming, 'Lord Jesus, have mercy on my soul.' The next day, while in a circle of young persons with whom Mr. Nettleton was conversing, she, with one or two others, expressed joy and peace in believing.

"Thursday, July 11. This afternoon Mr. Nettleton met sixty or eighty in an anxious meeting—an awful scene of distress. From this we repaired to the church, where he addressed us on the danger of grieving the Spirit of God. It was indeed a heart-searching subject. The sighs and sobs of anxious sinners were to be heard from every part of the house. When the speaker dismissed his audience, a large number rushed toward him, as if expecting assistance from an arm of flesh. In this situation, Mr. Nettleton addressed them about five minutes, and requested them to retire as silently as possible. Some individuals were so overwhelmed with a sense of eternal realities that it became necessary to urge and even assist them home.

"The whole number expressing hope at this time is about one hundred. Sixty-five are propounded as candidates for admission to the Church on the first Sabbath of October next.

"This revival has extended its influence to many of the adjacent towns. In Somers and Tolland, there are two hundred and fifty subjects, hopefully."

At the close of the foregoing account, mention is made of Tol-

land. Here Mr. Nettleton labored considerably, and with great success, in the months of August and September.

LETTER OF DR. NETTLETON.

The following extract from a letter written by him, Nov. 27, 1823, shows that this revival became very extensive in the eastern part of Connecticut.

"The revival of religion in this part of the State has, perhaps, never been more interesting than within a few weeks past. I propose to give you the outlines of this work, from the commencement down to the present. It has heretofore been a common remark among Christians that revivals have been much less frequent and less powerful in the eastern than in the western part of this State. Most of these churches, in years past, have been favored with seasons of more or less reviving, but never with such a general and powerful refreshing from the presence of the Lord as that now experienced This work commenced in Somers, June, 1822, and has continued increasing and spreading like fire, from house to house, and from heart to heart, with more or less power and rapidity, until the present moment. The following towns are contiguous, and have shared in one extensive revival.

In Somers, one hundred and fifty have hopefully been made the subjects of divine grace. In Tolland one hundred and thirty. In North Coventry one hundred and twenty. In South Coventry, North Mansfield and South Mansfield, about one hundred in each. In Columbia forty. In Lebanon ninety. In Goshen thirty. In Bozrah between sixty and seventy. In Montville ninety. In Chaplin fifty. The work has recently commenced, and is advancing with power in Hampton, and within a few weeks fifty or more are rejoicing in hope. Within a few weeks past, the Spirit of God has descended with overwhelming power in Millington and Colchester. In the former place about seventy, and in the latter sixty, are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent In the above cluster of towns, all contiguous, more than thirteen hundred souls have hopefully experienced a saving change in the Congregational churches, since the commencement of this revival; and of these more than eight hundred have already made a profession of religion.

In Chatham, also, the work is interesting; about seventy are rejoicing in hope, and fifty or more have made a public profession.

In Hampton, Colchester and Millington many are now anxious for their souls, and inquiring, *What must we do to be saved?*"

SOURCES OF SUCCESS.

It was in such scenes that the life of Dr. Nettleton was passed. If we inquire why he was so successful in winning sinners to Christ, the comprehensive answer is, "Even so, Father, for so it seemed good in thy sight." But God adapts means to ends. Nettleton had unusual skill in reading the human heart. He could trace its secret windings. He had himself a deep religious experience. He was better able than most men to place the naked truth upon the conscience, and to demolish with a few heavy strokes all the refuges of lies with which sinners try to screen themselves from the force of the truth. The Rev. Dr. John Holt Rice, speaking of his labors in Virginia, in 1828, said: "Mr. Nettleton is a remarkable man, and chiefly, I think, remarkable for his power of producing a great excitement without much *appearance* of feeling. The people do not either weep or talk away their impressions. The preacher chiefly addresses Bible truth to their consciences."

One thing which contributed greatly to his success was his faithful private conversation. He had a talent of introducing religious conversation with persons of every description. He was rarely abrupt, never harsh, but always kind and affectionate. And he knew when to be silent, and let the Spirit work. Yet he followed up impressions that were made, and watched their progress with intense assiduity. His success was the combined effect of preaching in the Church, familiar talks in the lecture room, the use of the inquiry meeting, and private conversation. When things began to assume a favorable appearance, he did not like to see professors of religion elated, and disposed to talk about it with an air of exultation. One extract we have made will show the reader how careful he was not to prematurely declare the existence of a revival of religion. It may seem to some almost ludicrous that after the scenes of spiritual distress described from day to day in his journal, he should, days after, say cautiously, "A revival of religion is begun in Nassau." But is not this better than a light, shallow, trifling, and we might say profane handling of the things of the Spirit? If the Holy Spirit is indeed present, in the two-fold work of revival, giving life to dead souls, and giving more life where life exists, is it a matter for levity? for merely fleshly excitement? Should it not awe us into silence, or cause us to rejoice with trembling?

Dr. Nettleton died the 16th of May, 1844. Shortly before his death he said, "If I could see the pilgrims, scattered abroad, who thought they experienced religion under my preaching, I should like to address them. I would tell them that the great truths of the Gospel appear more precious than ever; and that they are the truths which now sustain my soul."

CHAPTER VI.

REVIVAL WORK OF CHARLES G. FINNEY.

A Passion for Winning Souls—Mr. Finney's Great Influence—The Evangelist Properly an Ordained Minister of the Gospel—About "Unpaid" Preaching—"Don't Hurt the Pastors"—Need of Evangelists—Unimpressive Services—Life at Adams—Conversion to Christ—Inward Struggles—The Precious Promises—Peace—Filled with Joy—A Retainer from the Lord Jesus Christ—Mr. Finney Begins his Life-Work—Souls Converted—The Village Aroused—The Work Spreads—Revival in a Prayer-Meeting—The Sinner Must Yield—Prayer for the Sick—"A Revival Revived"—Licensed to Preach—The Opposer Struck Down—A Whole Settlement Under Conviction—"The Lord Taught me to Read"—Mr. Finney's Manner of Preaching—A Judge's Opinion—"Thou art the Man"—"I let Loose my Whole Heart upon Them"—"Each one Bawled in his Own Way"—The Word Takes Effect—Incidents at Rutland—Conversion of a Skeptic—Revival at De Kalb—"I Stopped Lying to God"—A Prayer-Meeting at Western—"Brother Finney Dissects the Prayers"—"Something Wrong at Home"—Mr. Finney's Theological Views—Inquiry Meeting at Rome—Wonderful Revival Scenes—Revival at Utica—Work of Grace in Philadelphia—Lumbermen Converted—The Fire Carried to the Forests—Revival in Rochester—The Anxious Seat—Abundant Labors—The Closing Scene—Death of Mr. Finney.

THE *"Memoirs of Rev. Charles G. Finney, written by himself"*—published by A. S. Barnes, New York, for the trustees of Oberlin College—is one of the most fascinating books we have ever read. The autobiography of any distinguished man must be in request, and this book is one of the best of its class. It presents Mr. Finney "chiefly in one line of his work"—"in the ruling purpose and passion of his life, as an evangelist, a preacher of righteousness." It is an account of his conversion and revival labors. In the extracts that we make, we do not assume to judge the wisdom of his measures, or the soundness of his doctrinal views. We give his own statements in respect to what he taught and how he worked. Let the reader judge whether his theology was according to the word of God, and his practical methods worthy of approval.

One thing is certain, what he has written will be read. The dramatic power shown by Mr. Finney in the pulpit appears also in these pages. His style is a model of directness. Like all men

who do anything by voice or pen, he does not beat about the bush, but comes to the point, and says what he has to say. And yet he understood well, with Rowland Hill, that "the secret of good preaching is repetition." Nor was he confined, in his sermons, to the modern half-hour. Often he held his audience from two to three hours.

It seems pretty clear that he was a despot. If he had come into our bounds as a pastor, we might have had a call to fight him. But we admire his great qualities, and believe that he was used of God to do a work in his generation that much needed to be done. The great influence which he wielded over large sections of the country, and to the end of his long life, is perhaps imperfectly understood by many who do not sympathize with his views. And it is a question worthy of serious consideration by those who are opposed to the labors of revivalists, whether the religious condition of America would be anything like as favorable as we now find it to be, whether Christianity would be as firmly established in the convictions and affections of the people, if zealous evangelists like Nettleton, Finney, Baker, Knapp, Earle and Hammond, had not been raised up to do a work supplementary to that done by the men who fill the pastoral office.

From the beginning God "gave some evangelists." The Church, in the main, has recognized the need of such a class of ministers. But *they ought to be* ministers, regularly ordained and set apart to this work, according to the usages of the denomination to which they belong. They do the work of the Christian ministry, and they should enter into that office by the door, and not climb up some other way. If it be said that ordination would take away the "charm" of the lay-worker and his work, bring him down to the monotonous level of the ordinary preacher, and destroy his power to attract and save men; we answer, if this be really so, the "charm" is nothing but clap-trap, and if souls are being saved by such help it is in spite of, and not because of, the instrumentality employed. But we do not believe that the power of a God-fearing, honest man to sway the masses heavenward would be one whit diminished by his taking his place humbly in the ranks of the traditional ministry, and working according to their accepted methods.

ABOUT "UNPAID" PREACHING.

And as to the paltry device, which we believe has sometimes

obtained among evangelists, of seeming to take no compensation for their services, is it not unworthy of intelligent and honorable men? We do not refer to laymen who have an honest, secular calling, and follow it, and are supported by it, and who yet find time to speak and pray and labor to promote holiness in the earth. We refer to men who are substantially ministers of the Gospel, giving themselves to that "one thing," and therefore coming under the rules governing the profession and laid down by God in His Word. When these men suffer their popularity to be in any measure based upon the supposed fact that they are "unpaid," when they permit the claim to be widely made for them that their services are gratuitous, then, while we do not impugn their motives, and presume they have prayed over the matter, and taken the counsel of venerable men, in and out of the ministry, before adopting their plans and entering upon the course they pursue, yet we think that course is eminently unwise and injurious to the ministry as a class, and thus, in its ultimate workings, in its influence on a broad scale, injurious to the Church at large, and to the cause of Christ. It may not, indeed, injure but apparently benefit a few clergymen, whose congregations are filled up by the excitement temporarily produced in the community surrounding their churches. But the law of heaven is contemned. That law—"the laborer is worthy of his hire"—stands alike in the Bible and common sense. It is one of the irreversible laws of nature as well as of inspiration. As a matter of fact, the evangelist, like every other worker, needs food and raiment, and gets them—gets them, too, in consideration of his work. In other words, he is paid for his work, and if he did not work he would not be paid; and if it be argued that some come to hear him because he is not a "hireling minister," we answer that we are not taught in the Bible to do evil that good may come, and that what permanent good is effected does not grow out of the deception that is practised. Of course, much that is plausible can be said in favor of this so-called unpaid preaching, but we believe that all the arguments advanced will be found as fallacious as the original claim of working for nothing—living without the means of living—which they are intended to underpin.

DON'T HURT THE PASTORS.

What we say is in behalf of many obscure pastors, who are doing the hard work of the ministry. It is not righteous that the added burden should be laid upon them of having their work contrasted

with so-called "free" preaching. The writer is not in the pastoral office, but he knows something of what the brethren who sustain that relation have to contend with. All who have experience know that it is easy and pleasant to go from place to place and preach to crowded assemblies; it is a more difficult work to stand in one's lot in the pastoral office, instant in season and out of season, doing one's duty in times of spiritual drought and of spiritual refreshing, when duty is pleasant and when it is irksome. Sometimes the pastors of poor churches have to do, literally, what Paul did—work with their hands to get a support while preaching. This is not what we mean by men's holding out the inducement of gratuitous preaching to get hearers and converts. But let those who have left other vocations, and are now practically in the ministry, doing ministerial work, be careful not to shirk the reproaches and responsibilities which attach to the new calling they have entered. It has duties, trials, courtesies, peculiar to itself, like any other profession. And let those who have really, if not nominally, come into it, comply scrupulously with every requirement, so far as they can without doing violence to their own conscience.

NEED OF EVANGELISTS.

Upon the general question of the usefulness of evangelists, the Church is now pretty well agreed. It is admitted that there is a legitimate sphere which they can fill. Dr. George B. Ide, of Massachusetts, after a great revival among his people in connection with the labors of Mr. Earle, said that his parish was like a garden in the spring, with the beds all laid out, and the seeds all planted in them; and that it only needed the additional sunshine that came along with the evangelist to make the seeded rows shoot forth. And Mr. Earle once likened himself to the additional horse, with whiffletree attached, to hitch on and help pull the load up the hill.

The great revivalist whose work forms the subject of this chapter, was born in Litchfield County, Connecticut, in August, 1792. When he was about two years old, his parents removed to Oneida County, New York. Mr. Finney received a good common-school education, and taught and studied, putting himself through a continuous course of mental training, until he was twenty-six years old, when he began to study law in the village of Adams, in Jefferson County, New York. This was in the year 1818. His parents were not professors of religion, and he speaks of his religious privileges as having been very poor up to the time of his locating at

Adams. He gives the following account of a minister whose preaching he attended while he was a student at a high school in New England.

UNIMPRESSIVE SERVICES.

The preaching was by an aged clergyman—an excellent man, and greatly beloved and venerated by his people; but he read his sermons in a manner that left no impression whatever on my mind. He had a monotonous, humdrum way of reading what he had probably written many years before.

To give some idea of his preaching, let me say that his manuscript sermons were just large enough to put into a small Bible. I sat in the gallery, and observed that he placed his manuscript in the middle of his Bible, and inserted his fingers at the places where were to be found the passages of Scripture to be quoted in the reading of his sermon. This made it necessary to hold his Bible in both hands, and rendered all gesticulation with his hands impossible. As he proceeded, he would read the passages of Scripture where his fingers were inserted, and thus liberate one finger after another until the fingers of both hands were read out of their places. When his fingers were all read out, he was near the close of the sermon. His reading was altogether unimpassioned and monotonous; and although the people attended very closely and reverentially to his reading, yet, I must confess, it was to me not much like preaching.

When we retired from meeting, I often heard the people speak well of his sermons; and sometimes they would wonder whether he had intended any allusion, in what he said, to what was occurring among them. It seemed to be always a matter of curiosity to know what he was aiming at, especially if there was anything more in his sermon than a dry discussion of doctrine. And this was really quite as good preaching as I had ever listened to in any place.

LIFE AT ADAMS.

At Adams, for the first time, I sat statedly, for a length of time, under an educated ministry. Rev. George W. Gale, from Princeton, New Jersey, became, soon after I went there, pastor of the Presbyterian Church in that place. His preaching was of the old school type; that is, it was thoroughly Calvinistic: and whenever he came out with the doctrines, which he seldom did, he would

preach what has been called hyper-Calvinism. He was, of course, regarded as highly orthodox; but I was not able to gain very much instruction from his preaching. As I sometimes told him, he seemed to me to begin in the middle of his discourse, and to assume many things which to my mind needed to be proved. He seemed to take it for granted that his hearers were theologians, and therefore that he might assume all the great and fundamental doctrines of the Gospel. But I must say that I was rather perplexed than edified by his preaching.

I had never, until this time, lived where I could attend a stated prayer meeting. As one was held by the church near our office every week, I used to attend and listen to the prayers, as often as I could be excused from business at that hour.

In studying elementary law, I found the old authors frequently quoting the Scriptures, and referring especially to the Mosaic Institutes, as authority for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life. However, much of it I did not understand.

CONVERSION TO CHRIST.

But after I had addressed myself in earnest to the subject of my own salvation, I kept my Bible, as much as I could, out of sight. If I was reading when anybody came in, I would throw my law-books upon it, to create the impression that I had not had it in my hand. Instead of being outspoken and willing to talk with anybody and everybody on the subject as before, I found myself unwilling to converse with anybody. I did not want to see my minister, because I did not want to let him know how I felt, and I had no confidence that he would understand my case, and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, or with any of the Christian people. I was ashamed to let them know how I felt, on the one hand; and on the other, I was afraid they would misdirect me. I felt myself shut up to the Bible.

This was in October, 1821. Mr. Finney was now in the thirtieth year of his age. He had been studying law three years, and

it would seem that he had been admitted to the bar. So strong had his convictions now become, that he speaks of a strange feeling coming over him one night, as if he were about to die. He says he knew that if he did, he would sink down to hell. In the morning he started toward his office, but felt, on the way, that the question of his salvation must be settled at once. He saw clearly that all that was necessary, on his part, was to get his own consent to give up his sins, and accept Christ. "Salvation was a thing to be found entirely in Christ, who presented himself before me as my God and Saviour." The question seemed to be put, "Will you accept it now, to-day?" He replied, "Yes; I will accept it to-day, or I will die in the attempt." He made his way to a piece of woods, where he had been accustomed to walk, and found a place where some large trees had fallen across each other, leaving an open place between. We continue the narrative in his own words.

INWARD STRUGGLES.

There I saw I could make a kind of closet. I crept into this place, and knelt down for prayer. As I turned to go up into the woods, I recollect to have said, "I will give my heart to God, or I never will come down from there." I recollect repeating this as I went up—"I will give my heart to God before I ever come down again."

But when I attempted to pray, I found that my heart would not pray. I had supposed that if I could only be where I could speak aloud, without being overheard, I could pray freely. But lo! when I came to try, I was dumb; that is, I had nothing to say to God; or at least I could say but a few words, and those without heart. In attempting to pray, I would hear a rustling in the leaves, as I thought, and would stop and look up to see if somebody were not coming. This I did several times.

Finally I found myself verging fast to despair. I said to myself, "I cannot pray. My heart is dead to God, and will not pray." I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try, I found I could not give my heart to God. My inward soul hung back, and there was no going out of my heart to God. I began to feel deeply that it was too late; that it must be that I was given up of God and was past hope.

Just at this moment I again thought I heard some one approach

me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such powerful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me. "What!" I said, "such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with my offended God!" The sin appeared awful, infinite. It broke me down before the Lord.

Just at that point this passage of Scripture seemed to drop into my mind with a flood of light: "Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me, when ye shall search for me with all your heart." I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust, instead of an intellectual state. I was as conscious as I was of my existence, of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, though I do not think I had ever read it. I knew that it was God's word, and God's voice, as it were, that spoke to me. I cried to Him, "Lord, I take Thee at Thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou hast promised to hear me."

That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in the text, "When you search for me with all your heart." The question of when, that is of the present time, seemed to fall heavily into my heart. I told the Lord that I should take Him at His word; that He could not lie; and that therefore I was sure that He heard my prayer, and that He would be found of me.

THE PRECIOUS PROMISES.

He then gave me many other promises, both from the Old and the New Testament, especially some most precious promises respecting our Lord Jesus Christ. I never can, in words, make any human being understand how precious and true those promises

appeared to me. I took them, one after the other, as infallible truth, the assertions of God who could not lie. They did not seem so much to fall into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.

I continued thus to pray, and to receive and appropriate promises for a long time, I know not how long. I prayed till my mind became so full that, before I was aware of it, I was on my feet, and tripping up the ascent toward the road. The question of my being converted had not so much as arisen to my thought; but as I went up, brushing through the leaves and bushes, I recollect saying with great emphasis, "If I am ever converted, I will preach the Gospel."

PEACE.

I soon reached the road that led to the village, and began to reflect upon what had passed; and I found that my mind had become most wonderfully quiet and peaceful. I said to myself, "What is this? I must have grieved the Holy Ghost entirely away. I have lost all my conviction. I have not a particle of concern about my soul; and it must be that the Spirit has left me." "Why!" thought I, "I never was so far from being concerned about my own salvation in my life."

Then I remembered what I had said to God while I was on my knees—that I had said I would take Him at His word; and indeed I recollected a good many things that I had said, and concluded that it was no wonder that the Spirit had left me; that for such a sinner as I was to take hold of God's word in that way, was presumption, if not blasphemy. I concluded that in my excitement I had grieved the Holy Spirit, and perhaps committed the unpardonable sin.

I walked quietly toward the village; and so perfectly quiet was my mind that it seemed as if all nature listened. It was on the 10th of October, and a very pleasant day. I had gone into the woods immediately after an early breakfast; and when I returned to the village I found it was dinner time. Yet I had been wholly unconscious of the time that had passed; it appeared to me that I had been gone from the village but a short time.

But how was I to account for the quiet of my mind? I tried to recall my convictions, to get back again the load of sin under

which I had been laboring. But all sense of sin, all consciousness of present sin or guilt, had departed from me. I said to myself, "What is this, that I cannot arouse any sense of guilt in my soul, as great a sinner as I am?" I tried in vain to make myself anxious about my present state. I was so quiet and peaceful that I tried to feel concerned about that, lest it should be a result of my having grieved the Spirit away. But take any view of it I would, I could not be anxious at all about my soul, and about my spiritual state. The repose of my mind was unspeakably great. I never can describe it in words. The thought of God was sweet to my mind, and the most profound spiritual tranquillity had taken full possession of me. This was a great mystery; but it did not distress or perplex me.

I went to my dinner, and found I had no appetite to eat. I then went to the office, and found that Squire W—— had gone to dinner. I took down my bass-viol, and, as I was accustomed to do, began to play and sing some pieces of sacred music. But as soon as I began to sing those sacred words, I began to weep. It seemed as if my heart was all liquid; and my feelings were in such a state that I could not hear my own voice in singing without causing my sensibility to overflow. I wondered at this, and tried to suppress my tears, but could not. After trying in vain to suppress my tears, I put up my instrument and stopped singing.

After dinner we were engaged in removing our books and furniture to another office. We were very busy in this, and had but little conversation all the afternoon. My mind, however, remained in that profoundly tranquil state. There was a great sweetness and tenderness in my thoughts and feelings. Everything appeared to be going right, and nothing seemed to ruffle or disturb me in the least.

Just before evening the thought took possession of my mind, that as soon as I was left alone in the new office, I would try to pray again—that I was not going to abandon the subject of religion and give it up, at any rate; and therefore, although I no longer had any concern about my soul, still I would continue to pray.

By evening we got the books and furniture adjusted; and I made up, in an open fire-place, a good fire, hoping to spend the evening alone. Just at dark Squire W——, seeing that everything was adjusted, bade me good-night and went to his home. I had accompanied him to the door; and as I closed the door and turned

around, my heart seemed to be liquid within me. All my feelings seemed to rise and flow out; and the utterance of my heart was, "I want to pour my whole soul out to God." The rising of my soul was so great that I rushed into the room back of the front office to pray.

There was no fire, and no light, in the room; nevertheless, it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw Him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality, that He stood before me, and I fell down at His feet and poured out my soul to Him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him, that I recollect.

FILLED WITH JOY.

I must have continued in this state for a good while; but my mind was too much absorbed with the interview to recollect anything that I said. But I know, as soon as my mind became calm enough to break off from the interview, I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know

but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord, I cannot bear any more;" yet I had no fear of death.

A RETAINER FROM THE LORD JESUS CHRIST.

The next morning Deacon B—— came into the office and said to me, "Mr. Finney, do you recollect that my cause is to be tried at ten o'clock this morning? I suppose you are ready?" I had been retained to attend this suit as his attorney. I replied to him, "Deacon B——, I have a retainer from the Lord Jesus Christ to plead His cause, and I cannot plead yours." He looked at me with astonishment, and said, "What do you mean?" I told him in a few words, that I had enlisted in the cause of Christ; and then repeated that I had a retainer from the Lord Jesus Christ to plead His cause, and that he must go and get somebody else to attend his law-suit; I could not do it. He dropped his head, and without making any reply, went out. A few moments later, in passing the window, I observed that Deacon B—— was standing in the road, seemingly lost in deep meditation. He went away, as I afterward learned, and immediately settled his suit. He then betook himself to prayer, and soon got into a much higher religious state than he had ever been in before.

MR. FINNEY BEGINS HIS LIFE-WORK.

I soon sallied forth from the office to converse with those whom I should meet about their souls. I had the impression, which has never left my mind, that God wanted me to preach the Gospel, and that I must begin immediately. I somehow seemed to know it. If you ask me how I knew it, I cannot tell how I knew it, any more than I can tell how I knew that that was the love of God and the baptism of the Holy Ghost which I had received. I did somehow know it, with a certainty, that was past all possibility of doubt. And so I seemed to know that the Lord commissioned me to preach the Gospel.

I had no longer any desire to practice law. Everything in that direction was shut up, and had no longer any attractions for me at all. I had no disposition to make money. I had no hungering and thirsting after worldly pleasures and amusements in any direction. My whole mind was taken up with Jesus and His salvation; and the world seemed to me of very little consequence.

Nothing, it seemed to me, could be put in competition with the worth of souls; and no labor, I thought, could be so sweet, and no employment so exalted, as that of holding up Christ to a dying world.

With this impression, as I said, I sallied forth to converse with any with whom I might meet. I first dropped in at the shop of a shoemaker, who was a pious man, and one of the most praying Christians, as I thought, in the Church. I found him in conversation with a son of one of the elders of the church; and this young man was defending Universalism. Mr. W——, the shoemaker, turned to me and said, "Mr. Finney, what do you think of the argument of this young man;" and he then stated what he had been saying in defence of Universalism. The answer appeared to me so ready that in a moment I was enabled to blow his argument to the wind. The young man saw at once that his argument was gone; and he rose up without making any reply, and went suddenly out. But soon I observed, as I stood in the middle of the room, that the young man, instead of going along the street, had passed around the shop, had climbed over the fence, and was steering straight across the fields toward the woods. I thought no more of it until evening, when the young man came out, and appeared to be a bright convert, giving a relation of his experience. He went into the woods, and there, as he said, gave his heart to God.

SOULS CONVERTED.

I spoke with many persons that day, and I believe the Spirit of God made lasting impressions upon every one of them. I cannot remember one whom I spoke with, who was not soon after converted. Just at evening I called at the house of a friend, where a young man lived who was employed in distilling whisky. The family had heard that I had become a Christian; and as they were about to sit down to tea, they urged me to sit down and take tea with them. The man of the house and his wife were both professors of religion. But a sister of the lady, who was present, was an unconverted girl; and this young man of whom I have spoken, a distant relative of the family, was a professed Universalist. He was rather an outspoken and talkative Universalist, and a young man of a good deal of energy of character.

I sat down with them to tea, and they requested me to ask a blessing. It was what I had never done; but I did not hesitate a moment, but commenced to ask the blessing of God as we sat

around the table. I had scarcely more than begun before the state of these young people rose before my mind, and excited so much compassion that I burst into weeping, and was unable to proceed. Every one around the table sat speechless for a short time, while I continued to weep. Directly, the young man moved back from the table and rushed out of the room. He fled to his room and locked himself in, and was not seen again till the next morning, when he came out expressing a blessed hope in Christ. He has been for many years an able minister of the Gospel.

THE VILLAGE AROUSED.

In the course of the day, a good deal of excitement was created in the village by its being reported what the Lord had done for my soul. Some thought one thing, and some another. At evening, without any appointment having been made that I could learn, I observed that the people were going to the place where they usually hold their conference and prayer-meetings. My conversion had created a good deal of astonishment in the village. I afterward learned that some time before this some members of the church had proposed, in a church meeting, to make me a particular subject of prayer, and that Mr. Gale had discouraged them, saying that he did not believe I would ever be converted; that from conversing with me he had found that I was very much enlightened upon the subject of religion, and very much hardened. And furthermore, he said he was almost discouraged; that I led the choir, and taught the young people sacred music; and that they were so much under my influence that he did not believe that, while I remained in Adams, they would ever be converted.

I found after I was converted, that some of the wicked men in the place had hid behind me. One man in particular, a Mr. C——, who had a pious wife, had repeatedly said to her, "If religion is true, why don't you convert Finney? If you Christians can convert Finney, I will believe in religion."

An old lawyer by the name of M——, living in Adams, when he heard it rumored that day that I was converted, said that it was all a hoax; that I was simply trying to see what I could make Christian people believe.

However, with one consent the people seemed to rush to the place of worship. I went there myself. The minister was there, and nearly all the principal people in the village. No one seemed ready to open the meeting; but the house was packed to its utmost

capacity. I did not wait for anybody, but arose and began by saying that I then knew that religion was from God. I went on and told such parts of my experience as it seemed important for me to tell. This Mr. C——, who had promised his wife that if I was converted he would believe in religion, was present. Mr. M——, the old lawyer, was also present. What the Lord enabled me to say seemed to take a wonderful hold upon the people. Mr. C—— got up, pressed through the crowd, and went home, leaving his hat. Mr. M—— also left and went home, saying I was crazy. "He is in earnest," said he, "there is no mistake; but he is deranged, that is clear."

THE WORK SPREADS.

As I had been a leader among the young people, I immediately appointed a meeting for them, which they all attended—that is, all of the class with which I was acquainted. I gave up my time to labor for their conversion; and the Lord blessed every effort that was made, in a very wonderful manner. They were converted one after another, with great rapidity; and the work continued among them until but one of their number was left unconverted.

The work spread among all classes; and extended itself, not only through the village, but out of the village in every direction. My heart was so full that for more than a week I did not feel at all inclined to sleep or eat. I seemed literally to have meat to eat that the world knew nothing of. I did not feel the need of food, or of sleep. My mind was full of the love of God to overflowing. I went on in this way for a good many days, until I found that I must rest and sleep, or I should become insane. From that point I was more cautious in my labors, and ate regularly, and slept as much as I could.

The word of God had wonderful power; and I was every day surprised to find that a few words, spoken to an individual, would stick in his heart like an arrow.

After a short time I went down to Henderson, where my father lived, and visited him. He was an unconverted man; and only one of the family, my youngest brother, had ever made a profession of religion. My father met me at the gate and said, "How do you do, Charles?" I replied, "I am well, father, body and soul. But, father, you are an old man; all your children are grown up, and have left your house; and I never heard a prayer in my father's house." Father dropped his head, and burst into tears, and replied, "I know it, Charles; come in and pray yourself."

We went in and engaged in prayer. My father and mother were greatly moved; and in a very short time thereafter they were both hopefully converted. I do not know but my mother had had a secret hope before; but if so, none of the family, I believe, ever knew it.

I remained in that neighborhood, I think, for two or three days, and conversed more or less with such people as I could meet with. I believe it was the next Monday night, they had a monthly concert of prayer in that town. There were there a Baptist church that had a minister, and a small Congregational church without a minister. The town was very much of a moral waste, however; and at this time religion was at a very low ebb.

REVIVAL IN A PRAYER-MEETING.

My youngest brother attended this monthly concert of which I have spoken, and afterward gave me an account of it. The deacon of the Congregational Church was a spare, feeble old man, by the name of M——. He was quiet in his ways, and had a good reputation for piety; but seldom said much upon the subject. He was a good specimen of a New England deacon. He was present, and they called upon him to lead the meeting. He read a passage of Scripture according to their custom. They then sung a hymn, and Deacon M—— stood up behind his chair, and led in prayer. The other persons present, all of them professors of religion and younger people, knelt down around the room.

My brother said that Deacon M—— began, as usual, in his prayer, in a low, feeble voice; but soon began to wax warm and to raise his voice, which became tremulous with emotion. He proceeded to pray with more and more earnestness, till soon he began to rise upon his toes and come down upon his heels; and then to rise upon his toes and drop upon his heels again, so that they could feel the jar in the room. He continued to raise his voice, and to rise upon his toes, and come down upon his heels more emphatically. And as the spirit of prayer led him onward he began to raise his chair together with his heels, and bring that down upon the floor; and soon he raised it a little higher, and brought it down with still more emphasis. He continued to do this, and grew more and more engaged, till he would bring the chair down as if he would break it to pieces.

In the meantime, the brethren and sisters that were on their knees, began to groan, and sigh, and weep, and agonize in prayer

The deacon continued to struggle until he was about exhausted; and when he ceased, my brother said that no one in the room could get off from his knees. They could only weep and confess, and all melt down before the Lord. From this meeting the work of the Lord spread forth in every direction all over the town. And thus it spread at that time, from Adams as a centre, throughout nearly all the towns in the county.

I have spoken of the conviction of Squire W——, in whose office I studied law. I have also said that when I was converted, it was in a grove where I went to pray. Very soon after my conversion, several other cases of conversion occurred that were reported to have taken place under similar circumstances; that is, persons went up into the grove to pray, and there made their peace with God.

THE SINNER MUST YIELD.

When Squire W—— heard them tell their experience, one after the other, in our meetings, he thought that he had a parlor to pray in; and that he was not going up into the woods, to have the same story to tell that had been so often told. To this it appeared, he strongly committed himself. Although this was a thing entirely immaterial in itself, yet it was a point on which his pride had become committed, and therefore he could not get into the kingdom of God.

I have found, in my ministerial experience, a great many cases of this kind; where upon some question, perhaps immaterial in itself, a sinner's pride of heart would commit him. In all such cases, the dispute must be yielded, or the sinner never will get into the kingdom of God. I have known persons to remain for weeks in great tribulation of mind, pressed by the Spirit; but they could make no progress till the point upon which they were committed was yielded. Mr. W—— was the first case of the kind that had ever come to my notice.

After he was converted, he said the question had frequently come up when he was in prayer; and that he had been made to see that it was pride that made him take that stand, and that kept him out of the kingdom of God. But still he was not willing to admit this, even to himself. He tried in every way to make himself believe, and to make God believe, that he was not proud. One night, he said, he prayed all night in his parlor that God would have mercy on him; but in the morning he felt more distressed

than ever. He finally became enraged that God did not hear his prayer, and was tempted to kill himself. He was so tempted to use his pen-knife for that purpose, that he actually threw it as far as he could, that it might be lost, so that this temptation should not prevail. He said that, one night, on returning from meeting, he was so pressed with a sense of his pride, and with the fact that it prevented his going up into the woods to pray, that he was determined to make himself believe, and make God believe, that he was not proud; and he sought around for a mud-puddle in which to kneel down, that he might demonstrate that it was not pride which kept him from going into the woods. Thus he continued to struggle for several weeks.

But one afternoon I was sitting in our office, and two of the elders of the church with me, when the young man that I had met at the shoemaker's shop, came hastily into the office, and exclaimed as he came, "Squire W—— is converted!" and proceeded to say: "I went up into the woods to pray, and heard some one over in the valley shouting very loud. I went up to the brow of the hill, where I could look down, and I saw Squire W—— pacing to and fro, and singing as loud as he could sing; and every few moments he would stop and clap his hands with his full strength, and shout, 'I will rejoice in the God of my salvation!' Then he would march and sing again; and then stop, and shout, and clap his hands." While the young man was telling us this, behold, Squire W—— appeared in sight, coming over the hill. As he came down to the foot of the hill, we observed that he met Father T——, as we all called him, an aged Methodist brother. He rushed up to him, and took him right up in his arms. After setting him down, and conversing a moment, he came rapidly toward the office. When he came in, he was in a profuse perspiration—he was a heavy man—and he cried out, "I've got it! I've got it!" clapped his hands with all his might, and fell upon his knees and began to give thanks to God. He then gave us an account of what had been passing in his mind, and why he had not obtained a hope before. He said as soon as he gave up that point and went into the woods, his mind was relieved; and when he knelt down to pray, the Spirit of God came upon him and filled him with such unspeakable joy that it resulted in the scene which the young man witnessed. Of course, from that time Squire W—— took a decided stand for God.

PRAYER FOR THE SICK.

The Lord taught me, in those early days of my Christian experience, many very important truths in regard to the spirit of prayer Not long after I was converted, a woman with whom I had boarded —though I did not board with her at this time—was taken very sick. She was not a Christian, but her husband was a professor of religion. He came into our office one evening, being a brother of Squire W——, and said to me, "My wife cannot live through the night." This seemed to plant an arrow, as it were, in my heart. It came upon me in the sense of a burden that crushed me, the nature of which I could not at all understand; but with it came an intense desire to pray for that woman. The burden was so great that I left the office almost immediately, and went up to the meeting house, to pray for her. There I struggled, but could not say much. I could only groan with groanings loud and deep.

I stayed a considerable time in the church, in this state of mind, but got no relief. I returned to the office; but I could not sit still. I could only walk the room and agonize. I returned to the meeting house again, and went through the same process of struggling. For a long time, I tried to get my prayer before the Lord; but somehow words could not express it. I could only groan and weep, without being able to express what I wanted, in words. I returned to the office again, and still found I was unable to rest; and I returned a third time to the meeting house. At this time the Lord gave me power to prevail. I was enabled to roll the burden upon Him; and I obtained the assurance in my own mind that the woman would not die, and indeed that she would never die in her sins.

I returned to the office. My mind was perfectly quiet; and I soon left and retired to rest. Early the next morning the husband of this woman came into the office. I inquired how his wife was. He, smiling, said, "She's alive, and to all appearance better this morning." I replied, "Brother W——, she will not die with this sickness; you may rely upon it. And she will never die in her sins." I do not know how I was made sure of this; but it was in some way made plain to me, so that I had no doubt that she would recover. She did recover, and soon after obtained a hope in Christ.

At first I did not understand what this exercise of mind that I had passed through was. But shortly after, in relating it to a Christian brother, he said to me, "Why, that was the travail of

your soul." A few minutes' conversation, and pointing me to certain Scriptures, gave me to understand what it was.

"A REVIVAL REVIVED."

In the spring of the year the older members of the church began manifestly to decline in their engagedness and zeal for God. This greatly oppressed me, as it did also the young converts generally. About this time I read, in a newspaper, an article under the head of "A revival revived." The substance of it was, that in a certain place there had been a revival during the winter; that in the spring it declined; and that upon earnest prayer being offered for the continued outpouring of the Spirit, the revival was powerfully revived This article set me into a flood of weeping.

I was at that time boarding with Mr. Gale, and I took the article to him. I was so overcome with a sense of the divine goodness in hearing and answering prayer, and with a felt assurance that He would hear and answer prayer for the revival of His work in Adams, that I went through the house weeping aloud like a child. Mr. Gale seemed surprised at my feelings, and my expressed confidence that God would revive His work. The article made no such impression on him as it did on me.

At the next meeting of the young people, I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week; when we should come together again, and see what farther was to be done. No other means were used for the revival of God's work. But the spirit of prayer was immediately poured out wonderfully upon the young converts. Before the week was out I learned that some of them, when they would attempt to observe this season of prayer, would lose all their strength and be unable to rise to their feet, or even stand upon their knees in their closets; and that some would lie prostrate on the floor, and pray with unutterable groanings for the outpouring of the Spirit of God.

The Spirit was poured out, and before the week ended all the meetings were thronged; and there was as much interest in religion, I think, as there had been at any time during the revival.

And here, I am sorry to say, a mistake was made, or, perhaps I should say, a sin committed, by some of the older members of the church, which resulted in great evil. As I afterward learned, a considerable number of the older people resisted this new move-

ment among the young converts. They were jealous of it. They did not know what to make of it, and felt that the young converts were getting out of their place, in being so forward and so urgent upon the older members of the church. This state of mind finally grieved the Spirit of God. It was not long before alienations began to arise among these older members of the church, which finally resulted in great evil to those who had allowed themselves to resist this latter revival.

LICENSED TO PREACH.

After many discussions with Mr. Gale in pursuing my theological studies, the Presbytery was finally called together at Adams to examine me; and, if they could agree to do so, to license me to preach the Gospel. This was in March, 1824. I expected a severe struggle with them in my examination; but I found them a good deal softened. The manifest blessing that had attended my conversations, and my teaching in prayer and conference meetings, and in lectures, rendered them, I think, more cautious than they would otherwise have been in getting into any controversy with me. In the course of my examination, they avoided asking any such questions as would naturally bring my views into collision with theirs.

When they had examined me, they voted unanimously to license me to preach. Unexpectedly to myself, they asked me if I received the confession of faith of the Presbyterian Church. I had not examined it—that is, the large work containing the catechism and confession. This had made no part of my study. I replied that I received it for substance of doctrine, so far as I understood it. But I spoke in a way that plainly implied, I think, that I did not pretend to know much about it. However, I answered honestly, as I understood it at the time.

Having had no regular training for the ministry, I did not expect or desire to labor in large towns or cities, or minister to cultivated congregations. I intended to go into the new settlements, and preach in school-houses, and barns, and groves, as best I could. Accordingly, soon after being licensed to preach, for the sake of being introduced to the region where I proposed to labor, I took a commission, for six months, from a female missionary society located in Oneida county. I went into the northern part of Jefferson county, and began my labors at Evans' Mills, in the town of Le Ray.

THE OPPOSER STRUCK DOWN.

While at this place, one afternoon, a Christian brother called on me and wished me to visit his sister, who, as he informed me, was fast failing with consumption, and was a Universalist. Her husband, he said, was a Universalist, and had led her into Universalism. He said he had not asked me to go and see her when her husband was at home, because he feared that he would abuse me; as he was determined that his wife's mind should not be disturbed on the question of universal salvation. I went, and found her not at all at rest in her views of Universalism; and during my conversation with her, she gave up these views entirely, and appeared to embrace the Gospel of Christ. I believe she held fast to this hope in Christ till she died.

At evening her husband returned, and learned from herself what had taken place. He was greatly enraged, and swore he would "kill Finney." As I learned afterward, he armed himself with a loaded pistol, and that night went to meeting where I was to preach. Of this, however, I knew nothing at the time. The meeting that evening was in a school-house out of the village. The house was very much packed, almost to suffocation. I went on to preach with all my might; and almost in the midst of my discourse I saw a powerful-looking man, about in the middle of the house, fall from his seat. As he sunk down, he groaned, and then cried or shrieked out that he was sinking to hell. He repeated that several times. The people knew who he was, but he was a stranger to me. I think I had never seen him before. Of course this created a great excitement. It broke up my preaching; and so great was his anguish that we spent the rest of our time in praying for him. When the meeting was dismissed his friends helped him home. The next morning I inquired for him, and found that he had spent a sleepless night, in great anguish of mind, and that at the early dawn he had gone forth, they knew not whither. He was not heard from till about ten o'clock in the morning. I was passing up the street, and saw him coming, apparently from a grove at some distance from the village. He was on the opposite side of the street when I first saw him, and coming toward me. When he recognized me, he came across the street to meet me. When he came near enough, I saw that his countenance was all in a glow. I said to him, "Good morning, Mr. C——." "Good morning," he replied. "And," said I, "how do you feel in your

mind this morning?" "Oh, I do not know," he replied; "I have had an awfully distressed night. But I could not pray there in the house; and I thought if I could get alone, where I could pour out my voice with my heart, I could pray. In the morning I went into the woods; but when I got there," said he, "I found I could not pray. I thought I could give myself to God; but I could not. I tried, and tried, till I was discouraged," he continued. "Finally I saw that it was of no use; and I told the Lord that I found myself condemned and lost; that I had no heart to pray to Him, and no heart to repent; that I found I had hardened myself so much that I could not give my heart to Him, and therefore I must leave the whole question to Him. I was at His disposal, and could not object to His doing with me just as it seemed good in His eyes, for I had no claim to His favor at all. I left the question of my salvation or damnation wholly with the Lord." "Well, what followed?" I inquired. "Why," said he, "I found I had lost all my conviction. I got up and came away, and my mind was so still and quiet that I found the Spirit of God was grieved away, and I had lost my conviction. But," said he, "when I saw you, my heart began to burn and grow hot within me; and instead of feeling as if I wanted to avoid you, I felt so drawn that I came across thes treet to see you." But I should have said that when he came near me, he leaped, and took me right up in his arms, and turned around once or twice, and then set me down. This preceded the conversation that I have just related. After a little further conversation I left him. He soon came into a state of mind that led him to indulge a hope. We heard no more of his opposition.

A WHOLE SETTLEMENT UNDER CONVICTION.

A little way from the village of Evans' Mills, was a settlement of Germans, where there was a German church with several elders, and a considerable membership, but no minister, and no regular religious meetings. Once each year they were in the habit of having a minister come up from the Mohawk Valley, to administer the ordinances of baptism and the Lord's supper. He would catechise their children, and receive such of them as had made the required attainments in knowledge. This was the way in which they were made Christians. They were required to commit to memory the catechism, and to be able to answer certain doctrinal questions; whereupon they were admitted to full communion in the church. After receiving the communion, they took it for granted

that they were Christians, and that all was safe. This is the way in which that church had been organized and continued.

But mingling, as they did more or less, in the scenes that passed in the village, they requested me to go out there and preach. I consented; and the first time I preached I took this text: "Without holiness, no man shall see the Lord."

This settlement turned out *en masse;* and the school-house where they worshiped was filled to its utmost capacity. They could understand English well. I began by showing what holiness is not. Under this head, I took everything that they considered to be religion, and showed that it was not holiness at all. In the second place, I showed what holiness is. I then showed, thirdly, what is intended by seeing the Lord; and then, why those that had no holiness could never see the Lord—why they could never be admitted to His presence, and be accepted of Him. I then concluded with such pointed remarks as were intended to make the subject go home. And it did go home by the power of the Holy Ghost. The sword of the Lord slew them on the right hand and on the left.

In a very few days it was found that the whole settlement was under conviction; elders of the church and all were in the greatest consternation, feeling that they had no holiness. At their request I appointed a meeting for inquiry, to give instruction to inquirers. This was in their harvest time. I held the meeting at one o'clock in the afternoon, and found the house literally packed. People had thrown down the implements with which they were gathering their harvest, and had come into the meeting. As many were assembled as could be packed in the house

I took a position in the centre of the house, as I could not move around among them; and asked them questions and encouraged them to ask questions. They became very much interested, and were very free in asking questions, and in answering the questions which I asked them. I seldom ever attended a more interesting or profitable meeting than that.

"THE LORD TAUGHT ME TO READ."

I addressed a tall, dignified-looking woman, and asked her what was the state of her mind. She replied immediately that she had given her heart to God; and went on to say that the Lord had taught her to read, since she had learned how to pray. I asked her what she meant. She said she never could read, and never

had known her letters. But when she gave her heart to God, she was greatly distressed that she could not read God's Word. "But I thought," she said, "that Jesus could teach me to read; and I asked him if he would not please to teach me to read His Word." Said she, "I thought when I had prayed that I could read. The children have a Testament, and I went and got it; and I thought I could read what I had heard them read. But," said she, "I went over to the school-ma'am, and asked her if I read right; and she said I did; and since then," said she, "I can read the Word of God for myself."

I said no more; but thought there must be some mistake about this, as the woman appeared to be quite in earnest, and quite intelligent in what she said. I took pains, afterwards, to inquire of her neighbors about her. They gave her an excellent character; and they all affirmed that it had been notorious that she could not read a syllable until after she was converted. I leave this to speak for itself; there is no use in theorizing about it. Such, I think, were the undoubted facts.

But the revival among the Germans resulted in the conversion of the whole church, I believe, and of nearly the whole community of Germans. It was one of the most interesting revivals that I ever witnessed. While I was laboring at this place, the Presbytery were called together to ordain me, which they did.

MR. FINNEY'S MANNER OF PREACHING.

They used to complain that I let down the dignity of the pulpit; that I was a disgrace to the ministerial profession; that I talked like a lawyer at the bar; that I talked to the people in a colloquial manner; that I said "you," instead of preaching about sin and sinners, and saying "they;" that I said "hell," and with such an emphasis as often to shock the people; furthermore, that I urged the people with such vehemence, as if they might not have a moment to live; and sometimes they complained that I blamed the people too much. One doctor of divinity told me that he felt a great deal more like weeping over sinners than blaming them. I replied to him that I did not wonder, if he believed that they had a sinful nature, and that sin was entailed upon them, and they could not help it.

After I had preached some time, and the Lord had everywhere added His blessing, I used to say to ministers, whenever they contended with me about my manner of preaching, and desired me to

adopt their ideas and preach as they did, that I dared not make the change they desired. I said, "Show me a more excellent way. Show me the fruits of your ministry; and if they so far exceed mine as to give me evidence that you have found a more excellent way, I will adopt your views. But do you expect me to abandon my own views and practices, and adopt yours, when you yourselves cannot deny that, whatever errors I may have fallen into, or whatever imperfections there may be in my preaching, in style and in everything else, yet the results justify my methods?" I would say to them: "I intend to improve all I can; but I never can adopt your manner of preaching the Gospel, until I have higher evidence that you are right and I am wrong."

They used to complain, oftentimes, that I was guilty of repetition in my preaching. I would take the same thought and turn it over and over, and illustrate it in various ways. I assured them that I thought it was necessary to do so, to make myself understood; and that I could not be persuaded to relinquish this practice by any of their arguments. Then they would say, "You will not interest the educated part of your congregation." But facts soon silenced them on this point. They found that, under my preaching, judges, and lawyers, and educated men were converted by scores; whereas, under their methods, such a thing seldom occurred.

In what I say upon this subject, I hope my brethren will not impute to me any other motive than a kind and benevolent regard for their highest usefulness. I have always taken their criticisms kindly, and given them credit for benevolent intentions. Now I am an old man, and many of the results of my views and methods are known to the public. Is it out of place in me to speak freely to the ministry, upon this subject?

OPINION OF A JUDGE.

In reply to their objections, I have sometimes told them what a judge of the Supreme Court remarked to me, upon this subject. "Ministers," said he, "do not exercise good sense in addressing the people. They are afraid of repetition. They use language not well understood by the common people. Their illustrations are not taken from the common pursuits of life. They write in too elevated a style, and read without repetition, and are not understood by the people. Now," said he, "if lawyers should take such a course, they would ruin themselves and their cause. When I

was at the bar," he added, "I used to take it for granted, when I had before me a jury of respectable men, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so, illustrated, and repeated, and turned the main points over—the main points of law and of evidence—I should lose my cause. Our object," he said, "in addressing a jury, is to get their minds settled before they leave the jury-box; not to make a speech in language but partially understood by them; not to let ourselves out in illustrations entirely above their apprehension; not to display our oratory, and then let them go. We are set on getting a verdict. Hence we are set upon being understood. We mean to convince them; and if they have doubts as to the law, we make them understand it, and rivet it in their minds. In short, we expect to get a verdict, and to get it upon the spot; so that when they go to their room, it will be found that they have understood us, and that they have been convinced by the facts and arguments. If we do not thus take pains to urge home every thought, and every word, and every point, so as to lodge it in their convictions, we are sure to lose our cause. We must overcome their prejudices; we must overcome their ignorance; we must try to overcome even their interest, if they have any, against our client. Now," said he, "if ministers would do this, the effects of their preaching would be unspeakably different from what they are. They go into their study and write a sermon; they go into their pulpit and read it, and those that listen to it but poorly understand it. They seem to aim at making fine literary productions, and displaying great eloquence and an ornate use of language."

I could mention many facts illustrative of the views of ministers, and of the manner in which they sometimes treated me. When I was preaching in Philadelphia, for example, Dr. ——, the celebrated temperance lecturer from Connecticut, came there and heard me preach. He was indignant at the manner in which I let down the dignity of the pulpit. His principal conversaton, however, was with Mr. Patterson, with whom, at the time, I labored. He insisted upon it that I should not be allowed to preach till I had a ministerial education; that I should stop preaching, and go to Princeton and learn theology, and get better views of the way in which the Gospel should be preached.

Let not anything I say on this subject leave the impression on

any mind, that I thought either my views or my methods perfect, for I had no such thought. I was aware that I was but a child. I had not enjoyed the advantages of the higher schools of learning. I had never had any higher ambition or purpose than to go into the new settlements, and places where they did not enjoy the Gospel. Indeed, I was often surprised myself, in the first years of my preaching, to find it so edifying and acceptable to the most educated classes.

"THOU ART THE MAN."

Ministers generally avoid preaching what the people before them will understand as addressed particularly to them. They will preach to them about other people, and the sins of other people, instead of addressing them, and saying, "You are guilty of these sins;" and, "The Lord requires this of you." They often preach about the Gospel, instead of preaching the Gospel. They often preach about sinners instead of preaching to them. They studiously avoid being personal, in the sense of making the impression on any one present that he is the man. Now I have thought it my duty to pursue a different course; and I always have pursued a different course. I have often said, "Do not think I am talking about anybody else; but I mean you, and you, and you."

I have often said to people, when I saw that they looked offended, "Now you resent this, and you will go away and say that you will not come again; but you will. Your own convictions are on my side. You know that what I tell you is true; and that I tell it for your own good; and that you cannot continue to resent it." And I have always found this to be true.

My experience has been, that even in respect to personal popularity, "honesty is the best policy" in a minister; that if he means to maintain his hold upon the confidence, and respect, and affection of any people, he must be faithful to their souls. He must let them see that he is not courting them for any purpose of popularity, but that he is trying to save their souls. Men are not fools. They have no solid respect for a man that will go into the pulpit and preach smooth things. They cordially despise it in their inmost souls. And let no man think that he will gain permanent respect, that he will be permanently honored by his people, unless as an ambassador of Christ he deals faithfully with their souls.

REVIVAL AT ANTWERP.

I must now give some account of my labors, and their result, at Antwerp, a village north of Evans' mills.

I arrived there, the first time, in April, and found that no religious services, of any kind, were held in the town. The land in the township belonged to a Mr. P——, a rich landholder residing in Ogdensburgh. To encourage the settlement of the township, he had built a brick meeting-house. But the people had no mind to keep up public worship, and therefore the meeting-house was locked up, and the key was in the possession of a Mr. C——, who kept the village hotel.

In passing around the village I heard a vast amount of profanity. I thought I had never heard so much in any place that I had ever visited. It seemed as if the men, in playing ball upon the green, and in every business place that I stepped into, were all cursing and swearing and damning each other. I felt as if I had arrived upon the borders of hell. I had a kind of awful feeling, I recollect, as I passed around the village on Saturday. The very atmosphere seemed to me to be poison; and a kind of terror took possession of me.

I gave myself to prayer on Saturday, and finally urged my petition till this answer came: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee. For I have much people in this city." This completely relieved me of all fear. I found, however, that the Christian people there were really afraid that something serious might happen, if religious meetings were again established in that place. I spent Saturday very much in prayer; but passed around the village enough to see that the appointment that had been given out for preaching at the school-house, was making quite an excitement.

"I LET LOOSE MY WHOLE HEART UPON THEM."

Sabbath morning I arose and left my lodgings in the hotel; and in order to get alone, where I could let out my voice as well as my heart, I went up into the woods at some distance from the village, and continued for a considerable time in prayer. However, I did not get relief, and went up a second time; but the load upon my mind increased, and I did not find relief. I went up a third time; and then the answer came. I found that it was time for meeting, and went immediately to the school-house. I found it packed to its utmost capacity. I had my pocket Bible in my hand, and read to them this text: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not

perish, but have everlasting life." I cannot remember much that I said; but I know that the point on which my mind principally labored, was the treatment which God received in return for His love. The subject affected my own mind very much; and I preached, and poured out my soul and my tears together.

I saw several of the men there from whom I had, the day before, heard the most awful profanity. I pointed them out in the meeting, and told what they said—how they called on God to damn each other. Indeed, I let loose my whole heart upon them. I told them they seemed "to howl blasphemy about the streets like hell-hounds;" and it seemed to me that I had arrived "on the very verge of hell." Everybody knew that what I said was true, and they quailed under it. They did not appear offended; but the people wept about as much as I did myself. I think there were scarcely any dry eyes in the house.

Mr. C——, the landlord, had refused to open the meeting-house in the morning. But as soon as these first services closed, he arose and said to the people that he would open the meeting-house in the afternoon.

The people scattered, and carried the information in every direction; and in the afternoon the meeting-house was nearly as much crowded as the school-house had been in the morning. Everybody was out at meeting; and the Lord let me loose upon them in a wonderful manner. My preaching seemed to them to be something new. Indeed it seemed to myself as if I could rain hail and love upon them at the same time; or, in other words, that I could rain upon them hail in love. It seemed as if my love to God, in view of the abuse which they heaped upon Him, sharpened up my mind to the most intense agony. I felt like rebuking them with all my heart, and yet with a compassion which they could not mistake. I never knew that they accused me of severity; although I think I never spoke with more severity, perhaps, in my life.

But the labors of this day were effectual to the conviction of the great mass of the population. From that day, appoint a meeting when and where I would, anywhere round about, and the people would throng to hear. The work immediately commenced, and went forward with great power. I preached twice in the village church on Sabbath, attended a prayer-meeting at intermission, and generally preached somewhere, in a school-house in the neighborhood, at five o'clock in the afternoon.

On the third Sabbath that I preached there, an aged man came to me as I was entering the pulpit, and asked me if I would not go and preach in a school-house in his neighborhood, about three miles distant; saying that they had never had any services there. He wished me to come as soon as I could. I appointed the next day, Monday, at five o'clock in the afternoon. It was a warm day. I left my horse at the village, and thought I would walk down, so that I should have no trouble in calling along on the people, in the neighborhood of the school-house. However, before I reached the place, having labored so hard on the Sabbath, I found myself very much exhausted, and sat down by the way and felt as if I could scarcely proceed. I blamed myself for not having taken my horse.

"EACH ONE BAWLED IN HIS OWN WAY."

But at the appointed hour I found the school-house full; and I could only get a standing-place near the open door. I read a hymn; and I cannot call it singing, for they seemed never to have had any church music in that place. However, the people pretended to sing. But it amounted to about this: each one bawled in his own way. My ears had been cultivated by teaching church music; and their horrible discord distressed me so much that, at first, I thought I must go out. I finally put both hands over my ears, and held them with my full strength. But this did not shut out the discords. I stood it, however, until they were through; and then I cast myself down on my knees, almost in a state of desperation, and began to pray. The Lord opened the windows of heaven, and the spirit of prayer was poured out, and I let my whole heart out in prayer.

I had taken no thought with regard to a text upon which to preach; but waited to see the congregation. As soon as I had done praying, I arose from my knees, and said: "Up, get you out of this place; for the Lord will destroy this city." I told them I did not recollect where that text was; but I told them very nearly where they would find it, and then went on to explain it. I told them that there was such a man as Abraham, and who he was, and that there was such a man as Lot, and who he was; their relations to each other; their separating from each other on account of differences between their herdmen; and that Abraham took the hill country, and Lot settled in the vale of Sodom. I then told them how exceedingly wicked Sodom became, and what abominable practices they fell into. I told them that the Lord

decided to destroy Sodom, and visited Abraham, and informed him what he was about to do; that Abraham prayed to the Lord to spare Sodom, if He found so many righteous there; and the Lord promised to do so for their sakes; that then Abraham besought Him to save it for a certain less number, and the Lord said He would spare it for their sakes; that he kept on reducing the number, until he reduced the number of righteous persons to ten; and God promised him that, if He found ten righteous persons in the city, He would spare it. Abraham made no farther request, and Jehovah left him. But it was found that there was but one righteous person there, and that was Lot, Abraham's nephew. "And the men said to Lot, hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

THE WORD TAKES EFFECT.

While I was relating these facts, I observed the people looking as if they were angry. Many of the men were in their shirt sleeves; and they looked at each other and at me, as if they were ready to fall upon me and chastise me on the spot. I saw their strange and unaccountable looks, and could not understand what I was saying, that had offended them. However it seemed to me that their anger rose higher and higher, as I continued the narrative. As soon as I had finished the narrative, I turned upon them and said, that I understood that they had never had a religious meeting in that place; and that therefore I had a right to take it for granted, and was compelled to take it for granted, that they were an ungodly people. I pressed that home upon them with more and more energy, with my heart full almost to bursting.

I had not spoken to them in this strain of direct application, I should think, more than a quarter of an hour, when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed, nearly the whole congregation were either on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself, who was able to speak at all.

Of course I was obliged to stop preaching; for they no longer

paid any attention. I saw the old man who had invited me there to preach sitting about in the middle of the house, and looking around with utter amazement. I raised my voice almost to a scream, to make him hear, and pointing to him said, "Can't you pray?" He instantly fell upon his knees, and with a stentorian voice poured himself out to God; but he did not at all get the attention of the people. I then spake as loud as I could, and tried to make them attend to me. I said to them, "You are not in hell yet; and now let me direct you to Christ." For a few moments I tried to hold forth the Gospel to them; but scarcely any of them paid any attention. My heart was so overflowing with joy at such a scene that I could hardly contain myself. It was with much difficulty that I refrained from shouting, and giving glory to God.

SOULS CONVERTED.

As soon as I could sufficiently control my feelings I turned to a young man who was close to me, and was engaged in praying for himself, laid my hand on his shoulder, thus getting his attention, and preached in his ear Jesus. As soon as I got his attention to the cross of Christ, he believed, was calm and quiet for a minute or two, and then broke out in praying for the others. I then turned to another, and took the same course with him, with the same result; and then another, and another.

In this way I kept on, until I found the time had arrived when I must leave them, and go and fulfil an appointment in the village. I told them this, and asked the old man who had invited me there to remain and take charge of the meeting, while I went to my appointment. He did so. But there was too much interest, and there were too many wounded souls, to dismiss the meeting; and so it was held all night. In the morning there were still those that could not get away; and they were carried to a private house in the neighborhood, to make room for the school. In the afternoon they sent for me to come down there, as they could not yet break up the meeting.

When I went down the second time, I got an explanation of the anger manifested by the congregation during the introduction of my sermon the day before. I learned that the place was called Sodom, but I knew it not; and that there was but one pious man in the place, and him they called Lot. This was the old man that invited me there. The people supposed that I had chosen my

subject, and preached to them in that manner, because they were so wicked as to be called Sodom. This was a striking coincidence; but so far as I was concerned, it was altogether accidental.

I have not been in that place for many years. A few years since, I was laboring in Syracuse, in the State of New York. Two gentlemen called upon me one day; one an elderly man, the other not quite fifty years of age. The younger man introduced the older one to me as Deacon W——, elder in his church; saying that he had called on me to give a hundred dollars to Oberlin College. The older man in his turn introduced the younger, saying, "This is my minister, the Rev. Mr. Cross. He was converted under your ministry." Whereupon Mr. Cross said to me, "Do you remember preaching at such a time in Antwerp, and in such a part of the town, in the school-house, in the afternoon, and that such a scene, describing it, occurred there?" I said, "I remember it very well, and can never forget it while I remember anything." "Well," said he, "I was then but a young man, and was converted in that meeting." He has been many years a successful minister. Several of his children have obtained their education in our college in Oberlin.

INCIDENTS AT RUTLAND.

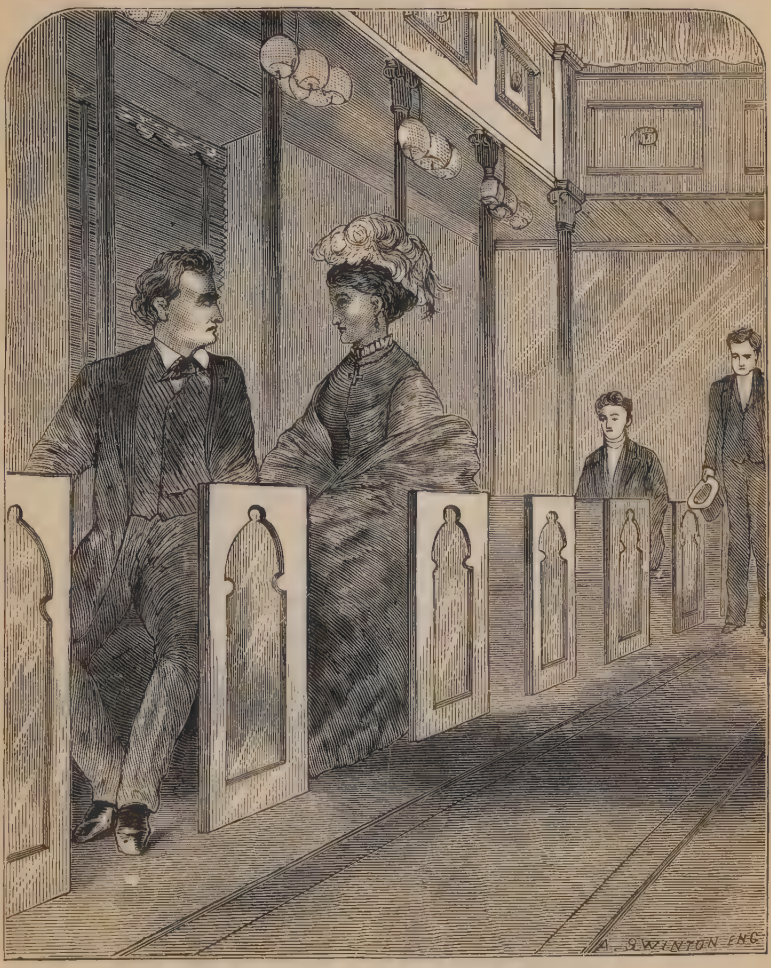
The people urged me to go and preach in a Baptist church in the town of Rutland. I made an appointment to preach there one afternoon. The weather had become warm, and I walked over, through a pine grove, about three miles, to their place of worship. I arrived early, and found the house open, but nobody there. I was warm from having walked so far, and went in and took my seat near the broad aisle, in the centre of the house. Very soon people began to come in and take their seats here and there, scattered over the house. Soon the number increased so that they were coming continually. I sat still; and, being an entire stranger there, no person came in that I knew, and I presume that no person that came in knew me.

Presently a young woman came in, who had two or three tall plumes in her bonnet, and was rather gayly dressed. She was slender, tall, dignified, and decidedly handsome. I observed, as soon as she came in, that she waved her head and gave a very graceful motion to her plumes. She came, as it were, sailing around, and up the broad aisle toward where I sat, mincing as she came, at every step, waving her great plumes most gracefully,

looking around just enough to see the impression she was making. For such a place the whole thing was so peculiar that it struck me very much. She entered a slip directly behind me, in which, at the time, nobody was sitting. Thus we were near together, but each occupying a separate slip. I turned partly around, and looked at her from head to foot. She saw that I was observing her critically, and looked a little abashed. In a low voice I said to her, very earnestly, "Did you come in here to divide the worship of God's house, to make people worship you, to get their attention away from God and His worship?" This made her writhe; and I followed her up in a voice so low that nobody else heard me, but I made her hear me distinctly. She quailed under the rebuke, and could not hold up her head. She began to tremble, and when I had said enough to fasten the thought of her insufferable vanity on her mind, I arose and went into the pulpit. As soon as she saw me go into the pulpit, and that I was the minister that was about to preach, her agitation began to increase—so much so as to attract the attention of those around her. The house was soon full, and I took a text and went on to preach.

The Spirit of the Lord was evidently poured out on the congregation; and at the close of the sermon, I did what I do not know I had ever done before, called upon any who would give their hearts to God, to come forward and take the front seat. The moment I made the call, this young woman was the first to arise. She burst out into the aisle, and came forward, like a person in a state of desperation. She seemed to have lost all sense of the presence of anybody but God. She came rushing forward to the front seats, until she finally fell in the aisle, and shrieked with agony. A large number arose in different parts of the house and came forward; and a goodly number appeared to give their hearts to God upon the spot, and among them this young woman. On inquiry I found that she was rather the belle of the place; that she was an agreeable girl, but was regarded by everybody as very vain and dressy.

Many years afterwards, I saw a man who called my attention to that meeting. I inquired after this young woman. He informed me that he knew her well; that she still resided there, was married, and was a very useful woman; and had always, from that time, been a very earnest Christian.



Rev. Mr. Finney and the Belle of the Village.—See page 341.

CONVERSION OF A SKEPTIC AT GOUVERNEUR.

There was a merchant living in the village by the name of S——. He was a very amiable man, a gentleman, but a deist. His wife was the daughter of a Presbyterian minister. She was his second wife; and his first had also been the daughter of a Presbyterian minister. He had thus married into two ministers' families. His fathers-in-law had taken the greatest pains to secure his conversion to Christ. He was a reading, reflecting man. Both of his fathers-in-law were old school Presbyterians, and had put into his hands the class of books that presented their peculiar views.

His wife urgently entreated me to come and converse with her husband. But she said he was so firmly settled in his views, she did not know that any conversation could meet the case. Nevertheless, I promised to call and see him, and did so. His store was in the front part of the building in which they resided. She went into the store, and requested him to come in. He declined. He said it would do no good; that he had talked with ministers enough; that he knew just what I would say, beforehand, and he could not spend the time; beside, it was very repulsive to his feelings. She replied to him, "Mr. S——, you have never been in the habit of treating ministers, who called to see you, in this way. I have invited Mr. Finney to call and see you, to have a conversation on the subject of religion; and I shall be greatly grieved and mortified, if you decline to see him."

He greatly respected and loved his wife; and she was indeed a gem of a woman. To oblige her, he consented to come in. Mrs. S—— introduced me to him, and left the room. I then said to him, "Mr. S——, I have not come in here to have any dispute with you at all; but if you are willing to converse, it is possible that I may suggest something that may help you over some of your difficulties, in regard to the Christian religion, as I probably have felt them all myself." As I addressed him in great kindness, he immediately seemed to feel at home with me, and sat down near me, and said, "Now, Mr. Finney, there is no need of our having a long conversation on this point. We are both of us so familiar with the arguments, on both sides, that I can state to you, in a very few minutes, just the objections to the Christian religion on which I rest, and which I find myself utterly unable to overcome. I suppose I know beforehand how you will answer them, and that the answer will be utterly unsatisfactory to me. But if you desire it, I will state them."

I begged him to do so; and he began, as nearly as I can recollect, in this way: "You and I agree in believing in the existence of God." "Yes." "Well, we agree that He is infinitely wise, and good, and powerful." "Yes." "We agree that He has, in our very creation, given us certain irresistible convictions of right and wrong, of justice and injustice." "Yes." "Well, we agree, then, that whatever contravenes our irresistible convictions of justice, cannot be from God." "Yes," I said. "What, according to our irresistible convictions, is neither wise nor good, cannot be from God." "Yes," I said, "we agree in that." "Well now," said he, "the Bible teaches us that God has created us with a sinful nature, or that we come into existence totally sinful and incapable of any good, and this in accordance with certain pre-established laws of which God is the author; that, notwithstanding this sinful nature, which is utterly incapable of any good, God commands us to obey Him, and to be good, when to do so is utterly impossible to us; and He commands this on pain of eternal death."

I replied, "Mr. S——, have you a Bible? Will you not turn to the passage that teaches this?" "Why, there is no need of that," he says; "you admit that the Bible teaches it." "No," I said, "I do not believe any such thing." "Then," he continued, "the Bible teaches that God has imputed Adam's sin to all his posterity; that we inherit the guilt of that sin by nature, and are exposed to eternal damnation for the guilt of Adam's sin. Now," said he, "I do not care who says it, or what book teaches such a thing, I know that such teaching cannot be from God. This is a direct contradiction of my irresistible convictions of right and justice." "Yes," I replied, "and so it is directly in contradiction of my own. But now," said I, "where is this taught in the Bible?"

He began to quote the catechism, as he had done before. "But," I replied, "that is catechism, not Bible." "Why," said he, "you are a Presbyterian minister, are you not? I thought the catechism was good authority for you." "No," I said; "we are talking about the Bible now—whether the Bible is true. Can you say that this is the doctrine of the Bible?" "Oh," he said, "if you are going to deny that it is taught in the Bible—why, that is taking such ground as I never knew a Presbyterian minister take." He then proceeded to say that the Bible commanded men to repent, but at the same time taught them that they could not repent; it commanded them to obey and believe, and yet at the same time

taught them that this was impossible. I, of course, closed with him again, and asked him where these things were taught in the Bible. He quoted catechism; but I would not receive it.

He went on to say that the Bible taught also, that Christ died only for the elect; and yet it commanded all men everywhere, whether elect or non-elect, to believe, on pain of eternal death. "The fact is," said he, "the Bible, in its commands and teachings, contravenes my innate sense of justice at every step. I cannot, I will not receive it!" He became very positive and warm. But I said to him, "Mr. S——, there is a mistake in this. These are not the teachings of the Bible. They are the traditions of men, rather than the teachings of the Bible." "Well then," said he, "Mr. Finney, do tell me what you do believe!" This he said with a considerable degree of impatience. I said to him, "If you will give me a hearing for a few moments, I will tell you what I do believe." I then began, and told him what my views of both the law and the Gospel were. He was intelligent enough to understand me easily and quickly. In the course of an hour, I should think, I took him over the whole ground of his objections. He became intensely interested; and I saw that the views that I was presenting, were new to him.

When I came to dwell upon the atonement, and showed that it was made for all men—dwelt upon its nature, its design, its extent, and the freeness of salvation through Christ—I saw his feelings rise, till at last he put both hands over his face, threw his head forward upon his knees, and trembled all over with emotion. I saw that the blood rushed to his head, and that the tears began to flow freely. I rose quickly, and left the room without saying another word. I saw that an arrow had transfixed him, and I expected him to be converted immediately. It turned out that he was converted before he left the room.

Very soon after, the meeting-house bell tolled for a prayer and conference meeting. I went into the meeting, and soon after the meeting commenced, Mr. and Mrs. S—— came in. His countenance showed that he had been greatly moved. The people looked around, and appeared surprised to see Mr. S—— come into a prayer-meeting. He had always been in the habit of attending worship on the Sabbath, I believe; but to come into a prayer-meeting, and that in the daytime, was something new. For his sake, I took up a good deal of the time, at that meeting, in remarks, to which he paid the utmost attention.

His wife afterward told me, that as he walked home when the prayer-meeting was over, he said, "My dear, where has all my infidelity gone? I cannot recall it. I cannot make it look as if it had any sense in it. It appears to me as if it always had been perfect nonsense. And how I could ever have viewed the subject as I did, or respected my own arguments as I did, I cannot imagine. It seems to me," said he, "as if I had been called to pass judgment on some splendid piece of architecture, some magnificent temple; and that as soon as I came in view of one corner of the structure, I fell into disgust, and turned away and refused to inspect it farther. I condemned the whole, without at all regarding its proportions. Just so I have treated the government of God."

His conversion was very clear and decided. He warmly espoused the cause of Christ, and enlisted heartily in the promotion of the revival. He joined the church, and soon after became a deacon; and to the day of his death, as I have been told, was a very useful man.

The doctrines preached in promoting that revival, were those that I have preached everywhere. The total moral, voluntary depravity of unregenerate man; the necessity of a radical change of heart, through the truth, by the agency of the Holy Ghost; the divinity and humanity of our Lord Jesus Christ; His vicarious atonement, equal to the wants of all mankind; the gift, divinity, and agency of the Holy Ghost; repentance, faith, justification by faith, sanctification by faith; persistence in holiness as a condition of salvation; indeed all the distinctive doctrines of the Gospel were stated and set forth with as much clearness, and point, and power, as were possible to me under the circumstances.

REVIVAL AT DE KALB.

One Saturday, just before evening, a German merchant tailor, from Ogdensburgh, by the name of F——, called on me, and informed me that Squire F—— had sent him from Ogdensburgh, to take my measure for a suit of clothes. I had begun to need clothes, and had once, not long before, spoken to the Lord about it, that my clothes were getting shabby, but it had not occured to me again. Mr. F——, however, had observed it; and sent this man, who was a Roman Catholic, to take my measure. I asked him if he would not stay over the Sabbath, and take my measure on Monday morning. I said, "It is too late for you to return to-night; and if I allow you to take my measure to-night, you will go

home to-morrow." He admitted that he expected to do so. I said, "Then you shall not take it. If you will not stay till Monday morning, I will not be measured for a suit of clothes." He remained.

The same afternoon there were other arrivals from Ogdensburg; and among them was an elder S——. His son, an unconverted young man, came with him.

Elder S—— attended meeting in the morning, and at the intermission was invited by elder B—— to go home with him, and get some refreshment. Elder B—— was full of the Holy Spirit; and on the way home he preached to elder S——, who was at the time very cold and backward in religion. Elder S—— was very much penetrated by his words.

"I STOPPED LYING TO GOD."

Soon after they entered the house the table was spread, and they were invited to sit down and take some refreshment. As they drew around the table, elder S—— said to elder B——, "How did you get this blessing?" Elder B—— replied, "I stopped lying to God." Said he, "All my Christian life I have been making pretences, and asking God for things that I was not, on the whole, willing to have; and I had gone on and prayed as other people prayed, and often had been insincere, and really lied to God." He continued: "As soon as I made up my mind that I never would say anything to God in prayer, that I did not really mean, God answered me; and the Spirit came down, and I was filled with the Holy Ghost."

At this moment Mr. S——, who had not commenced to eat, shoved his chair from the table, and fell on his knees and began to confess how he had lied to God; and how he had played the hypocrite in his prayers, as well as in his life. The Holy Ghost fell upon him immediately, and filled him as full as he could hold.

In the afternoon the people had assembled for worship, and I was standing in the pulpit reading a hymn. I heard somebody talking very loud, and approaching the house, the door and windows being open. Directly two men came in. Elder B—— I knew; the other man was a stranger. As soon as he came in at the door, he lifted his eyes to me, came straight into the desk, and took me up in his arms:—"God bless you!" said he, "God bless you!" He then began and told me, and told the congregation, what the Lord had just done for his soul.

His countenance was all in a glow; and he was so changed in his appearance that those that knew him were perfectly astonished at the change. His son, who had not known of this change in his father, when he saw and heard him, rose up and was hastening out of the church. His father cried out, "Do not leave the house, my son; for I never loved you before." He went on to speak; and the power with which he spoke was perfectly astonishing. The people melted down on every side; and his son broke down almost immediately.

Very soon the Roman Catholic tailor, Mr. F——, rose up, and said, "I must tell you what the Lord has done for my soul. I was brought up a Roman Catholic; and I never dared to read my Bible. I was told that if I did, the devil would carry me off bodily. Sometimes when I dared to look into it, it seemed as if the devil was peering over my shoulder, and had come to carry me off. But," said he, "I see it is all a delusion." And he went on to tell what the Lord had done for him, just there on the spot—what views the Lord had given him of the way of salvation by Jesus Christ. It was evident to everybody that he was converted.

This made a great impression on the congregation. I could not preach. The whole course of the meeting had taken on a type which the Lord had given it. I sat still, and saw the salvation of God. All that afternoon, conversions were multiplied in every part of the congregation. As they arose one after another, and told what the Lord had done, and was doing, for their souls, the impression increased; and so spontaneous a movement by the Holy Ghost, in convicting and converting sinners, I had scarcely ever seen.

The next day this elder S—— returned to Ogdensburgh. But, as I understand, he made many calls on the way, and conversed and prayed with many families; and thus the revival was extended to Ogdensburgh.

A PRAYER-MEETING AT WESTERN.

There were three elders in the church, and a few members; but the church was very small, and religion was at low water mark. There seemed to be no life, or courage, or enterprise, on the part of Christians; and nothing was doing to secure the conversion of sinners, or the sanctification of the church.

In the afternoon Mr. Gale invited me to go to the prayer-meeting, and I went. They asked me to take the lead of the meeting; but

I declined, expecting to be there only for that afternoon, and preferring rather to hear them pray and talk, than to take part in the meeting myself. The meeting was opened by one of the elders, who read a chapter in the Bible, then a hymn, which they sung. After this he made a long prayer, or perhaps I should say an exhortation, or gave a narrative—I hardly know what to call it. He told the Lord how many years they had been holding that prayer-meeting weekly, and that no answer had been given to their prayers. He made such statements and confessions as greatly shocked me. After he had done, another elder took up the same theme. He read a hymn, and, after singing, engaged in a long prayer, in which he went over very nearly the same ground, making such statements as the first one had omitted. Then followed the third elder, in the same strain. By this time I could say with Paul, that my spirit was stirred within me. They had got through, and were about to dismiss the meeting. But one of the elders asked me if I would not make a remark before they dismissed. I arose and took their statements and confessions for a text; and it seemed to me, at the time, that God inspired me to give them a terrible searching.

"BROTHER FINNEY DISSECTS THE PRAYERS."

When I arose, I had no idea what I should say; but the Spirit of God came upon me, and I took up their prayers, and statements, and confessions, and dissected them. I showed them up, and asked if it had been understood that that prayer-meeting was a mock prayer-meeting—whether they had come together professedly to mock God, by implying that all the blame of what had been passing all this time, was to be ascribed to His sovereignty?

At first I observed that they all looked angry. Some of them afterwards said that they were on the point of getting up and going out. But I followed them up on the track of their prayers and confessions, until the elder, who was the principal man among them, and opened the meeting, bursting into tears, exclaimed, "Brother Finney, it is all true!" He fell upon his knees and wept aloud. This was the signal for a general breaking down. Every man and woman went down upon their knees. There were probably not more than a dozen present; but they were the leading members in the church. They all wept, and confessed, and broke their hearts before God. This scene continued, I presume, for an hour; and a more thorough breaking down and confession I have seldom witnessed.

As soon as they recovered themselves somewhat, they besought me to remain and preach to them on the Sabbath. I regarded it as the voice of the Lord, and consented to do so. This was Thursday, at night. On Friday my mind was greatly exercised. I went off frequently into the church, to engage in secret prayer, and had a mighty hold upon God. The news was circulated, and on Sabbath the church was full of hearers. I preached all day, and God came down with great power upon the people. It was manifest to everybody that the work of grace had begun. I made appointments to preach in different parts of the town, in school-houses, and at the centre, during the week; and the work increased from day to day.

In the meantime, my own mind was much exercised in prayer; and I found that the spirit of prayer was prevailing, especially among the female members of the church. Mrs. B—— and Mrs. H——, the wives of two of the elders of the church, I found, were, almost immediately, greatly exercised in prayer. Both of them had families of unconverted children; and they laid hold in prayer with an earnestness that, to me, gave promise that their families must be converted. Mrs. H——, however, was a woman of very feeble health, and had not ventured out much, to any meeting, for a long time. But, as the day was pleasant, she was out at the prayer-meeting to which I have alluded, and seemed to catch the inspiration of that meeting, and took it home with her.

It was the next week, I think, that I called in at Mr. H——'s, and found him pale and agitated. He said to me, "Brother Finney, I think my wife will die. She is so exercised in her mind that she cannot rest day or night, but is given up entirely to prayer. She has been all the morning," said he, "in her room, groaning and struggling in prayer; and I am afraid it will entirely overcome her strength." Hearing my voice in the sitting-room, she came out from her bed-room, and upon her face was a most heavenly glow. Her countenance was lighted up with a hope and a joy that were plainly from heaven. She exclaimed, "Brother Finney, the Lord has come! This work will spread over all this region! A cloud of mercy overhangs us all; and we shall see such a work of grace as we have never yet seen." Her husband looked surprised, confounded, and knew not what to say. It was new to him, but not to me. I had witnessed such scenes before, and believed that prayer had prevailed; nay, I felt sure of it in my own soul.

The work went on, spread, and prevailed, until it began to exhibit unmistakable indications of the direction in which the Spirit of God was leading from that place. The distance to Rome was nine miles, I believe. About half way, was a small village, called Elmer's Hill. There was a large school-house, where I held a weekly lecture; and it soon became manifest that the work was spreading in the direction of Rome and Utica.

"SOMETHING WRONG AT HOME."

Among other incidents, I recollect the case of a young woman, in a distant part of the town, who came to the meeting at the centre almost every day. I had conversed with her several times, and found her deeply convicted, and, indeed, almost in despair. I was expecting to hear, from day to day, that she had been converted; but she remained stationary, or rather despair increased upon her This led me to suspect that something was wrong at home. I asked her if her parents were Christians. She said they were members of the church. I asked her if they attended meetings. She said, "Yes, on the Sabbath." "Do not your parents attend meetings at other times?" "No," was the reply. "Do you have family prayers at home?" "No sir," she said. "We used to have; but we have not had family prayers for a long time." This revealed to me the stumbling-block at once. I inquired when I could probably find her father and mother at home. She said, almost any time, as they were seldom away from home. Feeling that it was infinitely dangerous to leave this case as it was, I went the next morning to see the family.

This daughter was, I think, an only child; at any rate, she was the only child at home. I found her bowed down, dejected, and sunken in despair. I said to her mother, "The Spirit of the Lord is striving with your daughter." "Yes, she said, "I don't know but He is." I asked her if she was praying for her. She gave me an answer that led me to understand that she did not know what it was to pray for her. I inquired for her husband. She said that he was in the field at work. I asked her to call him in. He came, and as he came in I said to him, "Do you see the state that your daughter is in?" He replied that he thought she felt very bad. "And are you awake, and engaged in prayer for her?" His answer revealed the fact that if he was ever converted he was a miserable backslider, and had no hold upon God whatever. "And," said I, "you do not have family prayers." "No, sir." "Now,"

said I, "I have seen your daughter, day after day, bowed down with conviction, and I have learned that the difficulty is here at home. You have shut up the kingdom of heaven against your daughter. You neither enter yourself, nor will you suffer her to enter. Your unbelief and worldly-mindedness prevent the conversion of your daughter, and will ruin your own soul. Now you must repent. I do not intend to leave this house until you and your wife repent, and get out of the way of your daughter. You must establish family prayer, and build up the altar that has fallen down. Now, my dear sir, will you get down here on your knees, you and your wife, and engage in prayer? And will you promise, that from this time you will do your duty, set up your family altar, and return to God?"

I was so earnest with them, that they both began to weep. My faith was so strong, that I did not trifle when I told them that I would not leave the house until they would repent, and establish their family altar. I felt that the work must be done, and done then. I cast myself down upon my knees and began to pray; and they knelt down and wept sorely. I confessed for them as well as I could, and tried to lead them to God, and to prevail with God in their behalf. It was a moving scene. They both broke down their hearts, and confessed their sins; and before we rose from our knees the daughter got into liberty, and was manifestly converted. She arose rejoicing in Christ.

MR. FINNEY'S THEOLOGICAL VIEWS.

In my studies and controversies with Mr. Gale, I assumed that moral depravity is, and must be, a voluntary attitude of the mind; that it does, and must, consist in the committal of the will to the gratification of the desires, or as the Bible expresses it, of the lusts of the flesh, as opposed to that which the law of God requires. In consistency with this, I maintained that the influence of the Spirit of God upon the soul of man is moral, that is, persuasive; that Christ represented Him as a teacher; that His work is, to convict and convert the sinner, by divine teaching and persuasion.

I held also that there are means of regeneration, and that the truths of the Bible are, in their nature, calculated to lead the sinner to abandon his wickedness and turn to God. I held also that there must be an adaptation of means to the end to be secured; that is, that the intelligence must be enlightened, the unreasonableness of moral depravity must be set before the sinner, and its wickedness

and ill-desert clearly revealed to him; that when this was done the mission of Christ could be strongly presented, and could be understood by him; that taking this course with the sinner had a tendency to convert him to Christ; and that when this was faithfully and prayerfully done, we had a right to expect the Holy Spirit to co-operate with us, giving effect to our feeble effort.

Furthermore, I held that the Holy Spirit operates in the preacher, clearly revealing these truths in their proper order to him, and enabling him to set them before the people, in such proportion, and in such order, as is calculated to convert them. I understood then, as I do now, the charge and promise which Christ gave to the Apostles and to the Church, to be applicable in the present day: "Go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you alway, even unto the end of the world."

This I regarded as a charge committed to me, to all ministers and to the Church; with the express promise that when we go forth to this work, with a single eye, and with a prayerful heart. Christ will be with us by His Spirit, giving efficiency to our efforts to save souls. It appeared to me then, as it ever has since, that the great failure of the ministry and of the Church, in promoting religion, consisted, in great measure, in the want of a suitable adaptation of means to that end. I had sat under Mr. Gale's preaching for years, and could never see any adaptation in his preaching to convert anybody. It did not appear to me as if that could have been his design. I found the same was true of all the sermons that I heard, anywhere. I had on one occasion spoken to Mr. Gale on this subject, and said to him, that of all the causes that were ever plead, the cause of religion, I thought, had the fewest able advocates; and that if advocates at the bar should pursue the same course in pleading the cause of their clients, that ministers do in pleading the cause of Christ with sinners, they would not gain a single case.

INQUIRY MEETING AT ROME.

Nothing had been said or done to create any excitement in the meeting. The feeling was all spontaneous. The work was with such power, that even a few words of conversation would make the stoutest men writhe on their seats, as if a sword had been thrust into their hearts. It would probably not be possible for one who had never witnessed such a scene, to realize what the force of

the truth sometimes is, under the power of the Holy Ghost. It was, indeed, a sword, and a two-edged sword. The pain that it produced when searchingly presented in a few words of conversation, would create a distress that seemed unendurable.

Mr. Gillett became very much agitated. He turned pale; and, with a good deal of excitement, he said, "What shall we do? What shall we do?" I put my hand on his shoulder, and in a whisper said, "Keep quiet, keep quiet, brother Gillett." I then addressed them in as gentle but plain a manner as I could; calling their attention at once to their only remedy, and assuring them that it was a present and all-sufficient remedy. I pointed them to Christ, as the Saviour of the world; and kept on in this strain as long as they could well endure it, which, indeed, was but a few moments.

Mr. Gillett became so agitated that I stepped up to him, and taking him by the arm I said, "Let us pray." We knelt down in the middle of the room where we had been standing. I led in prayer, in a low, unimpassioned voice; but interceded with the Saviour to interpose His blood then and there, and to lead all these sinners to accept the salvation which He proffered, and to believe to the saving of their souls. The agitation deepened every moment; and as I could hear their sobs and sighs, I closed my prayer and rose suddenly from my knees. They all arose, and I said, "Now please go home without speaking a word to each other. Try to keep silent, and do not break out into any boisterous manifestation of feeling; but go, without saying a word, to your rooms."

At this moment a young man by the name of W——, a clerk in Mr. H——'s store, being one of the first young men in the place, so nearly fainted that he fell upon some young men that stood near him; and they all of them partially swooned away, and fell together. This had well-nigh produced a loud shrieking; but I hushed them down, and said to the young men, "Please set that door wide open, and go out, and let all retire in silence." They did as I requested. They did not shriek; but they went out sobbing and sighing, and their sobs and sighs could be heard till they got out into the street.

This Mr. W——, to whom I have alluded, kept silence till he entered the door where he lived; but he could contain himself no longer. He shut the door, fell upon the floor, and burst out into a loud wailing, in view of his awful condition. This brought the family around him, and scattered conviction among the whole of them.

I afterwards learned that similar scenes occurred in other families. Several, as it was afterwards ascertained, were converted at the meeting, and went home so full of joy that they could hardly contain themselves.

The next morning, as soon as it was fairly day, people began to call at Mr. Gillett's, to have us go and visit members of their families, whom they represented as being under the greatest conviction. We took a hasty breakfast, and started out. As soon as we were in the streets, the people ran out from many houses, and begged us to go into their houses. As we could visit but one place at a time, when we went into a house the neighbors would rush in and fill the largest room. We would stay and give them instruction for a short time, and then go to another house, and the people would follow us.

WONDERFUL REVIVAL SCENES.

We found a most extraordinary state of things. Convictions were so deep and universal, that we would sometimes go into a house, and find some in a kneeling posture, and some prostrate on the floor. We visited, and conversed, and prayed in this manner, from house to house, till noon. I then said to Mr. Gillett, "This will never do; we must have a meeting of inquiry. We cannot go from house to house, and we are not meeting the wants of the people at all." He agreed with me; but the question arose, where shall we have the meeting?

A Mr. F——, a religious man, at that time kept a hotel, on the corner, at the centre of the town. He had a large dining-room; and Mr. Gillett said, "I will step in and see if I cannot be allowed to appoint the meeting of inquiry in his dining-room." Without difficulty he obtained consent, and then went immediately to the public schools, and gave notice that at one o'clock there would be a meeting of inquiry at Mr. F——'s dining-room. We went home, and took our dinner, and started for the meeting. We saw people hurrying, and some of them actually running to the meeting. They were coming from every direction. By the time we were there, the room, though a large one, was crammed to its utmost capacity. Men, women, and children crowded the apartment.

This meeting was very much like the one we had had the night before. The feeling was overwhelming. Some men of the strongest nerves were so cut down by the remarks which were made

that they were unable to help themselves, and had to be taken home by their friends. This meeting lasted till nearly night. It resulted in a great number of hopeful conversions, and was the means of greatly extending the work on every side.

I preached that evening, and Mr. Gillett appointed a meeting for inquiry, the next morning, in the court-house. This was a much larger room than the dining hall, though it was not so central. However, at the hour, the court-house was crowded; and we spent a good part of the day in giving instruction, and the work went on with wonderful power. I preached again in the evening, and Mr. Gillett appointed a meeting of inquiry, the next morning, at the church; as no other room in the village was then large enough to hold the inquirers.

At evening, if I rightly remember the order of things, we undertook to hold a prayer and conference meeting in a large schoolhouse. But the meeting was hardly begun before the feeling deepened so much that, to prevent an undesirable outburst of overwhelming feeling, I proposed to Mr. Gillett that we should dismiss the meeting, and request the people to go in silence, and Christians to spend the evening in secret prayer, or in family prayer, as might seem most desirable. Sinners we exhorted not to sleep until they gave their hearts to God. After this the work became so general that I preached every night, I think, for twenty nights in succession, and twice on the Sabbath. Our prayer-meetings during this time were held in the church in the day-time. The prayer-meeting was held one part of the day, and a meeting for inquiry the other part. Every day, if I remember aright, after the work had thus commenced, we held a prayer-meeting and a meeting for inquiry, with preaching in the evening. There was a solemnity throughout the whole place, and an awe that made everybody feel that God was there.

Ministers came in from neighboring towns, and expressed great astonishment at what they saw and heard, as well they might. Conversions multiplied so rapidly that we had no way of learning who were converted. Therefore every evening, at the close of my sermon, I requested all who had been converted that day, to come forward and report themselves in front of the pulpit, that we might have a little conversation with them.

REVIVAL AT UTICA.

The largest hotel in the town became a centre of spiritual in-

fluence, and many were converted there. The stages, as they passed through, stopped at the hotel; and so powerful was the impression in the community that I heard of several cases of persons that just stopped for a meal, or to spend a night, being powerfully convicted and converted before they left the town. Indeed, both in this place and in Rome, it was a common remark that nobody could be in the town, or pass through it, without being aware of the presence of God; that a divine influence seemed to pervade the place, and the whole atmosphere to be instinct with a divine life.

A merchant from Lowville came to Utica, to do some business in his line. He stopped at the hotel where Mr. B—— boarded. He found the whole conversation in the town was such as greatly to annoy him, for he was an unconverted man. He was vexed, and said he could do no business there; it was all religion; and he resolved to go home. He could not go into a store but religion was intruded upon him, and he could do no business with them. That evening he would go home.

These remarks had been made in the presence of some of the young converts who boarded at the hotel, and I think especially in the presence of Mr. B——. As the stage was expected to leave late at night, he was observed to go to the bar, just before he retired, to pay his bill; saying that Mr. S—— would not probably be up when the stage passed through, and he wished therefore to settle his bill before he retired. Mr. S—— said that he observed, while he was settling his bill, that his mind was very much exercised, and he suggested to several of the gentlemen boarders that they should make him a subject of prayer. They took him, I believe, to Mr. B——'s room, and conversed with him, and prayed with him, and before the stage came, he was a converted man. And so concerned did he feel, immediately, about the people of his own place, that when the stage came he took passage, and went immediately home. As soon as he arrived at home, he told his family his experience, and called them together and prayed with them. As he was a very prominent citizen, and very outspoken, and everywhere proclaiming what the Lord had done for his soul, it immediately produced a very solemn impression in Lowville, and soon resulted in a great revival in that place.

WORK OF GRACE IN PHILADELPHIA.

After preaching in Mr. Patterson's church for several months, and, more or less, in nearly all the Presbyterian churches in the

city, it was thought best that I should take up a central position, and preach steadily in one place. In Race street there was a large German church, the pastor of which was Dr. Samuel Helffenstein.[1] The elders of the congregation, together with their pastor, requested me to occupy their pulpit. Their house was then, I think, the largest house of worship in the city. It was always crowded; and it was said it seated three thousand people, when the house was packed and the aisles were filled. There I preached statedly for many months. I had an opportunity to preach to a great many Sabbath-school teachers. Indeed, it was said that the Sabbath-school teachers throughout the city generally attended my ministry.

About midsummer of 1829, I left for a short time, and visited my wife's parents in Oneida county, and then returned to Philadelphia, and labored there until about midwinter. I do not recollect exact dates, but think that, in all, I labored in Philadelphia about a year and a half. In all this time there was no abatement of the revival, that I could see. The converts became numerous in every part of the city; but I never had any knowledge, nor could I form any estimate, of their exact number. I never had labored anywhere where I was received more cordially, and where Christians, and especially converts, appeared better than they did there. There was no jar or schism among them, that I ever knew of; and I never heard of any disastrous influence resulting from that revival.

LUMBERMEN CONVERTED.

In the spring of 1829, when the Delaware was high, the lumbermen came down with their rafts from the region of the high land, where they had been getting the lumber out during the winter. At that time there was a large tract of country along the northern region of Pennsylvania, called by many "the lumber region," that extended up toward the head-waters of the Delaware river. Many persons were engaged in getting out lumber there, summer and winter. Much of this lumber was floated down in the spring of the year, when the water was high, to Philadelphia. They would get out their lumber when the river was low; and when the snow went off, and the spring rains came on, they would throw it into the river, and float it down to where they could build rafts, or otherwise embark it for the Philadelphia market.

1 See sketch of Dr. Jacob Helffenstein in this Volume, Part IV.

Many of the lumbermen were raising families in that region, and there was a large tract of country there unsettled and unoccupied, except by these lumbermen. They had no schools, and at that time, had no churches or religious privileges at all. I knew a minister who told me he was born in that lumber region, and that when he was twenty years old, he had never attended a religious meeting, and did not know his alphabet.

These men that came down with lumber attended our meetings, and quite a number of them were hopefully converted. They went back into the wilderness, and began to pray for the outpouring of the Holy Spirit, and to tell the people around them what they had seen in Philadelphia, and to exhort them to attend to their salvation. Their efforts were immediately blessed, and the revival began to take hold, and to spread among those lumbermen. It went on in a most powerful and remarkable manner. It spread to such an extent that in many cases persons would be convicted and converted, who had not attended any meetings, and who were almost as ignorant as heathen. Men who were getting out lumber, and were living in little shanties alone, or where two or three or more were together, would be seized with such conviction that it would lead them to wander off and inquire what they should do; and they would be converted, and thus the revival spread. There was the greatest simplicity manifested by the converts.

An aged minister who had been somewhat acquainted with the state of things, related to me, as an instance of what was going on there, the following fact: He said one man in a certain place had a litttle shanty by himself, where he slept nights, and was getting out his shingles during the day. He began to feel that he was a sinner, and his convictions increased upon him until he was broken down, confessed his sins, and repented; and the Spirit of God revealed to him so much of the way of salvation that he evidently knew the Saviour. But he had never attended a prayer-meeting, or heard a prayer, that he recollected, in his life. His feelings became such that he finally felt constrained to go and tell some of his acquaintances, that were getting out lumber in another place, how he felt. But when he arrived, he found that they felt, a good many of them, just as he did; and that they were holding prayer-meetings. He attended their prayer-meetings, and heard them pray, and finally prayed himself; and this was the form of his prayer: "Lord, you have got me down, and I hope you will keep

me down. And since you have had so good luck with me, I hope you will try other sinners." In this revival in the lumber region, about five thousand people were converted.

REVIVAL IN ROCHESTER.

There were very soon some very marked conversions. The wife of a prominent lawyer in that city was one of the first converts. She was a woman of high standing, a lady of culture and extensive influence. Her conversion was a very marked one. The first that I saw her, a friend of hers came with her to my room, and introduced her. The lady who introduced her was a Christian woman, who had found that she was very much exercised in her mind, and persuaded her to come and see me.

Mrs. M—— had been a gay, worldly woman, and very fond of society. She afterward told me that when I first came there, she greatly regretted it, and feared there would be a revival; and a revival would greatly interfere with the pleasures and amusements that she had promised herself that winter. On conversing with her, I found that the Spirit of the Lord was indeed dealing with her, in an unsparing manner. She was bowed down with great conviction of sin. After considerable conversation with her, I pressed her earnestly to renounce sin, and the world, and self, and everything, for Christ. I saw that she was a very proud woman, and this struck me as rather the most marked feature of her character. At the conclusion of our conversation we knelt down to pray; and my mind being full of the subject of the pride of her heart, as it was manifested, I very soon introduced the text, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." I turned this subject over in prayer; and almost immediately I heard Mrs. M——, as she was kneeling by my side, repeating that text: "Except ye be converted and become as little children—as little children—Except ye be converted and become as little children." I observed that her mind was taken with that, and the Spirit of God was pressing it upon her heart. I therefore continued to pray, holding that subject before her mind, and holding her up before God as needing that very thing, to be converted—to become as a little child.

I felt that the Lord was answering prayer. I felt sure that He was doing the very work that I asked Him to do. Her heart broke down, her sensibility gushed forth, and before we rose from our knees, she was indeed a little child. When I stopped praying,

and opened my eyes and looked at her, her face was turned up toward heaven, and the tears streaming down; and she was in the attitude of praying that she might be made a little child. She rose up, became peaceful, settled into a joyous faith, and retired. From that moment she was out-spoken in her religious convictions, and zealous for the conversion of her friends. Her conversion, of course, produced much excitement among that class of people to which she belonged.

THE ANXIOUS SEAT.

I had never, I believe, except in rare instances, until I went to Rochester, used as a means of promoting revivals, what has since been called "the anxious seat." I had sometimes asked persons in the congregation to stand up; but this I had not frequently done. However, in studying upon the subject, I had often felt the necessity of some measure that would bring sinners to a stand. From my own experience and observation I had found, that with the higher classes especially, the greatest obstacle to be overcome was their fear of being known as anxious inquirers. They were too proud to take any position that would reveal them to others as anxious for their souls.

I had found also that something was needed to make the impression on them that they were expected at once to give up their hearts; something that would call them to act, and act as publicly before the world, as they had in their sins; something that would commit them publicly to the service of Christ. When I had called them simply to stand up in the public congregation, I found that this had a very good effect; and so far as it went, it answered the purpose for which it was intended. But after all, I had felt for some time, that something more was necessary to bring them out from among the mass of the ungodly, to a public renunciation of their sinful ways, and a public committal of themselves to God.

At Rochester, if I recollect right, I first introduced this measure. This was years after the cry had been raised of "new measures." A few days after the conversion of Mrs. M——, I made a call, I think for the first time, upon all that class of persons whose convictions were so ripe that they were willing to renounce their sins and give themselves to God, to come forward to certain seats which I requested to be vacated, and offer themselves up to God, while we made them subjects of prayer. A much larger number came forward than I expected, and among them was another prominent

lady; and several others of her acquaintance, and belonging to the same circle of society, came forward. This increased the interest among that class of people; and it was soon seen that the Lord was aiming at the conversion of the highest class of society. My meetings soon became thronged with that class. The lawyers, physicians, merchants, and indeed all the most intelligent people, became more and more interested, and more and more easily influenced.

Very soon the work took effect, extensively, among the lawyers in that city. There has always been a large number of the leading lawyers of the state, resident at Rochester. The work soon got hold of numbers of these. They became very anxious, and came freely to our meetings of inquiry; and numbers of them came forward to the anxious seat, as it has since been called, and publicly gave their hearts to God. I recollect one evening after preaching, three of them followed me to my room, all of them deeply convicted; and all of them had been, I believe, on the anxious seat, but were not clear in their minds, and felt that they could not go home until they were convinced their peace was made with God. I believe, before they left, they all found peace in believing.

CLOSING SCENES OF MR. FINNEY'S LIFE.

The extracts we have given may well awaken a desire in the reader to know something of the closing years of a life so full of labor and of usefulness. In 1835, Mr. Finney took up his residence at Oberlin, as Professor of Theology. He was pastor of the first church in Oberlin until 1872. He retained his connection with the seminary until his death, completing his last course of lectures in July, 1875. He preached, from time to time, as his strength permitted; and during the last month in his life, he preached one Sabbath morning in the First church, and another in the Second.

Notwithstanding the abundant and exhausting labors of his long public life, the burden of years seemed to rest lightly upon him. He still stood erect as a young man, retained his faculties to a remarkable degree, and exhibited to the end the quickness of thought, and feeling, and imagination, which always characterized him. His life and character, perhaps, never seemed richer in the fruits and the beauty of goodness, than in these closing years and months. His public labors were, of course, very limited, but the quiet power of his life was felt as a benediction upon the commu-

nity which, during forty years, he had done so much to guide and mould and bless.

His last day on earth was a quiet Sabbath, which he enjoyed in the midst of his family, walking out with his wife at sunset, to listen to the music, at the opening of the evening service in the church near by. Upon retiring he was seized with pains which seemed to indicate some affection of the heart; and after a few hours of suffering, as the morning dawned, he died, August 16, 1875, lacking two weeks of having completed his eighty-third year.

CHAPTER VII.

REVIVAL WORK OF DANIEL BAKER.

A Successful Evangelist—Twenty Thousand Converts—Revivals no New Thing—Life Written by William M. Baker—Early Life—Grief for Parents—Dreams of His Mother in Heaven—Conversion—Riding to Savannah on a Bale of Cotton—Restored from Backsliding—Extracts from Journal—"The Lord had Licensed Him"—Revival at Alexandria—He "Russelled the People"—"Ephraim is a cake not Turned"—Generosity of John Quincy Adams—Revival at Beaufort—Full Account of this Great Work of Grace—Hon. Mr. Grayson's Statement—Christian Union—The Whist Club—Coming Forward for Prayer—A Holy Atmosphere—Old Feuds Healed—The Duellist Throws away his Pistols—Fruits of Two Years' Labor—Conversions in Jail—Labors in Galveston—A Mother's Prayers—Fishing with a Naked Hook—Pulpit Incidents—The Man that "Knew" he was a Christian—Decorum in Church—Anecdotes of Travel—"This one Thing I Do"—Work on the Frontier—Voting who Should Preach—Nothing Disgraceful but Sin—The Closing Scene.

IN 1859, Wm. S. and Alfred Martien, of Philadelphia, published the memoirs of one of the most successful evangelists the world has ever seen, not inaptly termed the modern Whitefield. At a moderate estimate, Dr. Baker was instrumental in the conversion of twenty thousand souls. As the interest of the public—Christian and infidel—warm, devoted servant of God, and selfish, unscrupulous, mammon-loving, dress-loving, nominal professor—is now, by God's good Providence, thoroughly awakened in revival efforts, we may do some good by calling attention afresh to one whose name, even, is unknown to most Christian people. Many of us are too much like the Athenians, carried away by passing excitement, ever seeking something new, and ignorant of God's wonder-working power, manifested in every age and quarter of the Church. Never has God left Himself without a witness, a seed to serve him, and earnest advocates of truth and righteousness. The darkest ages of the Church and of the world are dark to us, in part, because we are in the dark about them. As to revivals, they are as old as the human race. They began, not with Pentecost, but with the founding of God's Church on earth.

LIFE WRITTEN BY HIS SON.

Daniel Baker's biography, like that of Archibald Alexander, is greatly enhanced by the fact that the writer was qualified for the work by filial piety as well as by the highest culture. It was with him a labor of love. He tells us, that from his earliest years, he intended to write an account of his father's life and labors. With this end in view, he carefully preserved all letters and documents needed for this purpose, and persuaded his father to prepare an autobiography, which is used as the basis of the memoirs that have been given to the public. The Rev. Wm. M. Baker, pastor of the Fourth Presbyterian church of Boston, is the author of many works, besides this biography of his father. Among them we may name, "*The Virginians in Texas;*" and, "*Inside: A Chronicle of Secession,*" the manuscript of which was hidden in Texan earth before it found its way into print. Mr. Baker is a stated contributor to the *Atlantic Monthly*.

Daniel Baker was born at Midway, Liberty county, Georgia, August 17, 1791. His mother died when he was an infant. When he was eight years old his father died, having meanwhile married a second and a third wife. Of his feelings at this time, Dr. Baker says:

GRIEF FOR HIS PARENTS.

"Young as I was, I felt the death of my father very much, and very frequently would I, on the Sabbath, go into the grave-yard, and look upon the graves of my parents, who were buried side by side, near the gate on the right hand as you enter into the grave-yard. I know not how often, when I was a little boy, that I visited the hallowed spot; nor can I tell how many tears I there shed. Certainly, it had a melancholy but peculiar charm for me; particularly as being the resting-place of my dear mother, of whom I had heard much, but had never seen. A poor little orphan boy, I would think a great deal about my own dear mother, and wished that I was with her in heaven. Sometimes I would look around, and when I saw other children who had mothers to love them, and give them good things, it made me very sad to think that I had no dear mother on earth, to love me and give me good things. Sometimes I would take up the idea that nobody loved me; but I thought, if my mother was on earth, she would love me if nobody else did; but she was gone to heaven. 'Well, I will meet my mother there.'"

DREAMS ABOUT HIS MOTHER.

One night he dreamed he was in heaven, and rushed by the angels to find his sainted mother; but as he bounded to her side with delight, she rose in the air with them, an angel, too; and, singing, they faded from sight, and the sweet music was lost in the glorious skies. He said that never, to his recollection, had he heard the tune before, nor did he hear it afterwards, until twelve years later, when at family worship with Rev. Dr. Moses Hoge. This singular dream made a deep and lasting impression. Soon after, he read one day in the Shorter Catechism, the "Dialogue between Christ, Youth, and the Devil," which awakened in him unusual anxiety in regard to his religious state, and was followed by another equally striking, but entirely different, and to him no less affecting dream. He thought he was dead, and among the lost, conscious that his day of grace was over, and longing to return to earth, and enjoy one more hour of mercy. Upon awaking, he was glad that he was alive, and was also depressed with the fear that there was no hope for him. He wished himself a bird or even an insect, to escape the judgment-day. While thus unhappy, he was terrified by an awful thunder-storm. His convictions were deepened, by noticing his brother's habit of retiring daily at sunset, for secret prayer.

CONVERSION.

"After going on in darkness for many months, fearing the worst, and not knowing what to do, I took up the hymn-book one day, and read the hymn beginning with these words:

"Come, humble sinner, in whose breast."

Coming to these lines,

"But if I perish, I will pray,
And perish only there,"

my mind was made up. I went out into the grove, and resolved that if I perished, I would perish at my Saviour's feet. If I did perish, I would perish praying. I went out in great distress; I rerurned with great joy. In prayer my mind experienced a sweet relief; I had new views of my Saviour, and saw that Christ could save even so great a sinner as I was. Frequently since then I have thought upon these words, as applicable to my case, "the darkest time is just before the dawn." I became one of the happiest creatures upon earth, and thought if I only had a little pair of wings, I could fly. Everything around me seemed very lovely and O, if

I could only be a preacher! I recollect one evening, walking in the piazza, I thought what a great thing it would be if I could go to College! But that seemed a thing far out of my reach, and far away; there was no such good thing for me.

"The greatest favor I expected from my brother was that he would one day take me with him to Savannah, some thirty-five miles distant. I wondered how a city looked. My brother promised that if I would attend to a little shop he had, he would take me to Savannah the coming winter.

RIDING ON A BALE OF COTTON.

"Time after time I was disappointed, but finally the period came; my brother set out with a bale of cotton in a cart; and whilst he rode on horseback, and a servant was walking at the side of the cart, I had the great privilege of riding upon the bale of cotton in the cart. Mounted upon my elevated seat, and going to see a great city, of which I had long heard, I was almost as happy as a young king who had just mounted his throne. I was going to Savannah! I was going to the very place where my father was wont to go, and from which place he used to bring so many good things in his saddle-bags for me and others left behind. Reaching the city in the evening, I looked around and wondered at the number of houses which I saw; and some were so fine! I was not ashamed of the humble chariot in which I had enterered this great city, and was pleased with everything I saw. The next morning my brother, having me at his side, went round to several stores under the bluff, and tried to get me a situation as clerk, and finally, to my great joy, succeeded.

"Taken into the dry-goods and grocery store of Mr. M., I was very awkward, and was so unfortunate as to misplace the key, which occasioned me immense mortification and trouble. After much searching, however, the key was found, and I was once more happy. Although awkward, I endeavored to please, and soon found that my employer liked me very much, and had so much confidence in me, that sometime after, going to the North for goods, he left the store and all its interests in my hands."

RESTORED FROM BACKSLIDING.

The merchant who employed him was a man of the world, and a neglecter of the means of grace. Daniel ere long began to take Sabbath walks, and tried to swear, but the "oath died unuttered

on his tongue, and he never attempted it any more." Exposure to death while hunting, and again when bathing on Sunday, along with the sudden death of a wicked companion, sent him to his Bible, and also to his knees, begging for reclaiming grace.

With the restored joy of God's salvation, his desires to preach the Gospel were once more awakened with greater intensity than before. He was now in his nineteenth year; and the necessity of a decision of the question of his life-work was keenly felt. His brother visited him at this critical moment, and incidentally remarked that a letter had been received at Midway from an old pastor, stating that President Hoge, of Hampden Sidney College, would receive there, in behalf of the institution, a young man of piety, to be educated for the ministry. This was God's timely providence; and, obtaining release from his business engagements, he started for that seat of learning. With the difficulties he encountered in classical studies, came despondency, relieved only by the thought that he might at least preach to the negroes.

EXTRACTS FROM JOURNAL.

He records, July 31, 1813: "Dry logical sermons, with rounded periods, delivered in a cold, formal and heartless manner, I can never relish, however beautified by the superficial elegances of composition; and I question if the good effects which flow from such preaching will be sufficient to compensate the minister for all his care, labor, and refinement. I love warm, animating, lively, *evangelical* preaching, full of fire, breathing love and compassion. Oh, may I never become a cold, lifeless, sentimental preacher, but may I imitate the zeal of a Whitefield, the tenderness of a Hervey, the affection of a Baxter, and blend all with the pure, sound, evangelical principles of a Doddridge!"

In 1813, he entered the junior class of Princeton College, New Jersey. Here he repeated his loyalty to Christ, in special prayer and efforts for students, associating with himself three others, who were called in contempt the "Religiosi," reminding us of the "Holy Club," in Cambridge University, England, three quarters of a century before. But the "praying band" fainted not, till a precious work of grace went through the college.

He graduated in 1815, studied theology with Rev. William Hill, of Winchester, Va., was married March 28, 1816, and was licensed to preach the gospel by Winchester Presbytery, in the autumn of

1816. Over the questioning of licensing him there was considerable discussion. We give his own account of the matter.

"THE LORD HAD LICENSED HIM."

"The Presbytery debated the matter two days, whether I should be licensed or not. Mr. G. opposed it with all his might. Mr. W. and a few others advocated it, and endeavored to show that my case was a peculiar one, and provided for by the constitution. Much was said about my labors and success in Winchester and other places; and whilst Mr. G. affirmed that I was 'born to trouble the church,' my friend, Mr. W., was pleased to say that 'the Lord had licensed me.' My other parts of trial having been sustained, I was required to deliver my *popular discourse* from the pulpit. The text assigned me was Eph. ii. 8. I went into the pulpit; there was a great crowd; I was dashed, and began my sermon without announcing my text! In a few moments I thought of it, and became a little more embarassed; but in a short time, recovering my self-possession, I managed to introduce my text, and then went on without any more difficulty to the end. I spoke with great earnestness; tears were shed; and I have since heard of one man, and he a rich man, who was awakened under the discourse. The Sabbath after I was licensed I spent in a town not far from Leesburg—the name I cannot now recollect. I had a very great crowd, and I hope that some good impressions were made."

REVIVAL AT ALEXANDRIA.

The second Sabbath after his licensure he preached at Alexandria, holding services on Friday night, Saturday night, and three times on the Sabbath. Awakening influences went abroad in a most remarkable manner. An inquiry or prayer-meeting was held in Dr. Muir's parlor, on Monday afternoon, for young ladies. The room was crowded to excess; there was much weeping; some six or eight persons, I think, had obtained a hope, and perhaps at least twenty more were inquiring what they must do to be saved. I was astonished, and marvelled that my few sermons should be so remarkably blessed. On Monday night I attended the monthly concert meeting, held in the Methodist church; after the services closed, I suppose one hundred persons came up, without invitation, and lingered around the altar. In a familiar and affectionate manner I continued my remarks for perhaps some thirty minutes,

urging them all, with full purpose of heart, to serve the Lord. Many, many tears were shed. The next morning I left for Prince Edward, where my wife had gone. Dr. Muir and many others were exceedingly urgent that I should remain and preach a few days longer; but my arrangements were made, and I must go."

HE "RUSSELLED THE PEOPLE."

Thus it did indeed seem that "the Lord had licensed him," that power from on high attended his preaching, and that when he desired to come into the ministry in an orderly way—entering in by the door—it would have been an unseemly thing for those in charge of the entrance to have shut the door in his face. When lay-preachers apply for license to the proper church authorities, and are refused—when, for example, any earnest man fails to get licensed as an exhorter by the great and liberal Methodist Church (we don't belong to it), it will be time enough for laymen to rush into the ministry without making themselves responsible to any regularly constituted church authority. One incident connected with services held by young Baker, while preparing for the ministry, we may here record.

"You know I went to Jarratt's Town last winter, and delivered four discourses, or exhortations. Well, as I was on my way there, Saturday before last, I met an old black man on the road, who asked me if my name was not Mr. Baker. On my answering in the affirmative, he must needs shake hands and chat awhile. 'Why, Massa,' said he, 'you *russelled* de people when you was here before.' '*Russelled the people!*' replied I; 'what is that?' 'Yes, Massa, you russelled de people—you come too close on 'em—you say de best way to try if the tree is sound, is to take a stick and knock 'em.' So saying, a tree being fortunately at hand, suiting the action to the word, he gave me a practical illustration of his meaning. But I hadn't *russelled* him, it seems—O no; *he* liked plain, close preaching. I began to fear that I had offended the people here, as in some other places, and that my usefulness in Jarratt's Town was at an end; but I was soon very agreeably undeceived, for, on reaching the town, I heard that although some did not like my singing

'When I can read my title clear'

to a Methodist tune, yet the people generally were much pleased; and it appeared that the Lord had blessed my labors, and awakened an unusual attention in the place to religious concerns."

Soon after his licensure, Mr. Baker received a call to Harrisonburg, and also to become seaman's preacher in the city of New York, but accepted the former; and, to increase his small salary, also taught a private school. Of his pupils, two became distinguished college professors. Meanwhile, having preached in Savannah, he was called to the Independent Presbyterian Church there, and at the same time to the Second Presbyterian Church of Washington City. Although financially the inducement was less, he felt it his duty to go to Washington, and aid an important though struggling enterprise. The welcome to this new field was very cordial; and his popularity soon opened a providential source of additional income, by an offer from Commissioner Meigs of a clerkship in the Land Office.

"EPHRAIM IS A CAKE NOT TURNED."

The autobiography proceeds: "It was usual for me to write one sermon with care, and commit it to memory for Sabbath morning; for other occasions I had only brief notes, and sometimes no written notes at all; and here I will mention an incident which turned out better than I feared. One Sabbath afternoon, just as I had announced my text, which was this—'Ephraim is a cake not turned'—John Quincy Adams, the Secretary of State, stepped in, and walking up the aisle, took his seat near the pulpit. The reverence which I had for this great man, the singularity of the text, and my want of due preparation, all united to disconcert me; I was thrown off my balance, and preached, as I then thought, and still think, a very indifferent discourse. It had, however, one excellence not found in most of my sermons—it was very short; not more than twenty or twenty-five minutes long. When I finished, I was excessively mortified, and thought I would never see the Secretary of State in that church again; but, to my astonishment, the next week I was told he had rented one of the best pews in the church. Whether the exceeding brevity of my sermon pleased him, or the freedom with which I pointed out the inconsistencies of professing Christians, or whether he had previously resolved to take a pew at any rate, I know not; but one thing I soon had the pleasure of hearing—that Mr. Adams had taken a pew; and that was not all—soon after the Secretary of State became one of the most efficient trustees of my church, and one of the best friends I ever had.

GENEROSITY OF JOHN QUINCY ADAMS.

"As a proof of this, on a certain emergency he loaned the church twelve hundred dollars; and on another occasion, having bought a house for twelve hundred dollars, to be paid in four instalments, I called upon Mr. Adams, at that time President of the United States, and asked him to lend me two hundred and fifty dollars, which I promised to pay in a short time. He listened with much interest, inquired all about the matter, and, when informed that the gentleman from whom I bought the house resided in Ohio, he said, 'I think, Mr. Baker, I had better advance the whole amount, and you can pay me.' This was most generous and most unexpected. I expressed my gratitude, and observed, 'If I pay the full amount down, the gentleman would, no doubt, allow some considerable discount.' 'That,' replied he, 'will be your advantage.' Thus saying, he took up his pen and gave me a check on the bank for twelve hundred dollars. This was certainly doing a handsome thing very handsomely; but not more so than another thing a few years after. Wishing to sell my house on going to Savannah, I requested a friend to call upon the President, and ask him if he would not like to purchase my house, and if so, what he would give. Mr. Adams told him that he had no particular wish to purchase the house, but he would give me fifteen hundred dollars cash, and would be willing I should have six months to look around and see if I could not do better. This was another noble act. I need scarcely say that I sold the house to him, and was promptly paid.

"Mr. Adams never failed to be in his pew on Sabbath afternoon, whatever might be the weather, and was a most attentive hearer. After he took a pew in my church, and became a trustee, it seemed to come more into notice. Mr. Crawford, the Secretary of the Treasury, and Judge Southard, the Secretary of the Navy, each took a pew, and so did General Jackson, then a Senator."

REVIVAL AT BEAUFORT.

Resigning his charge in Washington, Dr. Baker became pastor of a church in Savannah, where he remained until 1831, when he began his career as an evangelist. We give, in his own words, an account of a work of grace at Beaufort, South Carolina: "By the influence of Mr. W. Barnwell, who resided in Beaufort, but was converted in Gillisonville, I received a pressing invitation to visit Beaufort. I went; and there being no Presbyterian church in the

place, I preached alternately in the Baptist and Episcopal churches. The Episcopal minister, the Rev. Mr. Walker, was very cordial, and offered me the use of his pulpit. I proposed to stand below; but he insisted upon it that I should go into his pulpit. (This I would do after the reading of the Episcopal service.) O what blessed meetings we had! Three times every day did I preach, and night and day to full houses. Besides, it was usual to have what was called a 'concert of prayer,' at the going down of the sun. A few would meet in the house of a neighbor, and after singing,

'Blow ye the trumpet,' etc.,

would unite in a short prayer. Those who could not meet, would hold family worship in their own houses, or retire at the same hour for private prayer. The meeting continued to increase in interest until the period fixed upon for its close. I remained in Beaufort ten days. The crowds which attended were very great. The whole number of persons hopefully converted amounted to about eighty, embracing many heads of families, and individuals of almost every age, from fourteen to eighty-six. Towards the close of the meeting, I invited those who had lately obtained a hope to occupy certain seats, to be addressed as a distinct class; and very interesting was the sight, to see amongst the young converts Colonel D. S., a most venerable, patriarchal man, of four-score and six. He had, in his youth, followed the celebrated Whitefield, and heard him preach many sermons, without any saving effect. Subsequently he had been, at several times, Intendant of the city of Charleston, and was, all his life-long, if I mistake not, a confirmed Unitarian, until the period of his conversion. Here was one emphatically called in at the eleventh hour.

Many of the converts were young men; eight of whom, as I have since been informed, devoted themselves to the service of God in the sacred office. One of them, a talented lawyer, upon his conversion, grasped my hand with strong emotion, and exclaimed, 'O, Mr. Baker, I have an ocean of joy!'—adding, 'What would have become of me, if you had not come here?' Another, seeing me pass by the door of his house, rushed out, and seizing me by the hand, observed, 'Only to think, that that name which I used to blaspheme, is now my only hope! And now,' said he, 'I think I can forgive a person every thing in the world except one thing.' You must forgive your bitterest enemy,' said I. 'But what,'

said he, 'if any person should attempt to take away my Saviour?' Another of the young men, devoted to the ministry, has, for many years, been the Episcopal Bishop of Georgia. Mr. R. Barnwell, subsequently President of South Carolina College, was also brought in at this meeting; and so was Mr. Grayson, who has since been a distinguished member of Congress."

HON. MR. GRAYSON'S STATEMENT.

At that time Mr. Grayson, a highly talented man, was editor of the Beaufort *Gazette*, and upon the close of the meeting published in his paper the following well-written account of the revival.

"We had frequently heard of religious revivals with no concern, we regret to say, when our little town became the scene of these striking and interesting events. The Rev. Daniel Baker, of Savannah, has been with us for some time; and never, surely, since the days of the Apostles, has more fervid zeal, or ardent piety, or untiring labor, been devoted by a Christian minister to his cause. For ten unwearied days, from morning until nine at night, have we heard the strongest and most impassioned appeals to the heads and hearts of his hearers. All that is terrible or beautiful; all that is winning or appalling; all that could steal, and charm, and soothe the heart, or shake its careless security, and command its attention to the truths of religion, we have seen pressed upon our community with an earnestness, energy, and affectionate persuasiveness almost irresistible.

"The effect no one can conceive, who was not present. Politics were forgotten; business stood still; the shops and stores were shut; the schools closed; one subject only appeared to occupy all minds, and engross all hearts. The church was filled to overflowing; seats, galleries, aisles, exhibited a dense mass of human beings, from hoary age to childhood. In this multitude of all ages and conditions, there were occasional pauses, when a pin dropping might have been distinctly heard. When the solemn stillness was broken by the voice of the preacher, citing the impenitent to appear before the judgment seat of heaven; reproving, persuading, imploring, by the most thrilling appeals to every principle of his nature; and when crowds moved forward and fell prostrate at the foot of the altar, and the rich music of hundreds of voices, and the solemn accents of prayer rose over the kneeling multitude, it was not in human hearts to resist the influence that

awoke its sympathies, and spoke its purest and most elevated feeling.

> 'There stood the messenger of Truth; there stood
> The legate of the skies. His theme divine,
> His office sacred, his credentials clear.
> By him the violated law spoke out
> Its thunders; and by him, in strains as sweet
> As angels use, the Gospel whispered peace.'

CHRISTIAN UNION.

"The union of sects produced on the occasion was not the least striking feature of the event. Distinctions were laid aside. Christians of all denominations met and worshiped together, indiscriminately, in either church, and the cordiality of their mutual attachment was a living commentary on the great precept of their Teacher, 'Love one another.' Animosities, long continued, were sacrificed; coldness and formality were forgotten. Our community seemed like one great family, and it was impossible not to exclaim, 'What a beautiful thing is this religion! How it cheers, and warms, and elevates! How successfully it inculcates peace on earth, and good will among men!' The cordial co-operation of our pastors was another interesting circumstance; there was no petty jealousy, no distrust, no hanging back. They regarded themselves as laborers in one vineyard, and the minor interests of a part were merged for the time in the larger and more comprehensive concerns of the whole Christian Church, of which they are all equally members. We are not surprised that these revivals are hailed with enthusiastic delight by professors of religion. They are triumphs indeed of the faith to which they adhere; and the accounts of them must fall upon their ears like glad tidings of great joy. Even to the most careless observer, however disposed to be skeptical or speculative, or occupying, as he may, the cold and cheerless region of a self-dependent philosophy, such a scene as we have lately witnessed must possess no small interest. He sees religion in a new aspect, arrayed in beauty that he never dreamed of:

> 'Not harsh or crabbed—
> But musical as is Apollo's lute;
> And a perpetual feast of nectared sweets,
> Where no crude surfeit reigns.'

"'What,' he may say, 'if the Christian is wrong? His joys are nevertheless pure, elevated, and intellectual; and he is animated through life with the cheering hope of an immortality of happiness.

If his be a delusion, it is one to be envied, not avoided; but what if he should be right?'"

In regard to this remarkable revival, an Episcopal minister, well acquainted with the circumstances, thus writes:

"The Rev. Daniel Baker, a Presbyterian minister, visited Grahamville, and preached with remarkable success. Many of the young and the old, the lawyers and planters, 'turned to the Lord.' The duellist threw away his pistols, the infidel believed in Christ, political feuds were forgotten, and the power of the Gospel confessed.

THE WHIST CLUB.

"A desire to participate in these benefits induced some pious citizens of Beaufort to invite Mr. Baker to visit them. The notice of his visit, and of the proposed religious services, was sent from house to house. In one instance, it was received at a whist club, during their weekly meeting, and read aloud by one of the party amidst shouts of merriment. The intended meeting, its originators, objects, and agents, all afforded ample scope for ridicule. Some advised abstaining from the services by way of frowning down such folly. But, confident of their ability to withstand all the preacher's snares, they determined to attend, and prove the strength of their own armor. But a stronger than they was about 'to come upon them,' and strip them of the armor wherein they trusted.

"Not many days after, eight of this party of eleven were found 'sitting at the feet of Jesus,' and testifying to the power of His grace. One of the number is now a bishop, and another an esteemed presbyter of the Episcopal Church.

"The services were held twice or thrice a day, alternately in the Episcopal and Baptist churches, the only two places of worship in the town; the use of the Episcopal church being tendered by the vestry for that purpose. The congregations increased daily; the whole community, laying aside their avocations, gave themselves up to the religious services. The word was 'with power,' whenever and by whomsoever it was preached. The consciences of sinners were aroused. The hearts of God's people were moved to earnest, prevailing intercession. Every day brought accessions to the ranks of those who 'mourned for sin.' Every day witnessed the joy of those who exchanged tears of sorrow for smiles of happiness in attaining a hope of salvation. The voice of praise and thanksgiving burst forth from lips unused to the worship of God.

The scoffer knelt down in the church to pray. The proud formalist wept over his sins, and sought the intercessions of his friends. The gambler left his cards, and the convivialist his bottle, and 'went with the multitude to the house of God.' The interval between the public services was spent in prayer in private houses, in conference with the ministers, and in religious conversation. The consciousness of eternity seemed pressed upon every individual. 'The Spirit of God moved upon the face of the' community. A holy atmosphere pervaded the town, and affected the entire population to a degree unparalleled, save in the revival described by President Edwards, in Northampton, in 1735.

COMING FORWARD FOR PRAYER.

"It is difficult to convey an idea of the feeling which characterized the religious assemblies. It was not noisy, like the brawling brook; but deep, still, solemn, like the mighty river. Once, at the close of an evening service, when the congregation seemed to drink in the preached Gospel, the minister invited those who desired the prayers of their brethren to kneel around the chancel There was a momentary pause in the church, when, simultaneously, every pew door appeared to fly open; and not the chancel only, but the aisles also were thronged with a kneeling multitude, in solemn silence, 'waiting for the moving of the waters.' God was manifestly present 'in the assemblies of His saints.' The truths of the Gospel were realized as they never had been before, and the 'people believed in the Lord,' and gave glory to His name.

"But what were the effects of this deep feeling? Most of our readers have probably seen enough of the transient influence of 'revivals,' so called, to distrust the results of religious excitement. But the 'fruits' of this movement remain, and are obvious at the present day. As the whole population felt the divine impulse, some, doubtless, did not obey; but the great majority became consistent and useful Christians, filling many stations of honor and influence in the Church and in the world.

"The results of this revival upon the congregations in Beaufort, are as follows: The number of communicants was increased manifold. At the first visitation of Bishop Bowen, after this meeting, seventy, chiefly of the young, the refined, and the wealthy, presented themselves for confirmation, sincerely offering their hearts to God. About the same number of whites, and very many blacks, also joined the Baptists. It is a singular fact, attesting the

disinterestedness of the preacher, that out of two or three hundred conversions in Beaufort, under Mr. Baker's ministry, not one became a Presbyterian. The Episcopalians and Baptists reaped the fruit of his labors. He seemed intent upon the conversion of souls; and the Lord wonderfully blessed his preaching to the saving of many. Others came in more slowly to the Episcopal Church, making the addition of communicants, during the year, one hundred. Of this number, but two have drawn back from their profession, one of whom had been intemperate for many years. Six months after the events described, the writer was present at their communion, and saw, what he has never seen elsewhere, the entire congregation, with two exceptions, remain for the sacrament. When the children retired, two adults arose and left the church. The rest of the congregation partook of the ordinance.

"The parish church has been increased to twice its orignal capacity, and is better filled now than it was before, though the population of the town has not advanced in fifty years.

A HOLY ATMOSPHERE.

"The effects of the revival were as visible upon the community as upon the Church. It seasoned with its holy savour all the intercourse of society. The truths of God's word, the glories of His Gospel, the power of His grace, were frequent themes of conversation. 'They that feared the Lord spake often one to another, and were not ashamed.' The stranger within their gates felt the influence of the holy atmosphere, and was drawn by the power of sympathy towards Jesus, and often believed unto salvation. Family prayer was established in almost every house, and as you walked along the streets, in the stillness of a summer morning, you might hear the united voice of each household ascending in well-known hymns of praise, to the honor of their great Redeemer. The singing of hymns constituted the chief recreation of the young, in all their social intercourse; and we doubt whether more true joy was ever derived by the votary of pleasure from the brilliant assembly, than by the Christian from this religious exercise.

"Such was the pervading influence of the religious principle upon the whole aspect of society that it cast it into the Gospel mould, and stamped it with its own holy features. The world was in the minority; the Gospel had a strong majority, and asserted its power over the hearts and morals of the community. For twenty years past there has been a higher moral and religious tone, and a

more intelligent and consistent profession of Christianity maintained in that little town, than in any other which the writer has visited in Europe or America.

"What were the effects upon the ministry of our Church? Within a few months, and from the impulse received from this meeting, eight men went forth from this our congregation to preach the Gospel of Christ. If you include the influence of this meeting upon neighboring congregations, and chiefly under the same ministry, three more laborers were called into the Lord's vineyard. Those who are still in the field are the bishop of Georgia, and the missionary bishop to China, Rev. W. H. Barnwell, Rev. S. Elliott, Rev. C. C. Pinckney, Rev. B. C. Webb, of this diocese; the Rev. R. Johnson, and the Rev. W. Johnson, of Georgia. The distinguished Baptist preacher, Rev. R. Fuller, of Baltimore, made the sixth who exchanged the profession of the law for the ministry of the Gospel."

OLD FEUDS HEALED.

Dr. Baker's narrative proceeds:

About the same time there was also high political excitement in South Carolina. Parties were arrayed against each other, and many persons went armed. I recollect well the cases of three gentlemen, who lived not very far from each other, and who were brought to bow at the feet of the Redeemer about the same time. Two were lawyers, and the third a rich planter. In giving an account of what the Lord had done for them, one remarked: "I had a quarrel with a certain gentleman, and had made up my mind that the first time I should see him, I would spit in his face! but O, sir, as soon as it pleased God to reveal His love in my heart, the first thing I did was to pray for that man; and meeting him a few days afterwards, I went up to him and gave him *both hands*, in token of cordial reconciliation." Another said: "I was about sending to Charleston for a brace of pistols—I thought I should have occasion for them; but now," added he, "I would be willing to kiss the dust upon the feet of the Union-men, if they would only come to Christ. The third gentleman remarked: "Sir, you do not know the state of political excitement amongst us here. Why, sir, I felt, myself, as if I could just seize my gun, and go out to the road and shoot down my own brother if he belonged to the other party. Now I can take them *all* in my arms, and say, God bless every one of them!" What a blessed religion ours is!

Upon closing the meeting, I received something like fifty notes from persons of every class, expressive of their feelings, and tendering to me their thanks for the great good which I had been instrumental in doing them. One, I recollect, began in this way: "Joy, joy, joy in heaven! and joy on earth! and joy to you, sir!" and then followed an account of the occasion of this joy. Upon leaving Beaufort, Mr. Means, by whom I had been most hospitably entertained, had the kindness to send me and my little daughter, Theodora, in a row-boat all the way to Savannah; adding this mark of respect, to accompany me himself part of the way. A few days after reaching Savannah, I was overwhelmed with astonishment on receiving, through the medium of the post office, a most courteous and beautiful letter, containing, amongst other complimentary things, these words: "The citizens of Beaufort have deposited to your credit, in the Bank of the United States, the sum of nine hundred and sixty-one dollars."

FRUITS OF TWO YEARS' LABOR.

My preaching for the first two years after leaving Savannah, may, I think, be put down at two sermons a day for every day in the year. The number of those hopefully converted under my preaching, I suppose may be about two thousand five hundred. To God be all the glory! It was usual with me, during protracted meetings, to preach three times a day. Besides this, it was common to deliver addresses to various classes of persons, such as professors of religion, mothers, young men, young ladies, children, etc. In doing this, my usual plan was to come down out of the pulpit, and have the particular class of persons to be addressed gathered together immediately before me. Sometimes I would have one meeting, during the occasion, exclusively for the unconverted; Christians being in some other place at the same time, engaged in special prayer for those at the meeting for the unconverted. Sunrise prayer-meetings were also sometimes held. Occasionally, when deemed prudent, I would invite the awakened forward to certain seats, to be particularly addressed and prayed for but inquiry meetings were with me much more common.

CONVERSIONS IN JAIL.

While pastor of the Presbyterian church in Frankfort, I officiated for a considerable length of time as chaplain in the Penitentiary, preaching every Sabbath morning at nine o'clock; some Methodist

or Baptist brethren frequently preaching to the convicts in the afternoon. It pleased God to bless our labors to the awakening of many, and even to the hopeful conversion of some twelve or fourteen. With the cordial approbation of Mr. Theobalds, the keeper, a day was appointed for their making a public profession of their faith in Christ. After the administration of baptism, according to the forms of the Presbyterian Church, the sacrament of the Lord's Supper was celebrated. It was a rare sight, and proved a solemn occasion.

LABORS IN GALVESTON.

One day I took a stroll out of town, and whilst walking on the beach on the south side of the island, I unexpectedly came up to a military station, where some thirty soldiers were on the lookout for Mexicans, who were expected to invade Texas about this time. On conversing with them I found that no one had ever preached to them, or given them a Bible, or tract, or anything of the kind. Each could, with but too much truth, say, "No man cared for my soul." Having obtained permission from the commander, who was very polite, I distributed tracts amongst them, and preached to them near the strand, in the open air. As there were no seats for their accommodation, they stood before me in military order. In the midst of my discourse, a new thought occurred, and leaving my theme, I addressed them to this effect: "Soldiers, here you are, in this new and wild country, far away from the means of grace. I think it likely that you are all quite careless and unconcerned about your souls' salvation. And yet, after all, I wonder if some of you have not pious mothers in the old States, who love you, and pray for you, and weep over you."

A MOTHER'S PRAYERS.

Passing my eyes rapidly over the faces of the soldiers, I noticed one particularly who was prodigiously wrought upon. His lips quivered; every muscle was in motion; tears ran down his cheeks. Much excited myself, said I, "Soldier, come here; I want to talk to you." Leaving the ranks, he came to me, and we two retiring a short distance, I said to him, "Soldier, have you not a pious mother in the States!" Bursting into tears, he replied, "Yes, sir, a very pious mother—a member of the Methodist Church in Pennsylvania." As I spoke to him about the blessed Saviour, and the way of salvation through Him, he wept aloud—so loud that his voice might have been heard for several hundred yards. After

giving such instruction and encouragement as I thought the case called for, and after finishing the discourse which I had commenced, I returned to my lodgings in Galveston. Two days after I visited the same military station again, and had the happiness to find that soldier rejoicing in Christ. His mother's prayers, it would seem, have been answered, and I, as a missionary, was sent into this frontier land to call home a wandering son. To God be all the praise! This, it seems, was the first person who ever professed conversion on Galveston Island.

FISHING WITH A NAKED HOOK.

I hurried on to Independence, and had the pleasure of becoming acquainted with the Rev. Hugh Wilson, who formerly had been laboring amongst the Chickasaw Indians. At his request, I preached several days, both at Independence and in a neighborhood some six or eight miles distant, called the "Chrisman settlement." In the former place the meeting proved a very solemn and interesting one; but at the latter we had what might be termed a little revival. Some ten or twelve persons, if I recollect aright, professed conversion, some of whom are living and valuable members of the church at this time; and some have fallen asleep in Jesus. One of the most remarkable cases of conversion was that of Captain C., an old Texan, one of Austin's colony, and a man who had no respect for religion, and who, moreover, was awfully profane. As evidence of the first assertion, I will state an incident. On a certain day, a gentleman riding over the settlement noticed a beautiful spot, and remarked, "Captain C., that is a beautiful place for a church." "Don't talk about churches," said Captain C.; "if you do, you will drive me out of this country." I said he was profane, very; and yet he was made a trophy of grace, and became one of the humblest and most devoted Christians I ever knew. How? The case was this. I was preaching a sermon from these words, "Tekel, thou art weighed in the balances, and art found wanting." When I came to weigh profane swearers, amongst other things, I remarked: "An old writer has said, 'The devil sometimes turns fisherman; when he fishes for ordinary sinners, he is willing to go to some expense; he baits his hook with the riches of the world, the honors of the world, and the pleasures of the world; but when he fishes for profane swearers, he throws them the naked hook, and they bite at the naked hook;—cheap in the devil's account.'" This was carried like an arrow

to his heart. He was deeply convicted, and a few days after was a happy convert. "Captain C.," said I, "what first set you to thinking?" "O, Mr. Baker," replied he, "the idea of the devil's catching me with a naked hook. I could not stand that, sir." I have already stated the remark he made about churches, "Don't talk to me about churches, or you will drive me out of this country." Now mark the change. Shortly after he found peace in believing, he was called off to some distance on Monday morning, and did not reach home until Wednesday afternoon. Riding up to his house, he saw a good many horses hitched near his premises. Not knowing that an appointment was made for preaching, upon inquiry he was informed of the fact. "Oh, I am glad of it," said he, "I am so hungry for preaching; I have not heard a sermon since last Sunday!"

Here I may mention the case of Dr. B., a member of the Texan Congress, a Senator. Powerfully wrought upon, he, with some fifteen or twenty others, attended an inquiry meeting, held by Brother Wilson and myself. One day, going from one of these meetings, he said to me, as I was riding at his side, "Mr. Baker, I wish to ask you one question, and I wish you to give me a plain answer. To-morrow there is to be a horse-race at such a place. I am a candidate for re-election to the Senate, and I am expected to be there to make a political speech. Would it be wrong for me to go?" "Dr. B.," replied I, "you are now under the strivings of the Spirit; if you go, I believe it will cost you your soul; and what," added I, "is a man profited if he shall gain the whole world, and lose his own soul?" "Sir," said he, "I don't care about being elected, but I don't like the idea of being defeated." "Very well, Dr. B.," said I, "I have nothing more to say; if you do go, I believe it will cost you your soul." The next day, instead of going to the race-ground, he was at church. I think he will bless God forever that he did so; for whilst I am writing these lines, I do believe his ransomed soul is bending before the eternal throne. Some eight or ten years after his hopeful conversion, I met with him at G——. He was then a much-esteemed elder of the Cumberland Presbyterian church. We were engaged in very pleasant conversation, when a gentleman stepped in hastily, and said, "Dr. B., the Indians have killed two young men near your house." "Is it possible?" said he. Alas! some five days after, he himself fell by the hands of the savages.

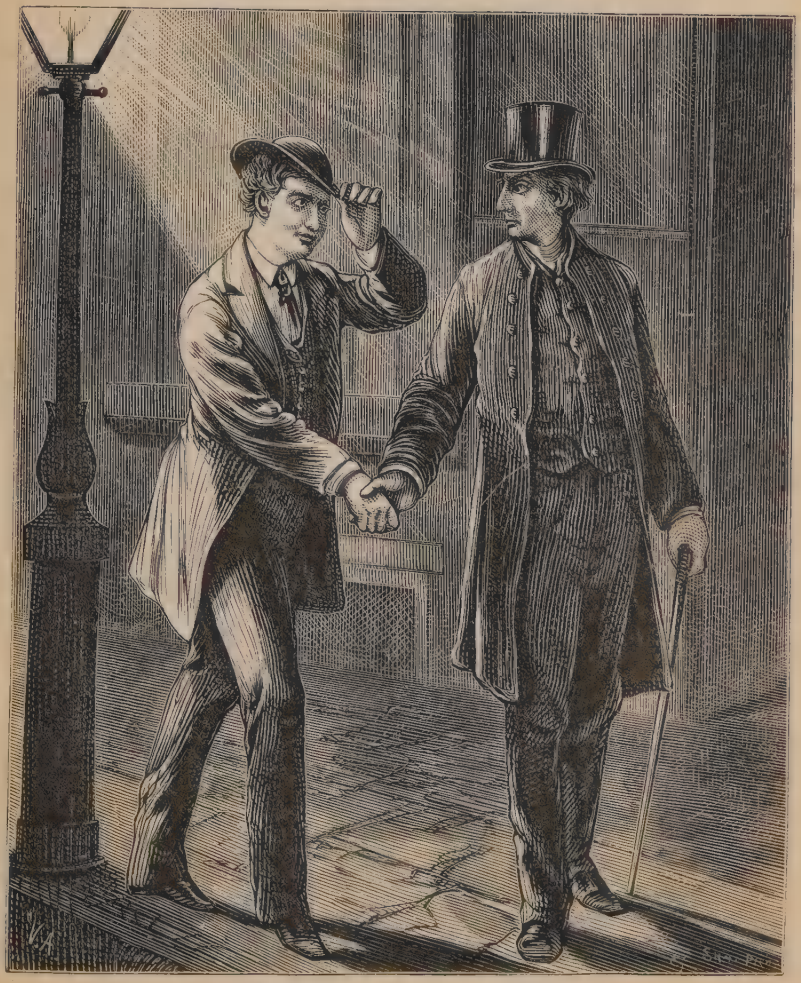
PULPIT INCIDENTS.

Coming down from the pulpit, after an earnest address to professors of religion, a white-haired man pressed forward and shook him long and cordially by the hand. "You trust that you are a Christian?" said Dr. Baker—but, as he spoke, an unmistakable odor from the lips of the man himself answered the question in the negative. "*Trust* that I am a Christian?" replied the man—"*trust*, sir?—I KNOW that I am."

It illustrates, too, his diversified experience, that once on a Sabbath morning, standing in his pulpit as pastor of a church, he felt compelled by conscience to enter his solemn protest as a minister of the gospel against a certain measure to which the dominant political party of the State stood pledged, many of whom were members of the church seated before him at the moment. The protest was made on purely moral grounds, and so satisfied were all with the sincere conviction of the speaker, that, so far as is known, no one was alienated from the pastor, nor scarce a murmur uttered.

DECORUM IN CHURCH.

He could bear a babe crying in the congregation, but misconduct on the part of one old enough to know better he would never permit. On one occasion, after once or twice rebuking a rude boy, he said at last, "Little boy, go home, and tell your mother you deserve a good whipping;" and, as the boy went out with his singular message, the speaker continued his discourse. When preaching in a certain college, which had been under infidel influence, the students in the gallery purposely disturbed him by audible conversation. Pausing, and addressing himself to them, he said, with the utmost solemnity, "Young men, at the bar of God, in judgment, you will answer for your conduct this day." He then resumed his discourse, without further interruption. On another occasion, in the midst of a sermon, he spoke of the infidel. A gentleman in the congregation suddenly spoke out, "And pray, sir, what is an infidel?" Without a moment's hesitation, the speaker replied, "I will tell you, sir, first what an infidel is, and secondly what is the doom of the infidel, unless he repent, and accept Christ"—and abandoning the previous sermon altogether, he preached upon this impromptu subject most effectively. At the close of the discourse, the gentleman came forward, explained that he had spoken out impulsively and unintentionally, and



A Street Scene at Night.—See page 385.

thanked him heartily for the extempore sermon which had resulted.

ANECDOTES OF TRAVEL.

It was the habitual practice of Dr. Baker to urge the salvation of the soul upon men wherever and whenever it was possible. He was peculiarly happy in never doing this in such a way, or at such a time, as to defeat his object; yet in the parlor and along the roadside, no one, white or black, male or female, young or old, ever gave him the least opportunity to say a word on the subject of religion, that he did not improve; and in such a manner as never to offend, but often to do good.

Riding in the stage with a young man who was very profane, he rebuked him for his sin. The stage arrived at its destination, Baltimore, and the passengers dispersed over the city. A night or two after, walking along the streets, Dr. Baker and the young man came suddenly face to face upon each other, under a street lamp. Instantly seizing his hand, the young man thanked him for the reproof; told him of a pious mother, whose prayers and entreaties he had hitherto neglected, and solemnly promised never again to utter an oath. Are not Christians guilty in not, at least, attempting to do good wherever they may be, and even where the prospects of success are discouraging?

Once, when in a town far west of the Mississippi river, Dr. Baker mingled with a crowd of persons pressing around the desk of a stage agent to obtain seats in the stage. In his turn he announced his name, extending his hand at the same time with the money for his seat. But his arm was grasped from behind—"No sir, no sir," exclaimed a voice, "I must pay that bill;" and it was paid by a strange gentleman, who then led Dr. Baker aside. "More than twenty years ago, at a meeting in ——, you were made the means," said the stranger, with tears in his eyes, "of leading me to Christ. The paying that bill for you is the least I can do to show my feelings towards you."

"THIS ONE THING I DO."

Events similar to this were of continual occurrence. Travel where he would, he was rejoiced not only by the present blessing of God upon his labors, but also by new assurances of that blessing having attended his labors in days long gone by. A youth sent to guide him to the place of worship, accidentally meeting the writer forty years after, told him of the urgency with which Dr

Baker had entreated him to attend to the greatest of all concerns The very child that nestled for an instant on his knee, the maid-servant entering his room with a pitcher of water, the hostler who held his stirrup as he mounted his horse, in receiving other tokens of his interest, never failed also to hear a word in season in regard to that great salvation which occupied all his soul, and which he yearned to make known to every human being.

It need not be added that he never declined to preach on a single occasion where it was in the bounds of possibility to do so; and he would rebuke affectionately any brother whom he saw decline, or even hesitate, to preach, when an opportunity presented. It was his invariable custom in traveling to preach every night wherever he might stop, if even the smallest congregation could be got together; or, if this was impossible, he would hold family worship at least, adapting the services to impress the minds of all who took part.

WORK ON THE FRONTIER.

In arriving toward night at a village in which there was no Presbyterian church, and in which he had no acquaintance, he would obtain the use of whatever public building was in the place, and hire some one to go around with the information that there would be preaching there that night. Where no one could be obtained to do this, he would do it himself; the weariness of a long day's ride was forgotten in the hope of leading some sinner to his Saviour, or of reviving the piety of some child of God. If it was necessary, he would himself purchase candles, and light the place of worship; even hammer upon the triangle, often used in frontier towns as a bell, or pull the rope by which the court-house or school-house bell was rung. As the sounds of the triangle or bell were heard, the people would flock to the place, some from curiosity to hear the preacher, but most of the congregation entirely ignorant, until the services were actually begun, whether the person who stood before them was a lecturer upon phrenology, animal magnetism, mesmerism, temperance, or a candidate about to make a stump speech; or if a preacher, whether he was Evangelical, Universalist, Campbellite or Mormon. The first service, however, never failed to bring forth, often to the astonishment of the whole village, before ignorant of the fact, some latent Presbyterian, or Christian of some other denomination, or a friend at least, of religion. From some such beginnings interesting

meetings would often result. The preacher would enter the place unknown; he would leave it to be remembered, perhaps by every person of the community, with esteem, and, mostly, with veneration and love, to the end of their days. On one such occasion he had gathered a congregation in the little log-cabin which was erected in the centre of the square, and served for every public use. The room was crowded with hearers, and more continually coming. In the opening of his discourse, the preacher perceives that many are collecting on the outside, unable to enter. The clapboard door can be only partly opened—but all must hear—shall hear! Pausing in his discourse, he requests "some gentlemen present to remove the door from its hinges." There is a moment's hesitation, and the request is repeated, with the reason for it. Six or eight of the strongest spring forward, lift the ponderous door from its hinges, lay it out of the way outside, and the services are resumed with redoubled interest on the part of the preacher and of the audience within and without.

VOTING WHO SHOULD PREACH.

Arriving, in the course of his missionary labors, at an intelligent and flourishing village in the West, by invitation he began a series of meetings in the court-house, used in common as a place of worship for all denominations. Many attended from a considerable distance, for in this as in every place visited by him there were some who had known him, or heard of him, who had made his arrival widely known. At one of the hours appointed for worship, a minister of another denomination insisted on preaching to the congregation assembled to hear Dr. Baker. From first to last the sermon was a violent attack upon a doctrine held dear to all branches of the Church of Christ, save the Ishmaelitish one to which the intruding minister belonged. Upon this doctrine he exhausted his whole stock—a large one—of ridicule and abuse. At the close of his sermon, the speaker, breathless from exertion, waves his hand to Dr. Baker to lead in prayer, who declines. Nothing daunted, the speaker offers prayer himself; then coolly gives notice that *he* will preach in the same place at the next hour of worship. Dr. Baker rises, not in the least embarrassed, and remarks that he is under the impression that the congregation which crowds the room would prefer that *he* should preach at the hour specified. It is perfectly easy, however, he remarks, for the congregation to correct him if he is mistaken, and settle the ques-

tion on the spot. "All present," he exclaims, "who prefer that I should preach at the hour specified, will please rise." Instantly the whole congregation, apparently, were upon their feet. Requesting them to be seated, he then says, "All who prefer that this brother should preach will please to rise." But one or two persons, ardent zealots of the peculiar views of the other preacher, arose. "Very well," says Dr. Baker, "we have decided this matter in a way which is always final with Americans. Providence permitting, I will preach in this place at the time mentioned. Receive the benediction." And so the congregation was dismissed.

NOTHING DISGRACEFUL BUT SIN.

In this connection it is well to remark, that Dr. Baker had what are called "peculiarities." These were only the carrying out, in daily life, of certain principles which were occasionly uttered by him as maxims, or rather as axioms. Thus he would often say, "Nothing is disgraceful but sin." He gave this as his sufficient reason when, on returning to his residence one evening while pastor of a city church, he found lying near his door, upon the sidewalk, an intoxicated countryman, and assisted his servant in carrying him into the house, rather than have him sleep all night upon the stones. The intoxicated man spent the night on a pallet made for him, but was up and gone before morning, carrying with him from the minister's house a sermon, so to speak, which he would never forget.

Not long before his death, when President of Austin College, and residing in Huntsville, where this institution is located, it struck him as being very desirable to have a sidewalk made from the town square to the College building, which is upon an eminence some half a mile off. Drawing up a subscription paper, and subscribing liberally himself, he ceased not until he had obtained the amount needed. The next thing was to obtain a contractor to do the work; but owing to the nature of the soil, the task was an almost impossible one, and no contractor could readily be obtained. Nothing daunted, he took the job himself, employed hands, and superintended the work, with his coat off, until it was thoroughly completed. To bridge a wet chasm, two full length trees were required; the person who was to have them on the spot at an appointed time failing to be prompt, Dr. Baker instantly procured the neceseary team of oxen, repaired with help to the forest, and soon had the ponderous logs in their place.

While hard at work with hoe and axe—laboring, as he did with all his might, in whatsoever his hand found to do, at all times—a brother minister passing by, reined in his horse, with feelings greatly shocked at seeing the Doctor of Divinity and President of the College so occupied. "My dear sir," he exclaimed, "I beg you will let the servants do that." "They do not know how," answered Dr. Baker. "But many persons do not like to see you thus employed; they do not think it proper." "Very well," replied the busy workman, never pausing from his toil, "you tell them, my dear brother, to mind their business, and I will attend to mine." In all things, without the least departure from the inherent dignity of character which was inseparable from the man, he acted out his belief that nothing but sin disgraces one.

The revival sermons of Dr. Baker were reprinted last year, in England, at the suggestion of Mr. Moody, as the best of the kind for general distribution among the people. Thus, "being dead, he yet speaketh," and the truths he preached while living are still the means, in God's hands, of the conversion of souls. We give, in the language of his son and biographer, the affecting account of

THE CLOSING SCENE.

When his son returned with the physician, the swift and sudden messenger from God was there before him. His father, seated upon the bedside, and laboring for breath, bore upon his face the ashen hue of death. "My son," he exclaimed, reaching out his arms to his son as he entered the door, "My son, my dear son, you are back in time to see your father die!" Seating himself beside him on the bed, and encircling his robust frame in his arms, that son could only agonize in such prayer as rarely rends the bosom of man with the fervor of its silent importunity, that a life so precious might be spared. But it was a nearer and dearer Relative who was taking him away from all earthly relationships to His own bosom. Seated there, in the full vigor of his remarkable general health, in the unclouded use of his intellect, more composedly even than in his usual addresses to the throne of grace, he lifted his eyes to heaven, and exclaimed, in the serene exercise of a perfect faith, "Lord Jesus, into Thy hands I commend my spirit!" As the last words passed his lips, he closed his eyes on earth, to open them forever on the face of that Saviour, whom, not having seen, he so loved.

CHAPTER VIII.

REVIVAL WORK OF KNAPP, BURCHARD, GALLAHER, AND NAST.

Pastoral Labors at Springfield and Watertown—Scoffers Converted—Enters upon the Work of an Evangelist—The Atheist Converted—Mob Dispersed by a Storm—Revival at New Haven—Mob of Gamblers and Students—Attempt to Abduct Mr. Knapp—More Rioting—Statement of a Boston Pastor—How to Get up a Reformation—Death of Elder Knapp—Rev. Jedediah Burchard—Dr. Hopkins's Letter to the New York Evangelist—The Efforts which were Blessed—Results of the Meeting at Auburn—Efforts for the Conversion of Children—Dr. Wisner's Account of the Revival at Rochester—Mrs. Burchard's Work Among Children—Rev. James Gallaher—Pastor and Evangelist—Camp-meeting Incident—An Ingenious Rebuke—The Sinner Convicted—On Doing Things at the Right Time—A Stirring Appeal—Rev. Daniel Nash—His Labors with Mr. Finney—Mighty in Prayer—All Classes Affected.

THE cautious, conservative Nettleton, the bold, aggressive Finney, the genial and catholic Baker, each had his appropriate work to do. Born near the same date with these eminent men, and contemporary with them in labors, were three other noted evangelists, Knapp, Burchard and Gallaher, whose work we propose to notice in this chapter, together with that of "Father Nash," who, though a score of years the senior of this group of gospel itinerants, does not seem to have engaged in evangelistic services until drawn into them by the overmastering personality of Mr. Finney.

ELDER KNAPP

Was born in Delaware County, New York, December 17, 1799. Upon the death of his mother, when in his seventeenth year, he was awakened and converted, and at the age of nineteen he was reclaimed from backsliding, and set his face toward the gospel ministry. He studied at Gilbertsville Academy and Hamilton Literary and Theological Institute, and was called to the pastorate of a church in Springfield, New York. From this, in 1830, he removed to Watertown, to take charge of the Baptist church in that place. Here he entered upon scenes of revival, and witnessed physical phenomena, of which we give his own account:

"Deacon Spencer Woodward, of Bellville, a man of strong faith

and 'full of the Holy Spirit,' fell in with a company of hardened scoffers, as they were standing on the village green, mocking the saints of the Most High. One of them had a cane, the head of which consisted of a piece of deer's horn, and as the deacon was passing, in order to cast derision on the services of religion, he was asking his young companions, to whom he was extending his cane, to come forward and lay hold on 'the horns of the altar.'

SCOFFERS CONVERTED.

"Father Woodward stopped, and turning to them remarked, 'Young men, if you knew what you were about, I should think your damnation sealed, and should not think it worth while to waste my breath on your account; but you are ignorant of the things of the kingdom of God. On this evening you will be made to see the power of the Almighty.'

"He induced them to enter the meeting-house, though it was some time before sundown and there was no service as yet, and leading them to a pew and shutting the door (it was an old-fashioned pew with a straight back and a high door), told them that nobody would disturb them. 'Now,' said he, 'brace yourselves, for God is about to come down in great power.' He then knelt in prayer in the aisle at the pew-door. He got hold truly of 'the horns of the altar,' and the Holy One came down from Paran. The young men trembled like Belshazzar when he saw the handwriting on the wall. Some of them got down on the floor, and their knees knocked against each other and against the sides of the pew. Soon one of them sank down to the floor utterly helpless. One of his companions reached over and whispered to Father Woodward, 'Uncle Spencer, he is dying.' 'Get some water,' said Father Woodward, 'and fetch him to. Don't let him die.' One of them ran for water, but his hands trembled so that he spilt half of it out of the pail before he reached the prostrate man. The deacon told them to lift him up, adding, 'I told you that God was coming down: now prepare to meet Him.' Two of the stoutest of the young men took hold of him, but could not lift him; their strength failed them. The deacon raised the young man up, his consciousness soon returned, and very shortly afterwards he was converted. Some of the others, also, were led by this event to seek and find salvation. Another, by the name of Coburn, was smitten down during the meeting that evening, and carried to a house, where he remained until midnight, insensible."

In September, 1833, Elder Knapp gave up his charge, and devoted himself wholly to the work of an evangelist.

SATAN'S SEAT.

He moved upon "Satan's Seat," the name given to Turin, Jefferson County, on account of the prevalence there of infidelity. The opposition was bitter; and he was threatened with prosecution for slander because he used, in illustration of Universalism, an occurrence in that village. The arrest was suspended to give him time to make an apology the next evening, when his enemies had notified him they would be present to hear it. The church was thronged and the excitement intense, some cursing aloud while Christians prayed. Strong men under conviction sank helpless to the floor, and were borne to their homes by those who could both watch and pray over them. From that night the revival swept over the town. At Constableville, Loraine, Hannibal and Oswego, similar scenes were repeated.

A lady who was a member of the Congregational Church became convinced that she was unconverted, and, upon seeking counsel, was told to "go to God and cry for help." A few hours afterwards a friend came to Mr. Knapp under great excitement, saying she feared that the woman was dying. He found her in her room, kneeling, pleading, and unable to speak above a whisper. Dreading the effect of her death upon him and his work, he says he was "on the point of requesting her to cease her supplications, but this text broke upon my ears as in peals of thunder, 'The bruised reed He will not break and the smoking flax He will not quench, till He send forth judgment unto victory.' I then said, 'God will not break the bruised reed, and God forbid that I should quench the smoking flax. Let judgment come forth to victory!' In a few moments her countenance changed, a heavenly smile came over it, and she began to whisper, 'Blessed Saviour! Sweet Jesus! All is well!'"

At Auburn, Ithaca, New York City, Bennington, Vt., Waterville, Bridgewater, Penn Yan, Utica, Schenectady, Seneca Falls, Brooklyn and Rochester, N. Y., his labors were attended with similar fruits.

Of Brooklyn he writes:

"I remember a striking instance of the power of God in the conversion of an avowed atheist. He came to the meeting to hear me preach on atheism. In the course of my sermon, I

remarked that 'atheism was the little end of nothing whittled to a point. Since the atheist denied everything and admitted nothing, it was itself the little end of nothing.' This remark arrested his attention and mortified his pride. So, in order to be revenged, he requested a Christian neighbor to ask prayers for the little end of nothing. The request was complied with; nor was it overlooked amid the multiplicity of claims upon our prayers.

THE ATHEIST CONVERTED.

"On the evening of the third day, as we repaired to the lecture-room for the purpose of spending a season in prayer, who should rise up but this infidel? Pale and haggard, not having slept for three nights, and borne down by deep despair, he broke the silence of the spell-bound congregation by saying, 'My fellow-citizens, you see before you the greatest sinner whom God ever suffered to live. I have denied the existence of my Creator. I have ridiculed His Son Jesus Christ. I have studied the Word of God in order to pick flaws and make out contradictions. I have cursed my Maker more times than there are hairs on my head; and as for you Christians, there has been nothing too bad for me to say about you; and all I ask in return is, that you will not treat me as I have treated you.' He took his seat. I said to him, 'My dear sir, do you not wish the prayers of God's people?' He answered, 'No. Prayer can do me no good; I must be lost.' I told him 'God is merciful; Christ has died to save the chief of sinners.' He replied, 'I know that; and this knowledge will be the keenest part of my sufferings. I have sinned against infinite goodness and unparalleled mercy. *I deserve to be damned and I must be damned.* All directions to Christ as a Saviour avail nothing. I have not made the first attempt at prayer, under the full conviction that prayer will do no good.'

"He passed another sleepless night, walking his floor and contemplating his fearful doom. To him it was a night of terrors. But just as the gray of the morning began to dawn, some mysterious agency whispered in his ear, 'Whosoever *will*, let him come and take of the waters of life freely.' For the first time in his life he dropped on his knees, and pleaded for mercy through Jesus Christ. In a few moments his load was gone, and his soul felt the peace of believing, and unspeakable joy beamed in his face. He rose from his knees, clapped his hands, and shouted, 'Glory, glory to God!' and but for the fear of making his neighbors think

he was crazy, he said he would have sung out at the top of his voice.

"Much complaint in those days was made because I ventured to cross the ancient landmarks and got betimes out of the old ruts. I sometimes made remarks which did not always accord with every person's notions of propriety. Such expressions as the one just named, which arrested the attention of the atheist, were deemed highly objectionable. But objectors have acknowledged that the very things to which they took exceptions had 'fallen out for the furtherance of the gospel.'"

At Rochester, he attacked a notorious gambling club, publicly denouncing and exposing it, and a mob gathered around the church. We quote his account of what followed:

"No arrangements were made by the children of God to prevent it, beyond the appointment of prayer-meetings in various places. The evening arrived; the meeting-house was crowded to suffocation. From the basement earnest prayers were offered unto God, and from the pulpit His Word was preached to a solemn and deeply-affected congregation.

MOB DISPERSED BY A STORM.

"In the mean time, a crowd of about a thousand men had gathered around the building in separate groups. One company was stationed in a back yard, armed with stones. At three minutes before eight o'clock a stone came whizzing through a window towards the pulpit. Simultaneous with its passage came a flash of lightning, followed by a peal of thunder (this was in the month of February, and snow was on the ground). In about a minute afterwards another stone came through the window, accompanied by another flash of lightning, and followed by a still louder clap of thunder. Scarcely had another minute elapsed before another stone entered the building, when instantly the heavens pealed out their thunder more terribly than before. The house where the people were assembled was shaken, and the earth trembled beneath their feet. Fear seized hold on the ungodly crew, and dropping their missiles they hastened from the spot, as if they would hide themselves from the presence of God, lest He should 'cut them off with a stroke.'

"Shortly after I had retired for the night the house of Deacon Sage, where I lodged, was assailed, and several of the windows were broken, but no one was injured. The work of the Lord went on

with increasing power; and though the ungodly raged, their counsels came to naught."

REVIVAL AT NEW HAVEN.

"The Lord owned and blessed his truth during this effort, and made the gospel the power of God unto the salvation of very many. Christians of all denominations came in, and took a deep interest in the progress of the work. Dr. Taylor, professor of theology, attended, and was heard to say, that he 'thanked God that the gospel was being preached so faithfully.' The students of Yale College were quite constant in their attendance; of these, seventy-one were converted. At the close of the meeting they sent me a letter containing all their names, and one hundred and twenty dollars as a personal testimonial.

"At first some thought that the interest of the cause would be better promoted by holding an additional meeting in connection with, and for the sake of, the students. Accordingly, the services of Dr. Kirk were obtained. But he had scarcely reached the ground before he recognized the importance of maintaining an undivided interest. He, therefore, together with nearly all the professors, came to my meeting, and rendered hearty co-operation in conducting it. And I am bound to say, that seldom, if ever, have I found a more noble, unsectarian class of Christians than were the Congregationalists of New Haven. Their piety, liberal-mindedness, and intelligence won my highest admiration and affection.

"In this city there was a noted gambling-house, to which, as I learned, many of the ungodly students resorted, especially the high bloods from the South. I regarded it my duty to expose this den of iniquity, and warn all against it. This exposure brought out several of the students, and all the hard characters of the city. Thirty-eight of the students entered into a solemn covenant that

MOB OF GAMBLERS AND STUDENTS.

they would break up the meeting at the risk of their lives.

"Arming themselves with clubs, bowie-knives, and other instruments of death, they came into church, and stationed themselves in different parts of the house—some in the gallery and some below. As soon as the congregation was dismissed, they undertook to keep the people from going out. They blocked up the aisles, and refused to give way, resisting the pressure by a display of clubs and threats of assault.

"I requested them to stand aside and let the people pass; but

they stood their ground, and brandished their weapons. I then called for the tithing-men (as the law of the State required). As soon as these officers began to appear, the students cried out, '*Yale! Yale!*' (the sign-word agreed upon,) when instantly those in the galleries threw themselves over its breastworks, and slid down the pillars into the crowd below. A sharp scuffle ensued, and very shortly law and order prevailed. Some of the mob were carried off to the watch-house, were tried next day, and fined.

"After this, for four or five nights in succession, a mob would form on the college-green, and come down to the church about the time of dismissing the congregation. They avowed their purpose to kill me, and on several occasions I went to my lodgings surrounded by a body-guard. On one evening I exchanged cloaks with a brother, and passed out before many of the congregation had left the church. On my way home alone, I met several hundreds of the mob. Those in advance asked me if the meeting was out. I replied, 'Yes; and unless you look sharp, Knapp will be gone.' They started on the run, and I went quietly to my room.

"The mob was finally broken up by the following remarkable providence. One of them had sent me an abusive letter, threatening my life if I did not leave the city. On the evening of the day in which I received it, a number of the desperadoes came into the sanctuary, and seated themselves in the gallery. Shortly after I had commenced preaching, a rifle-ball was thrown at me; but hitting the shade of the lamp, it was turned out of its course. Some thought that it had been shot from an air-gun, but the possibility is that it was thrown by hand. Brother Teasdale immediately arose, and read to the congregation the letter referred to. This letter called me 'the prince of liars,' because I had related publicly how God had broken up the mob in Rochester by sending thunder and lightning, and challenged a repetition of the scene. Deacon Sage, of Rochester, who was providentially present, rose and corroborated my statement. No sooner had silence been regained than a flash of terrific lightning blazed through the house, followed by awful peals of thunder and torrents of rain. This marvellous coincidence effectually dispersed the mob.

ATTEMPT TO ABDUCT MR. KNAPP.

"Nevertheless, the thirty-eight, who had banded themselves together to break up the meeting, did not abandon their purpose. They changed their tactics. They arranged to gain access to my

lodgings, and, disguised, to seize me, gag me, and putting me into a carriage, to carry me into the woods, and there deliberate as to what further course should be pursued. But one of their number was seized with convictions, which led him to reveal to me the plot. Several of the brethren resolved to stand guard each night. The desperadoes, learning that the house was well protected, resorted to stratagem. One night, after I had retired, the footsteps of a man were heard clamping on the sidewalk. In a moment the door-bell was pulled with great violence. Occupying a front room, I opened the window, and asked what was wanted. A man at the door replied that he wanted to see Mr. Knapp. I said, 'I am the man.' He remarked that 'a person, some little distance off, was under deep conviction, and wanted Mr. Knapp to come right away and pray for him.' I told him to 'tell the man that he must pray for himself, or he would go right down to hell.' I understood the plot at an instant, and learned, on the day following, that a carriage was in readiness, and a company of men, to carry me away, and that this man had been paid one dollar to decoy me out of the house.

"After this, two of the gang were converted, and one of them told me that 'it seemed to him that he could not be happy even in heaven, in view of the many souls he had already sent to hell.' He had kept a depository for the sale of infidel books, and had engaged actively in every effort to disseminate the poison of error."

MORE RIOTING.

In New Bedford, Providence, and finally in Boston, his career was not dissimilar in general character and results. The fearlessness of his assaults upon the traffic in ardent spirits, rallied opposition in the form of a large mob in Bowdoin Square.

"This movement had been anticipated, for it was publicly announced. Some well-meaning, but cowardly, people withdrew from the meetings, but the faithful held on in prayer. For a short time it seemed uncertain which way the scale would turn; but the prayers of that eventful night—a night never to be forgotten—brought the victory. The brother with whom I was boarding, unable to sleep, came into his parlor about midnight, and not knowing that I was there, knelt down, and in doing so placed his knees on my prostrate form, as I lay on the floor in the agony of supplication to God. I afterwards ascertained that very many

others had been passing that night in sleeplessness and in prayer."

STATEMENT OF A BOSTON PASTOR.

"This was a most wonderful period in denominational history. The laity that upheld the hands of the ministry were unsurpassed in character, in talent, and in devotion. Every church was strong, because each church might, like the Sultan of the East, point to her stalwart men as the walls of her defence and the implements of conquest. It was at this period Daniel Safford introduced Rev. E. N. Kirk, D. D., to Boston. It was a remarkable happen-so, even if it were a happen-so, that Mr. Kirk followed Mr. Knapp so frequently. One was the John the Baptist, preaching repentance, and the other was the reaper. One was the blacksmith, the other the silversmith. Said Dr. Kirk, 'I delighted to follow Mr. Knapp, because he stirred the conscience, and made a great number ready to listen to the truth, presented in a milder form. They were too mad to hear him, they were under too deep conviction to rest content; so, many gladly came to listen to me who might have gone, unmoved, to perdition, had it not been for the sledge-hammer style of Mr. Knapp.' For this reason he followed him, in Baltimore, in New Haven, and in Boston."

A. Wilbur, Esq., a prominent layman, states:

"Mr. Knapp commenced his labors in Massachusetts with the Baptist church in New Bedford, in the Taunton Association, in the summer of 1841. That church, during the four consecutive years, baptized 262, and excommunicated in the same time 28, or about 10½ per cent. on her baptisms. All the other churches in that association, taken together, in the same four years baptized 488, and excommunicated 105, or nearly 22 per cent. on their baptisms.

"At the end of the four years, the church in New Bedford had gained in numerical strength 205, or 80⅓ per cent. on her former number. All the other churches in the association had gained in the same time 284, or 18½ per cent. on their former number.

"The church in New Bedford, separately, and the other churches collectively, have excluded *annually* an equal proportion, compared with their numbers, viz. averaging 1½ per cent on their whole number.

We quote what Mr. Knapp says on

HOW TO GET UP A REFORMATION.

"The great necessity in promoting a revival is the out-pouring of the Spirit of God. Until the Spirit be poured out from on high, the most pungent truths, the most tender appeals, and the most attractive manner are in vain. Everything will remain as hard and as dead as a stone wall (and sinners are dead), until infused by the quickening influence of the Spirit's power.

"Consequently, our first work is prayer. Earnest, importunate, believing prayer must be made.

"An essential element of ministerial power is the spirit of love. No amount of learning, no degree of genius, nor measure of eloquence, will atone for the lack of that genuine spirit of sympathy which has its origin in love. A people will bear plain-dealing from one who can rebuke with much long-suffering and kindness. They will overlook many defects in execution on the part of one of whose sincere affection for them they feel assured. There is eloquence in love: it lights up the face with its radiant beams, and transmutes the glistening tear into a precious pearl. It magnetizes, enkindles, and subdues.

"The preacher that would have power with men must have power with God. He must be filled with the Spirit; and so greatly filled, that all other rivals for the control of his being shall be expelled. Much is said in the New Testament of 'being full of the Holy Spirit.' The apostles gave thanks to God, who always made them triumph. Luther was powerful only as God was with him. Wesley and Whitfield were eloquent and powerful because they were crucified to the world, and because 'Christ lived in them.' I know of no reason, in the divine economy, why, if there be an equal degree of seeking for it, there should not be marked and numerous evidences of divine effectiveness in ministers now as in former times. God is as willing to give the Holy Spirit to them that ask Him now as He was formerly. And the promise still holds good, 'If any man will do His will, I and my Father will come to him, and make our abode with him.'

"When the Holy Spirit comes down in power, it visits the hearts of the community, and they are inclined to come in and hear the preached word. It was not the preaching of Peter which brought together the crowds, but the Holy Spirit, which came down in answer to prayers, continuously and unitedly offered by the waiting disciples.

"The Holy Spirit likewise indites the prayers and sermons. When God's ministers are filled with the Spirit, there is a kind of inspiration about their sermons, which makes them 'mighty to the pulling-down of the strongholds,'—a sort of inspiration in the conception and expression of their thoughts, and in the method of their delivery. Those who have imagined that I have depended for effect on eccentricities of speech, or tactics of management, have utterly misapprehended me, and done me great injustice. My reliance has been upon the power of God's truth, made effectual by His own Spirit, and the hearty co-operation of the church, as 'workers together with Him.'

"I can conceive of a difference between a revival and a reformation, and desire only the former. But in all my efforts I have labored assiduously to bring about a *reformation.* I have sought to do a work which should abide—a permanent element of power and blessing after I had passed on to other places. In laboring for reformation, it has been my custom to expose all the sins of God's people. He says, 'Lift up thy voice like a trumpet; cry aloud; spare not. Show unto my people their sins, and the house of Israel their trangressions.'

"If the work drags, I preach on some subjects which are applicable to both saints and sinners; appoint a fast, requiring all who join in it to abstain from all business and all food during the twenty-four hours. Sometimes we have held three or four such seasons in one meeting. Thus, by prayer and fasting, by preaching and exhortation, by humiliations and confessions, we have sought the Lord, until He has 'come and rained righteousness upon us.'

"When the church is aroused and consecrated, and the presence of the Spirit realized, then pour on God's truth, *hand over hand;* now thundering out the terrors of the law, until the mountain is covered with fire and smoke, and the people tremble; then ascend Calvary's bloody summit; bid the smitten people 'Behold the Lamb of God, who taketh away the sin of the world.' Preach Christ crucified; knock out every prop on which sinners lean Sometimes the prop is one thing, sometimes it is another. It may be Universalism, or Unitarianism, or morality. No matter what it is, let not one remain; and see to it that the soul build on no other foundation than that which is already laid, which is Christ Jesus.

"Men in all ages are liable to go to extremes; and though the present generation of ministers have made many improvements on the past, yet I think the tendency now is to make the Gospel pleasing to the tastes of unconverted men; and, as the result of this desire is to give 'none offence,' the doctrines of human depravity, of the enmity of the carnal mind against God, the necessity of the new birth, and the certainty of eternal punishment to the finally impenitent are not made as prominent, or dwelt upon as much as formerly. But the truths of the Bible are adapted to the condition of man in all ages and circumstances, and any deviation from this standard is dangerous.

"There are two methods of carrying on a successful revival of religion. One is by calling in the aid of an evangelist, and making a special effort to enlist and arouse the community.

"But when this plan is not practicable, let the pastor of a church, in connection with his most spiritually-minded brethren, seek in prayer the out-pouring of the Spirit. Then let them seek out the most seriously-disposed persons in the congregation; when one person is converted set him to work to win others, and endeavor to give every member of the church something to do."

Elder Knapp died at Rockport, Illinois, March, 1874.

REV. JEDEDIAH BURCHARD.

Of the labors of this devoted and successful evangelist the reader will be able to form an opinion from the following extracts from communications to the press, made at the time by clergymen whom he aided in protracted services. The first is a letter to the "*New York Evangelist*," from Rev. Dr. Hopkins, Auburn, N. Y., dated March 10, 1833:

"Dear Brother Leavitt.—We have just closed a protracted meeting; and as it may occasion reports injurious to the cause of Christ, on account of its length and other circumstances, and especially as it has been the means, under God, of the conversion of many souls, I take this opportunity to give you a brief account of the manner in which it was conducted. It commenced on Wednesday, the 30th of January; and with the exception of two days, on which a part of the meetings were suspended, it continued with four exercises in each day till Sabbath evening, the 3d of March, making thirty-three days. Indeed, we continued to have two meetings on each day, till last evening, amounting in all to forty days.

"THERE WAS A REASON FOR THIS.—Since 1826, there has been a class of men in this village and vicinity, some of whom were men of extensive influence, who were so bitterly opposed to all religious effort, that, so far as religious influence is concerned, they were out of our reach. When we saw that God was answering our own prayers, and making the wickedness and opposition of men contribute as a means to their conversion, and that by this means we had a lever under the very foundation of iniquity, we were determined to hold on.

THE EFFORTS WHICH WERE BLESSED.

"The subject of a protracted meeting, as the means of a revival, was kept before the minds of the church and congregation for many weeks, both in the preaching and the public prayers. Committees were appointed by the seniors to visit the parish; and, by dividing it into districts, almost the whole population in the village and adjacent country were visited immediately previous to the commencement of the meeting, and solicited to attend.

"Another means which has contributed in no small degree to the success we have witnessed, and which has preserved, so far as we can learn, the most entire harmony and union in the church, was the adoption, in the most solemn manner, of a series of resolutions. These resolutions bound the members of the church to avoid those things, such as talking about the preaching, the prayers, the measures, etc., by which the success of such meetings is too often prevented, and directed them too look at their own responsibility, and to confine their minds and their labors to their own appropriate duties. Teams were employed to bring such as were poor, and such as had no means of conveyance, from day to day to the meetings. Not a small number of the church were constantly employed in looking up impenitent sinners, and persuading them to attend. From the second day to the close of the meeting, the labors were performed by Rev. Jedediah Burchard and myself, and the eldership. For thirty-three days, Brother Burchard attended a meeting of the anxious, which cost him great labor, in the morning, and preached in the afternoon and evening of each day.

"The purposes of God, as consistent with human agency, and as furnishing the only ground of hope; the entire moral depravity of the natural heart, and regeneration by the agency of the Spirit and the instrumentality of the Word, were the prominent doctrines

which were presented in the preaching. Concerning the measures, I would only state—as reports have gone abroad injurious to the character of this people, to the brother that labored with us, and to the cause of religion generally—that they were substantially such as have been practised in the churches in New England for years, such as were adopted with my consent, and such as God has been pleased to bless.

RESULTS OF THE MEETING.

"The meeting, in point of the numbers who attended the preaching, was sustained to the last; and the church seemed better prepared to carry on the meeting when it closed, than when it had been in progress but a few days. The number of converts, making every allowance, is large; many of them, however, belong to the neighboring towns and congregations, and will most likely unite with the churches where they live. I shall not attempt to state precisely what the number is, but leave it to the great day to decide. The number that were hopefully the subjects of this work, in each day after the second or third, varied from five to fifteen or twenty. In these are included persons of every age, from that of children up to that of sixty or seventy. Among them are a large number of heads of families, and of young men in the prime of life. Where persons have taken great pains to bring their friends from a distance, their labors have been signally blessed. On the whole, the Lord has done great things for His people, for which we would be grateful, and take our places in the dust at His feet. In some respects it has been such a day as Auburn never saw. The important truth that God is ever ready to bless the efforts of His people, which is to elevate the Christian character, and do much for preparing men for millennial faithfulness and success, has received additional confirmation by this meeting.

EFFORTS FOR THE CONVERSION OF CHILDREN.

"The success which has attended the efforts of Mrs. Burchard, who has labored with commendable zeal, perseverance, and interest for the conversion of the children, I am not able to state. These efforts, however, have left a deep conviction, that, if a system can be adopted by which the impression of the moral obligation can be planted upon the mind while young, or the mind brought to feel its responsibility to God, it is the most favorable of any period in life to labor for the salvation of souls. That such

a system can and will be devised, I firmly believe, and that efforts made with children are soon to be the most successful in the great work of converting the world."

Rev. William Wisner, D. D., of Rochester, wrote in a published pamphlet, in 1833:

"The first week in March was spent by the second church, and by some dear brethren from other churches, as an entire week of prayer for *the salvation of Rochester.* The Monday following was kept as a day of fasting and humiliation before God. Tuesday and Wednesday were spent in religious exercises, and a few were hopefully converted to Christ under the preaching of several of the members of the Rochester Presbytery, which was then in session in this place.

"On Thursday, the 14th of March, Rev. Jedediah Burchard, who had kindly accepted an invitation to assist us, commenced his labors, and the spirit of God seemed to accompany them. In the course of a few days an aspect of seriousness had spread itself very extensively over our village. By the 28th of March, the work had become general; the meetings of inquiry were crowded, and hundreds were already rejoicing in hope.

"There have been, since the 14th day of March, about six hundred persons, who, in the judgment of charity, were converted to God within the walls of the second church, exclusive of the children of Sabbath-schools, of whom between two and three hundred are indulging hopes.

"The converts are of all classes, and are by no means confined to the village. The substantial yeomanry of the surrounding country came in to see what the Lord was doing for Rochester; and many of them, when they heard, gladly received the word of life, and returned home to serve and glorify God. Numbers, who were journeying through the place, stopped long enough to become experimentally acquainted with that blessed Personage who is yet 'to sprinkle many nations,' and, like the eunuch of old, went on their way rejoicing.

"The instruction given, both to saints and sinners, has been substantially the same that the second church have been in the habit of receiving for two years past. Christians have been taught that the salvation of God must come out of Zion; that revivals did not depend upon the eloquence of the preacher, nor upon any system of measures, but upon the truth of God sent home to the

heart of the sinner, by the Holy Ghost sent down from heaven; and that this descent of the heavenly Comforter was not to be expected but in answer to the agonizing and believing prayers of God's people.

"The measures, adopted in the progress of this work, have been such as the exigencies of the day seemed to require. There has been, for the most of the time, a prayer-meeting and meeting of inquiry in the forenoon, and preaching in the afternoon and evening. In the meeting of inquiry, sinners have been taught that God was waiting to be gracious, and have been urged to an immediate compliance with the terms of salvation.

"The young converts have been assembled, as far as possible, every morning, in a room by themselves, to receive instruction and be examined in regard to their hope; and those who have given in this way an opportunity for us to become acquainted with them, appear to have obtained a good hope through grace. One hundred and eighty have already united with the second church, and many have gone to other churches; while numbers have so much reverence for the *good old way*, that they prefer testing the genuineness of their hope, by living a few months in disobedience to Christ, before they venture upon a public profession.

MRS. BURCHARD'S WORK AMONG CHILDREN.

"Upon this subject, the writer is aware that he must go abreast of the unbelief of the church. There are comparatively but few Christians who have faith enough, either to pray for the conversion of little children, or to feel much gratitude to God when these neglected ones profess to hope in Christ. But, notwithstanding all the infidelity which is abroad upon this subject, the Bible looks forward to a period when Christians 'shall be called the seed of the blessed of the Lord, and their offspring with them.' Of these predicted blessings, the churches in Rochester have received a joyful earnest, in the hopeful conversion of hundreds of the children. In this work, Mrs. Burchard, who had her attention called to the subject by the early death of an only child, has been a distinguished instrument. She, with the aid of a number of the 'mothers in Israel,' had these tender lambs committed to her care; and the result has been such as before stated in this narrative.

"In closing the narrative of this precious work, the writer would take the liberty of affectionately calling upon his brethren to inquire if something more than is doing may not be done, by the

ministry of reconciliation, to bring a deeper work of grace into the hearts of Christians, and to let the Gospel have free course, that it may be glorified in the salvation of millions, instead of thousands, of the human family. At the rate that salvation is now flowing, it only requires the arithmetic of a common school-boy to determine that the millennium can never come in. With all our revivals, and with all the exertions which are making, even in our own favored land, the moral desolations are thickening around us."

Rev. James B. Shaw, D. D., of Rochester, wrote in 1850:

"The Rev. J. Burchard labored in my church during the winter of 1841. A powerful revival attended his efforts, and a large number united with the church. These converts appear as well as any similar number of converts that I have ever known, and many of them are now among the most active and consistent Christians that we have. Mr. Burchard's preaching was always sound, occasionally very eloquent. No measures were adopted but such as the pastor approved, as the services were under his exclusive direction. Nor was anything done which did or could grieve any lover of truth and order. During the same winter Mrs. Burchard held meetings for mothers and children, which were highly useful and very discreetly conducted. I know of no female in this department of Christian effort to be compared with Mrs. Burchard, and I hope she may so far regain her shattered health as to resume a work for which she is so peculiarly fitted. Her name among us is still 'as ointment poured forth.'"

From Le Roy, Cazenovia, Camden, Homer, Watertown, and nearly every town in Jefferson and Lewis Counties, and from various places in Vermont, similar statements were made through the press. Mr. Burchard died in Adams, N. Y., in 1864.

REV. JAMES GALLAHER.

This evangelist and pastor was born in 1792, graduated at Washington College in 1815, studied theology privately, was licensed and settled over the Presbyterian churches of New Providence and Rogersville, in Hawkins County, Tennessee, in 1816. In 1830 he became pastor of the Third Presbyterian Church of Cincinnati, and in 1835 he became Professor of Theology in Marion College, Mo. While here, he engaged in evangelistic work with marked, success. His personal presence was striking and his manner earnest.

In 1838 he held meetings in Mississippi; and in 1845 was among the canebrakes and threading paths beneath the cottonwood-trees

of the Red River country, seeking the scattered Presbyterian flocks, reviving declining churches and organizing new ones. He conducted camp-meetings which had some of the old glory of the days when he was a boy. He says :—

"The origin of camp-meetings in the United States was among the members of the Presbyterian Church. They were first held in Logan County, Kentucky, during the revival of 1800. The multitudes which came together were so great that accommodations could not be found in the neigborhood of the place of worship. Many of these people had recently removed to the West from Virginia, North Carolina, or Pennsylvania. On the road, while they were removing, they had camped out, and cooked their own provisions and provided their own lodgings. The idea originated among them, during the great revival, that they could camp out near the place of worship and take care of themselves, as well as they had done on the road while on their journey. The experiment succeeded admirably. The country being new, this mode of holding large meetings seemed peculiarly adapted to their circumstances. Indeed, it was believed to possess a striking resemblance to the 'Feast of Tabernacles' in the Old Testament church. Moreover, these meetings were crowned with precious divine blessings. Among the Presbyterians of the West and South, also the Methodists, the Baptists, the Cumberland Presbyterians, and other denominations, such meetings have been held with great and good results. In many parts of the West and South, they have now worshiped in this manner, occasionally, for the space of fifty years. During that extensive and powerful revival in the State of Ohio, from 1828 till 1831, quite a number of camp-meetings were held, at which many thousands assembled to worship God. The everlasting Gospel was preached, the blessing of God sent down, sinners converted, the church made glad, and heaven filled with rejoicing."

"I had been called by the brethren to preside over the camp-meeting at Sharon, in 1831. It had been in progress from Thursday noon until Saturday night. The whole scene had been solemn and delightful. The preaching was enlightened, captivating, and powerful; the seasons of prayer and praise were edifying and precious. The Holy Spirit brooded over the assembly. The awakened sinner exclaimed, 'Surely God is in this place, and I knew it not!' and the young convert answered, 'This is none other but the house of God, and this is the gate of heaven.'

CAMP-MEETING INCIDENT.

"Saturday night had come. The lamps were lighted and suspended to the trees that stood here and there through the camp-ground, and the seats before the pulpit were occupied by perhaps about two thousand people. During the preliminary services, a number of young men clustered around a tall sugar-tree that stood some twenty steps from the pulpit, and commenced a low-toned conversation. I wished, if possible, to get them seated and silenced without the necessity of a public rebuke. Rev. Mr. Stafford, of North Carolina, was there. I requested him to make an address to the assembly, of about ten minutes' length; for the people were still collecting, and the hour for the sermon had not yet come. Mr. Stafford's address was appropriate and powerful. The congregation were interested, but not a man in the circle round that tree moved or sat down, and the vexatious hum evidently increased. A hymn was sung, and during the singing I left the pulpit and took a seat in the crowd, half-way from the pulpit to the circle around the tree. At the close of the hymn I arose and said: 'I have long endeavored to avoid giving any public rebuke for the improper conduct of an individual at a place of public worship. I believe the practice generally does more harm than good, and therefore I have shunned it. But now I am about to depart, for once, from my long-established practice. There was an individual here this morning that came for no good. Indeed, I understand that he came with the preconcerted design to do mischief and make all the trouble he could. He was on the ground this afternoon. He is a very bad character, and I learn that he is here to-night. I am not speaking at random. I have documents in my possession to establish every word that I say.

AN INGENIOUS REBUKE.

"'And as this matter of exposing an individual is somewhat trying, I mean to make thorough work now, as I have undertaken it, and I will tell you his name before I have done. Now, I wish you all to sit down,' waving my hand to those around the tree. Instantly the tree was deserted; every man was seated and profoundly silent. During a pause here of some seconds, the interest was intense. I then proceeded:

"'The individual to whom I allude is a liar, a most notorious liar, and I am able to prove it on him by testimony that none of you will dispute: further, he is a thief.'

"'Oh! oh! oh!' said low voices in the crowd.

"'Yes, he is a thief; and more than all this, he is a murderer.'

"'Oh, that is too bad!' said low voices in the crowd.

"'No, it's not too bad. I tell you he is a murderer. I have the proof at hand. He is a murderer from the beginning. The proof to which I refer you is contained in the New Testament, and the name of this disorderly and troublesome individual is the devil.'

"Rarely has the name of the devil brought relief to so many anxious minds as on this occasion. The deep, long respiration, denoting that the burden was gone, could be distinctly heard from the pulpit, and from many in the crowd. I then, in a few words, told them that the Scriptures warned them to beware of their adversary, the devil. This address was speedily wound up; and then we had a sermon from another minister, to a very silent and attentive congregation, all seated in the most orderly manner.

"I had almost forgotten the above incident, and perhaps it would have faded entirely from the pages of memory, but some eight or nine years afterward, Dr. McKinney came to my house at St. Charles. 'Do you remember,' said he, 'the company of men at the Sharon camp-meeting, in Ohio, who gathered around the sugar-tree, and kept talking after the commencement of worship, and refused to sit down when requested?'

"'You remind me of the circumstance,' said I.

THE SINNER CONVICTED.

"'Well,' said the doctor, 'I was one of that company. I was not then a professor of religion; indeed, I was very far from it. A number of us had come down from Oxford. Gay, thoughtless young men, we had high notions of our consequence and independence, and thought we were entitled to do very much as we pleased. When you commenced speaking of the individual that had come there for no good, but with the purpose of being troublesome, I began strongly to suspect that the reference was to me. The further the description advanced, the more exactly it appeared to fit my case. I became greatly alarmed, insomuch that even when those severe charges were made, "the liar," "the thief," "the murderer," conscience told me I was guilty of all. I had been false to God; I had vowed, and basely broken my vows. As a sinner I had robbed God, and I deserved the charge. I had indulged hatred against my brother,—and God calls such a murderer in the heart.

I was awfully agitated, and when you said that you would tell the name of the offender, I fully calculated that my name would presently be called out before the whole assembly. When you requested the company to be seated, I was down in a moment; and never was I more relieved than when told that the offender was the devil; and never was I better pleased than when I found nothing more required of me than to keep my seat, and keep quiet, and listen to a good sermon.'

"Such was the narrative of Dr. McKinney: and the reader should know that he became a Christian minister, preaching 'that faith which once he destroyed.'"

Mr. Gallaher gives very forcibly and suggestively his ideas of new measures, with a telling illustration:—

ON DOING THINGS AT THE RIGHT TIME.

"To us, short-sighted mortals, it seems matter of regret that a controversy about revival measure should ever have sprung up in the Christian church. As this world perishes by neglecting the great salvation, it is impossible for one man to legislate for another how he may most successfully, in all cases, call public attention to the great truths of the Gospel. Let the right thing be attempted at the right time, in the right spirit, and by the right man, with judgment and good taste, and the results will be admirable; but let the ass attempt to put on the lion's hide, or the crow undertake to emulate the eagle, and you will have a dolorous account of the indiscreetness and the unhappy character of the measure. The agitation on this subject has often reminded me of the notable lines of Pope,—

"'For forms of government let fools contest:
That which is best administered is best,'

"Dr. Anderson, of Maryville, Tennessee, came forward during a sacramental meeting to receive into the communion of the church a large company of young converts. The assembly was crowded, the solemnity intense, and the stillness awful, while every eye was fixed on the affecting scene. In that congregation were a number of professed infidels. Some of them avowed Deism, some Atheism; but they were men of genteel manners, who, in a Christian assembly, would deport themselves with the utmost propriety.

"The solemn profession of the religion of Jesus Christ was now made, the young converts took the vows of God upon them. At the close of this deeply interesting service, Dr. Anderson made a

brief address to the young converts, exhorting them to 'walk worthy' of the high and holy 'vocation wherewith they were called.'

A STIRRING APPEAL.

"He then said, 'And now I turn to the ungodly part of this assembly. Ye candidates for the second death! I turn to you. You have witnessed this solemn transaction; you have witnessed the consecration of these immortal souls to God; you have heard their vows of eternal allegiance to King Jesus. Now, though you have rejected the Gospel for your own souls, though you have judged yourselves unworthy of eternal life, yet in behalf of these who have named the name of the Lord Jesus, I appeal to you. Will not you pledge yourself to-day, that you will throw no stumbling-blocks in the way of these souls? that you will not attempt to entangle them in the net of perdition, and drag them down with you to the agonies and the darkness of hell? And now let every man that, before earth and heaven, is willing to enter into this solemn pledge, signify it by holding up his right hand.' The solemnity was overwhelming. The burning zeal of the minister kindled a flame through the entire audience; right hands arose, and were held up over the whole congregation. The sinner's heart trembled because of the presence of the God of the whole earth; the Christian bowed his head and worshiped, saying, with the venerable patriarch of old, 'This is the gate of heaven.' The first right that was lifted up, in this memorable scene, was that of Dr. McGee. He had professed, for many years, to be a confirmed atheist. He was a scholar, a gentleman, and possessed many amiable endowments, but had long been settled down in absolute atheism. The doctor soon became a preacher of that faith which he once destroyed, and lived many years to adorn the gospel profession by a holy life, and proclaim the riches of a Saviour's love to dying men.

"Such is a brief history of one of the boldest, strongest and newest measures that I ever saw attempted in a revival of religion; and yet, perhaps not one of the vast assembly present ever dreamed of calling in question its propriety or its usefulness. Why? Because it was done with judgment and good taste; it was done in the right spirit, at the right time, in the right circumstances, and by the right man."

REV. DANIEL NASH.

Father Nash was born in Abington, Mass., November 27, 1775. He was, by trade, a carpenter. After his conversion, in 1802, he felt called to the ministry. In 1805 he began the study of Greek and theology with Rev. Samuel Whitman. At the end of a year he was licensed to preach, and was settled successively at Hamilton, Lebanon, Martz and Lowville. In 1824 he entered upon his work as a revivalist. We quote from a letter written by Mr. Charles G. Finney to the Rev. P. C. Headley, author of "*Evangelists in the Church*," and published in that volume:

"OBERLIN, July 7, 1875.

"DEAR BROTHER—The first time I ever saw Rev. Daniel Nash was at the meeting of the presbytery which licensed me to preach the Gospel. He was, then, rather hyper-Calvinistic in his views, and, as he afterwards told me, formal, dry, and speculative in his preaching. Soon after that, he was confined to his room with disease of his eyes, and was almost entirely blind for about six months. During this period, as he afterwards informed me, he gave himself to much prayer, had a great searching and overhauling in his spiritual life, and, before he could see enough to be abroad, was powerfully baptized with the Holy Ghost. Soon after this he came to me in the midst of a powerful revival of religion at Evans Mills, in the northern part of Jefferson County, N. Y. I could not fail to see that he had been made over, and was quite another man. He was full of the Holy Ghost. He had the strongest faith, and was the mightiest man in prayer that I had at that time ever seen. Afterwards, he labored with me in revivals in Governeur and DeKalb, in the southern part of St. Lawrence County. In the midst of the great revival in Rome, Oneida County, he came to me and labored in prayer and conversation with great effect. He followed on to Utica, and afterwards in Troy and New Lebanon, east of the Hudson River. He was a most wonderful man in prayer, one of the most earnest, devout, spiritually-minded, heavenly-minded men I ever saw. After we parted at New Lebanon, I went to Wilmington, Del., and from there to Philadelphia, to which places he did not follow me. He labored about in many places in central and northern New York, and gave himself up to almost constant prayer, literally praying himself to death at last. I have been informed that he was found dead in his room in the attitude of prayer.

"While I was laboring in Boston in the winter of 1831 and '32, I wrote asking him to join with me in keeping every Friday as a day of fasting and prayer, for the more general outpouring of the Holy Spirit. He replied that his body was nearly worn out, that the Holy Spirit had laid the world upon his heart and pressed him almost to death. Those that knew him, during the period of which I speak, will never forget his prayers, and the unutterable groanings with which he was exercised by the Holy Spirit. The manifest and instantaneous answer to some of his prayers was so startling as to arrest the attention of everybody about him. He lived but a few years, after I became acquainted with him, but what years were those, and what a life was that! He lived almost in heaven. I have seen him for days in a state of mind so joyful and triumphant that his face literally shone with the joy of his soul.

"At those seasons, he would say to me, "Brother Finney, I cannot pray; my soul is so full of heaven, I can do nothing but praise. I cannot get down to earth, and get hold of sinners." But soon he would come down and take the load of unconverted sinners upon his heart, and such agonizing, prevailing prayers I never heard from any other man. Many times in meeting his soul would become so full of anguish that he could not remain and keep silent. He would hastily and as slyly as possible retire from the meeting, and seek a place where he could pour out his soul to God, and for hours would continue to wrestle and agonize, and groan his soul out to God, till his strength was completely exhausted. The spirit of prayer that was upon him was quite a stumbling-block to professors of religion, who had never known the Holy Ghost as the Spirit that maketh intercession for the saints according to the will of God with groanings that cannot be uttered. I should here say, that very much of this type of prayer prevailed in the revivals through central and northern New York at that time. Many laymen and women were exercised in a similar manner, and sometimes would pray all night in their closets with unutterable groanings for the salvation of sinners. It is devoutly to be wished that the Lord would stir up some one who labored in those revivals, and who sympathized with the spirit of prayer, to write out and publish a brief history of the spirit of prayer, that prevailed in them, with the many wonderful and manifest answers that occurred from day to day. "C. G. FINNEY."

Mr. Nash's record of this period of united labors, from Gover neur, Sept. 2, 1825, gives interesting details of Mr. Finney's efforts, no less than his own. Of his own religious experience he wrote in his journal:

"For the last two years I have seldom had a serious doubt of my own adoption. The daily leading impression on my mind is—I must live for God. Last autumn, for weeks I wished to die and go home. Oh, how glorious Jesus and heaven appeared! At present, my heart's desire and prayer to God, by day and by night, is that sinners—lost, sinking, hell-deserving, heaven-daring, God-provoking sinners—may be saved. God, in a measure, satisfies my desire; for I see many come to the kingdom, and many in answer to special prayer. Blessed be God, I do understand what the prayer of faith is; and my soul does know what it is to agonize, and travail in birth, for sinners. Last year, God prospered me; and probably seventy were born again in the places where I labored."

From Western, Oneida County, January 12, 1826, he writes to his uncle:

"I mean to communicate to you tidings which make angels rejoice, and the arches of heaven ring with hallelujahs to God and the Lamb. Brother Finney came here about the first of October; sickness prevented my coming till within a few days. Previous to this, he tells me between eighty or ninety were hopefully converted in this town. While he was preaching here, some wild fellows from Rome, three miles from this, came out occasionally to see the wonderful work, to take a ride, to be amused. God meant it for good. The Spirit sent some arrows into their hearts. The sacred fire spread rather invisibly, till between two or three weeks ago it burst, and the explosion was very great. Almost the whole village was simultaneously shaken. Judges, lawyers, doctors, merchants, mechanics, rich and poor, old and young, giddy and profane, turned out and came to the meeting of inquiry, asking the way of life. Since that time, though we have not ascertained the exact number of converts, I believe more than two hundred have been born into the kingdom of God. Last week I spent several days there with Brother Finney, and twenty or more obtained hopes in about as many hours. Three, four, five, six in a day is common business. Meetings every evening. Sometimes half a dozen are converted at a single meeting for inquiry.

"At the close of the meeting may be seen a cloud of young converts coming forward to speak to their ministers, with heaven beaming in their countenances. Amongst them you may see the child of nine or ten, and the old man of sixty. It is heaven below."

Utica, May 11, 1826. "In Rome, Verona, Whitesborough, New Hartford, and Trenton, the work of God moves forward with power, in some places against dreadful opposition. Mr. Finney and I have both been hanged in effigy. We have frequently been disturbed in our religious meetings. Sometimes the opposers make a noise in the house of God; sometimes they run out; sometimes talk in the midst of worship; sometimes they gather round the house and stone it, and discharge guns. A lad of seventeen bruised a Christian's nose, in a store, because he prayed for him by name, and told him if it were not for the civil law he should not go out of that store alive. Thus the people gather together against the Lord, and against His anointed. 'But he that sitteth in the heavens shall laugh, the Lord shall have them in derision.' 'None of these things move me.' 'My refuge is in God.' Many hundreds have been converted here."

"The revivals in Oneida and in this region are attended with power, and produce a tremendous concussion. There is almost as much writing, intrigue, and lying, and reporting of lies, as there would be if we were on the eve of a presidential election. Oh, what a world! How much it hates truth! How unwilling to be saved! But I think the work will go on. It is now rising and extending, and the opposition is strong proof that Satan is afraid the work will extend. It is probable that professors of religion in every direction, will soon be obliged to take stronger ground than heretofore, and come out more decidedly and boldly, or fall into the ranks of the enemy. God will not always bear with that temporizing policy, which has been pursued so long, and which has brought so few into His kingdom. He will overthrow it. The spirit of apostolic times must be revived, or the world never will be converted. What is the chaff to the wheat?"

In respect to their plan of labors, he writes:

"When Mr. Finney and I began our race, we had no thought of going amongst ministers. Our highest ambition was to go where there was neither minister nor reformation, and try to look up the lost sheep for whom no man cared. We began, and the Lord

prospered us. We soon became the subjects of much speculation, and were soon drawn into contact with ministers. But, at present, we go into no man's parish, unless called. Ministers who do not want us have only to refrain from inviting us into their parishes, and we shall not trouble them. We have room enough to work, and work enough to do.

"I have many trials, but none that lead me to doubt my adoption. Few days pass, perhaps, when I do not tell my Saviour as Peter did, 'Thou knowest that I love Thee,' and sometimes He helps me to climb up by faith, till I can see the foundations of the upper temple; and sometimes I think I reach the topmost throne. At any rate I speak into the ear of Him who sits upon the throne, and rest my weary soul awhile in the bosom of His love."

CHAPTER IX.

THE REVIVAL OF 1858.

Preceded by a Great Commercial Revulsion—Wild Speculation, Wasteful Extravagance, Bankruptcy and Want—The Foregoing Period like that Which Ushered in the Revival of 1876—Men's Hearts Broken and God Healed Them—Origin of the Fulton-street Prayer-meeting—The Example Followed in Philadelphia—"Pentecost"—Duffield, Bliss, Stuart and Wanamaker—Meetings in Jayne's Hall—The Canvas Church—The Press and The Telegraph—Dispatches Passing Between the Two Great Cities—Testimony of a Colored Sister—Conversion of an Old Man—Case of a Tavern-keeper—The Grateful Teamster—Conversion of a Gambler—The Friends' Prayer-meeting—Services at the House of a Skeptic—The Meeting Where God Was—The Work Among the Firemen—"I am a Poor Fireman"—Affecting Appeal—A Singular and Sound Conversion—Hope even for the Profane—How to Stop Swearing—Plain Questions and Honest Answers—"No Swearing, Boys"—A Sad Purpose Prevented—The Fireman's Daughter—Firemen's Consciences not the Hardest—The Old Sailor—Silent Prayer—The Minister's Son—The Widow's Son—"Go and Sin no more"—Prayer, Power with God and Man—An Importunate Suppliant—Life and Labors of Alfred Cookman.

THE great revival of 1858 was ushered in by a period of financial embarrassment, extending over the entire nation. Men had been running wild in pursuit of wealth. The unprecedented material development of the country, the rapid settlement of the Western States and opening up of their resources, the immense immigration from Europe, the discovery of precious metals in the territory acquired from Mexico, these and various other causes had combined to stimulate the spirit of speculation, and of wasteful, extravagant living, until the distinction between the Church and the world was in many cases obliterated, and the greed of gain amounted to a mania. And this was true not only of the great commercial centres, and the cities springing up, as if by magic, on the Western lakes and rivers, but alarmingly true also of inland towns and obscure villages, so that no country neighborhood, however remote and quiet, entirely escaped. Dress, extravagance, show, dissipation, debauchery, heartless selfishness, waste and its follower want, marked the era after the war with Mexico—the period from 1850 to 1857—though not reaching the heights and depths of wasteful expenditure and social and national

corruption and degradation which have characterized the later era, 1865–73, following the gigantic war to put down the slaveholders' rebellion, and preceding the great revival of 1876.

Still the two epochs have much in common, not only by reason of the fact that in both cases war, with its attending demoralization, deadening of public conscience, possibilities of corruption, and long train of ensuing political evils, sprang directly out of the institution of slavery, but in some other aspects of the case. Twenty years ago, as more recently speculation was at fever-heat, and the wildest projects turned men's brains, and drove them recklessly on in the race for riches. As a natural result, frauds, defalcations and failures became common; until finally the crash came, and the castles in the air, as well as the solid accumulations, were seen everywhere toppling to the fall. As with the twinkling of an eye, golden dreams vanished and millionaires became bankrupts.

God meant it for good. He would drive out mammon that Himself might reign. He made poor the merchant princes that they might be rich in heavenly gain. And now that the wheels of industry stood still, and the counting-houses in the metropolis were deserted, and gloom and disappointment settled down like a pall, a voice was heard whispering to the men of weary brain: "Come ye yourselves apart, and rest awhile." "Is any man afflicted, let him pray." Subdued, broken, tender, they answered: "Yes, for He hath wounded, and He can heal."

A little room in the lower part of New York, and immediately in the drifts of trade, on the third floor of the "Consistory" of the old Reformed Dutch Church, Fulton street, was thrown open for a weekly noon-day prayer-meeting. It was one of the earliest manifestations of a special religious interest.

At first the good down-town city missionary, Mr. Lanphier, who made the appointment, met there three persons; then six, then twenty. Next week they assembled on the floor below, and the Business Men's Prayer-meeting began to attract attention. One man (speaking for many) said: "Prayer never was so great a blessing to me as it is in this time; I should certainly either break down or turn rascal, except for it. If I could not get some half hours every day to pray myself into a right state of mind, I should certainly either be overburdened and disheartened, or do such things as no Christian man ought to do."

"A call was now made for a *daily* meeting. It was received

with enthusiasm, and the meeting-room overflowed, and filled a second, and eventually a third room, in the same building; making three crowded prayer-meetings, one above another, in animated progress at one and the same hour. The seats were all filled, and the passages and entrances began to be choked with numbers, rendering it scarcely possible to pass in or out. The hundreds who daily went away disappointed of admission, created a visible demand for more room; and the John Street Methodist Church and lecture-room were both opened for daily noon prayer-meetings, by a committee of the Young Men's Christian Association, and were crowded at once with attendants. Meetings were multiplied in other parts of the city; and the example spread to Philadelphia, to Boston, and to other cities, until there was scarcely a town of importance in the United States, (save a few in the South,) in which the Business Men's Daily Prayer-meeting was not a flour ishing institution."

"PENTECOST."

We have said the example of the noon-meeting spread to Philadelphia. In this city it was to be accompanied by, in a sense be the medium of, still greater spiritual communications than in New York. Never perhaps, before or since, were such prayer-meetings held as in the old "Jayne's Hall." There lies before us a well-read pamphlet—a few persons through the land have preserved them without literally *wearing them out by reading*—entitled "Pentecost, or The Work of God in Philadelphia." Never was title more fitly chosen. The names of the Executive Committee of the Young Men's Christian Association are prefixed. By them the narrative was given to the public. The chairman of the Committee, by whom the pamphlet was doubtless in large part prepared, was the Rev. Dr. George Duffield, then a Philadelphia pastor, now in charge of a Presbyterian church in Adrian, Michigan, and we believe the fourth of a line of distinguished American clergymen, all bearing the same name. Another name upon the committee is *John C. Bliss*, noted below as the young clerk honored of God to transplant the New York daily meeting to Philadelphia — the removal of a scion not weakening the parent stock. He is now the successful pastor of a Presbyterian church in Plainfield, New Jersey, having previously been a pastor in Carlisle, Pa. It is interesting to note the names of the president and secretary of the association of that date—George H. Stuart and John Wanamaker

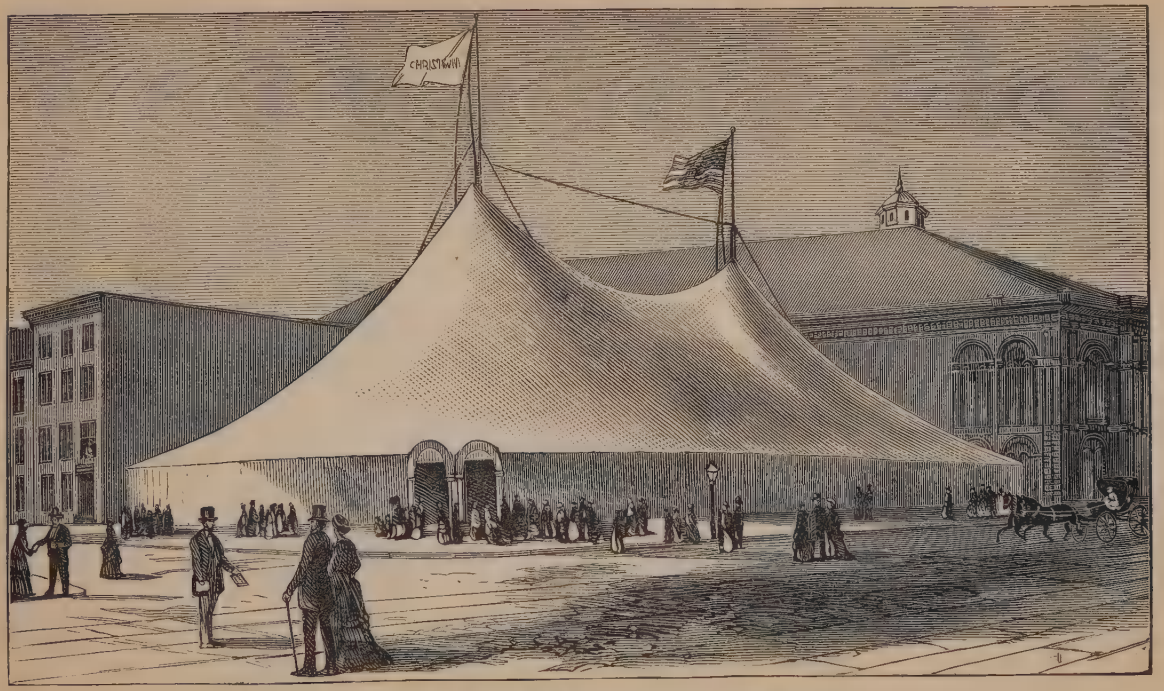
—as active in the revival of 1858, as in the present work of 1876, the one an elder of Dr. Wylie's Reformed Presbyterian church, the other the founder of Bethany Presbyterian church and Sabbath-school.

We now proceed to give some incidents connected with the rise and progress of the work of grace in Philadelphia. Among those who attended the first "Business Men's Prayer-meeting," in New York, was a young man not twenty-one years of age. As good had resulted from these meetings in one city, why might not equal good be done by them in another? Surely it was worth the effort. Some of his fellow members of the Young Men's Christian Association in Philadelphia, with whom he had conversed, being of the same opinion, and promising their co-operation in the matter, he applied to the Trustees of the Methodist Episcopal Union Church, Fourth street below Arch, for the use of their lecture room. The request was promptly complied with, and the first noon prayer-meeting in the city of Philadelphia was held in the Union Church, Nov. 23, A. D. 1857. Was it a mere coincidence that this precious germ was planted on the spot consecrated by the prayers and labors of the immortal Whitefield?

MEETINGS IN JAYNE'S HALL.

For a long time, however, the response on the part of business men was far from encouraging; thirty-six being the highest number present, and the average attendance not exceeding twelve. At length it was deemed expedient to remove the meeting to a more central position, and the ante-room of the spacious hall of Dr. Jayne having been generously granted by him for this purpose, the first meeting was held there February 3, 1858. Even then the increase in numbers was very gradual, indeed: first twenty, then thirty, forty, fifty, sixty persons, so little did "the kingdom of God," in the first instance, "come with observation."

But now, almost as in an instant, the whole aspect of affairs underwent a most surprising change. "By Monday, March 8," says one, "the attendance in the smaller part of the hall had reached three hundred; and by the next day, it was evident that many were going away for want of room. The brethren present, with much fear for the result, yet apparently led by Providence, on Tuesday, March 9, voted to hold the meeting the next day, at twelve o'clock, in the large hall. It was our privilege to be present at that time—Wednesday noon. The centre of the hall has



The "Big Tent" Church in Philadelphia in 1858.—See page 421.

seats for twenty-five hundred people, and it was filled. The entire hall seats more than four thousand. The next day it was filled again, with the galleries, and still it was obvious there was not room for the people. The curtain was, therefore, drawn away from before the stage, and the large platform thrown open to the audience. The next day (Friday), the partition between the smaller and larger rooms was taken down, and the hall from street to street thrown open."

"The sight is now grand and solemn. The Hall is immensely high. In the rear, several tiers of elegantly ornamented boxes extend from the ceiling, in a semi-circular form, around the stage, or platform; and on the stage, and filling the seats, aisles, and galleries, three thousand souls at once—on one week-day after another, at its busiest hour—bow before God in prayer for the revival of His work. Ministers and people, men and women, of all denominations or of none, all gather, and all are welcome.

"There is no noise; no confusion. A layman conducts the meeting. Any suitable person may pray or speak to the audience for three minutes only. If he do not bring his prayer or remarks to a close in that time, a bell is touched, and he gives way. One or two verses of the most spiritual hymns go up like the sound of many waters; requests for prayer for individuals are then read; one layman or minister succeeds another in perfect order and quiet, and, after a space which seems a few minutes, so strange, so absorbing, so interesting is the scene, the leader announces that it is one o'clock, and punctual to the moment a minister pronounces the benediction, and the immense audience, slowly, quietly, and in perfect order, pass from the Hall; some ministers remaining to converse, in a small room off the platform, with any who may desire spiritual instruction.

"No man there—no man, perhaps, living or dead—has ever seen anything like it. On the day of Pentecost Peter preached: Luther preached, and Livingston, and Whitefield, and Wesley! Great spiritual movements have been usually identified with some eloquent voice; but no name, except the name that is above every name, is identified with this meeting."

THE CANVAS CHURCH.

Among the special means resorted to, to reach the people, was the fitting up of the "Big Tent," at the expense of two thousand dollars. It was opened for religious services on the 1st of May,

and during the four and a half months that it was in the city, there was an aggregate attendance of one hundred and fifty thousand persons. It was then removed to Quakertown, and there and in other places many conversions occurred through the services held in this "Union Tabernacle."

The church in Philadelphia seemed to be thoroughly aroused, and the public interest excited to a degree unknown before. Among the conversions, none awakened more interest at the time, and none perhaps has led to more important results, than that of Mrs. H. W. S., a lady of high social position, who going to Jayne's Hall from mere curiosity, was deeply convicted of sin, and soon afterward hopefully converted. Since that time she, as well as her husband, has been actively engaged in evangelistic efforts, both in this country and in Europe, where their services at London, Oxford, Brighton, Genoa, Berlin and other places, attracted unwonted attention, and their labors were spoken of as "the most remarkable of any kind or period."

THE PRESS AND TELEGRAPH.

The revival of 1858, occurring in the modern newspaper era, had the efficient aid of the press, Some of the secular papers gave full reports of the meetings.

A pastor wrote to one of the papers thus: "The glorious summary, with the editorial remarks on the 'Great Revivals,' in your paper of the 4th instant, stirred my soul so powerfully that I felt something more *must be done* in our village; and I have called on the other ministers, and we have started a meeting, and the dews are falling on us."

The *telegraph* was also called into requisition. Witness the following dispatches:

NEW YORK, *March* 12, 1858, 12¼ *o'clock, p. m.*

To the Philadelphia Union Prayer-meeting in Jayne's Hall:

CHRISTIAN BRETHREN—The New York John-street Union Meeting sends you greeting in brotherly love. "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts—I will go also." "Praise the Lord—call upon His name—declare his doings among the people—make mention that His name is exalted."

BENJ. F. MANIERRE, } *Leaders.*
CEPHAS BRAINARD, }

To this dispatch the following reply was received, and read to the meeting in John street:

PHILADELPHIA, *March* 12, 12½ *o'clock, p. m.*

Jayne's Hall Daily Prayer-Meeting is crowded; upwards of 3,000 present. With one mind and heart they glorify our Father in heaven for the mighty work He is doing

in our city and country, in the building up of saints and the conversion of sinners. The Lord hath done great things for us, whence joy to us is brought. May He who holds the seven stars in His right hand, and who walks in the midst of the churches, be with you by His Spirit this day.

Grace, mercy and peace be with you.

GEORGE H. STUART, Chairman of Meeting.

The telegraph offices sent messages to all parts of the country, announcing conversions. Many of them were exceedingly tender and touching. These are samples: "Dear mother, the revival continues, and I, too, have been converted." "My dear parents, you will rejoice to hear that I have found peace with God." "Tell my sister that I have come to the cross of Christ." "At last I have obtained faith and peace."

TESTIMONY OF A COLORED SISTER.

As to the impression made upon the minds of Christians generally by this new and wonderful state of things, perhaps as fair an illustration as any may be found in the remark of a good old colored sister, one morning, when returning from a sunrise prayer-meeting in the "Canvas Church":

"The day this great revival first broke out," said she, "that is, when I first heard of it, that very morning I was reading my New Testament, in the seventh chapter of Revelation. A revival among the Methodists! and the Baptists! and the Episcopalians! and the Presbyterians! and all the churches! Bless the Lord! The chapter has come! Sure enough, the four angels are standing on the four corners of the earth, and holding back the four winds; and the great angel having the seal of the living God has gone a-sealing his servants in their foreheads; twelve thousand in this tribe! and twelve thousand in that! No partiality with Him! And soon the hundred and forty and four thousand, of all people and tongues, shall stand before the throne, and before the Lamb clothed with white robes, and palms in their hands, and singing salvation to our God! Bless the Lord! I hope poor old Mary will be among them too."

CONVERSION OF AN OLD MAN.

One day, after the sermon on the text: "Choose ye this day whom ye will serve," an aged man made his way to the pulpit with tearful eyes, saying he now felt it was high time to make a decision; that the world had deceived and ruined him; and that having a disease of the heart, he expected any moment to be called into an

eternity for which he had made no preparation. "My sins," said he, "have been so many and great that I despair of any hope; and I can see myself already in the outer circle of the whirlpool of eternal death. If I had strength, I should have stood up before the congregation, and stretching out my skeleton hand, have bade the young look at me and take warning." Next day he came to the tent for consultation, when he remarked that he knew historically so much of Christ, that he supposed if all the sins of all men, from the time of Adam down, could be heaped on the head of one sinner and personified in his experience, that even such a wretch Christ would be both willing and able to save, if he would but come to Him; "And yet, somehow," said he, "I cannot believe that there is mercy for me." He was made the subject of special and earnest prayer. The day following he sent word from his dying bed that his doubts and fear had vanished, and all within was peace. Was not this a brand plucked from the fire?

CASE OF A TAVERN-KEEPER.

A man who had been brought up in a country tavern from the time he was three years of age—who had always been in the habit of using liquors, often to excess—stepped into the Tent one afternoon out of mere curiosity. Finding that they were holding a temperance meeting for boys, he thought he would hear what they had to say. "The first time in my life," said he, "I felt that I was a sinner, and fast hastening to a drunkard's grave. At the close of the services, hearing them offer to every boy who signed the pledge a New Testament, I determined, then and there, to strike into a new path. I rose from my seat, went forward to the desk, asked them to let me sign the pledge, and give me a Testament. After this, feeling that I had taken one right step, I resolved to go forward; and, returning home, I prayed to God for pardon until I found it in Jesus Christ. My father and almost our whole family are now converted. We have given up tavern-keeping, and gone to farming, happier and more prosperous in every way than when engaged in selling rum."

THE GRATEFUL TEAMSTER.

Having heard that the tent was to be removed to a new locality, he went to the superintendent and asked the privilege of hauling it free of charge, both now and whenever in future it was to be moved. As he "had there been born again," he wished thus to show his gratitude.

CONVERSION OF A GAMBLER.

Among others who found their way to the tent one evening was a man who had long been addicted to intoxication; so completely, also, was he infatuated with the excitement of gambling, that whole days and nights were spent by him in this miserable employment. On one occasion he had gone so far as to play a game of cards on the "cooling-board" on which was lying the corpse of his own sister. But even this man was not beyond the reach of the Arm that is mighty to save! He whose name is "Jesus," because He saves His people from their sins, has saved him from gambling, and he is now an industrious man; saved him from intemperance, and now he is a sober man, a good citizen, and a consistent Christian.

THE FRIENDS' PRAYER MEETING.

Two pious ladies with their relatives, long intimate associates of Joseph John Gurney and Elizabeth Fry, living in a rural district near the city, which was destitute of all the ordinary means of grace, and feeling in their own hearts the influence of the mighty wave of spiritual awakening sweeping over the land, united with some of the young men of the Christian Association in sustaining in a school-house in the neighborhood a union prayer meeting. As the meetings continued, the interest deepened; and in the stormiest weather, when the roads and lanes leading to the place of meeting seemed almost impassable, the room would be crowded to excess. At length the cloud, big with mercy, broke upon and baptized the waiting assembly. After an unusually long and interesting meeting, while the brethren were singing some of the songs of Zion, as if still unwilling to separate, the attention of a brother was directed to a young man bowing his head upon a form, who seemed to invite the attention of some one who cared for his soul. Scarcely had the brother reached him and laid his hand upon his shoulder, and said, "My brother," when the young man leaned his head upon the brother's breast and burst into such a convulsive flood of tears as well-nigh unmanned all present. While thus refusing to be comforted, a young lady came up, and, putting her arms around his neck, joined her tears with his, and together they wept to such a degree that the brethren could not refrain from weeping with them. At length they began to tell of Jesus, who Himself wept for dying men. Till nearly midnight the cries for mercy went up from this group, echoed back by others in another part of the room, also broken-hearted on account of their sin; and the brethren gladly continued to hold up

the cross and point to Him who taketh away the sin of the world. It subsequently appeared that the lady was a bride, and the gentleman her husband, to whom she had been united but four days before. By the next meeting both of them were rejoicing in Christ; and the week following, another husband and wife, with several others, were following in their footsteps.

SERVICES AT THE HOUSE OF A SKEPTIC.

In a short but thickly populated street in the upper part of the city, two young men were seen one afternoon endeavoring to find some room in which to hold a prayer-meeting. Having passed from one end of the street to the other without finding any house for this purpose, the wife of a good-natured skeptic suggested a wish to have such a meeting in their house. He laughingly assented to the proposition, and the meeting was accordingly appointed. For four or five weeks it was continued without any apparent fruit; but, though the blessing "tarried," it came in the end. First the wife was converted, then a number of others—the twenty-seventh being the husband. Afterwards, it became necessary to have two meetings instead of one, and some forty conversions, it is hoped, may be traced to that little meeting.

THE MEETING WHERE GOD WAS.

At the commencement of this revival, some fifteen young men, members of respectable and well-known families in Philadelphia, were banded together as a sort of club. Like hundreds, and, perhaps, thousands of similar circles in the city, they were in the habit of meeting every afternoon and evening in various drinking saloons, and sometimes in their own homes, to play cards, to drink wine, and spend their nights in revelry. Thus were they all in the broad way to ruin, when it pleased God to arrest one of their number by His Spirit and lead him to a place of worship. Little did he think, on returning home at two o'clock the night before, that the next afternoon he would be in the house of God. But the same mighty leaven was beginning to work in his heart that had already found its way into the hearts of so many others. Lingering at the close of the service and attracting the notice of the minister, by his ill-concealed agitation, a conversation ensued between them as to the worth of the soul and how far he himself was interested in this matter personally. All his impressions thus greatly deepened, he determined to abandon the club and throw

himself in the way of other and better influences. The following week, he met with one of his old companions with whom he had been the most intimate, who rallied him on the change that had come over him, and proposed a visit to the circus. Admitting the reality of the change, he endeavored to persuade his companion that his new life was a better one for him than his old one, and induce him to adopt a similar one for himself. Once and again they passed the door of the circus during their walk; but, their conversation becoming more and more absorbing, the friend, now also awakened, returned with him to his house. It was not long before both friends were rejoicing in Him who loves to be called the "Friend of sinners."

The conversion of these two young men was not without its effect on the rest of their companions; and, for a time, the operations of the club were completely suspended. Hearing, after some weeks, that it was about to be revived, it was agreed between the two to anticipate the movement by a prayer-meeting. Such a meeting was accordingly appointed at the house of one of the converts, to which he invited not only all his old associates of the club, but some of his new-found friends in the Christian Association. The scene was certainly a most extraordinary one. Those who, in that same house, had gathered round the card table to drink the intoxicating cup, to sing the bacchanalian song, and indulge freely in the language of profanity, now met to worship God in praise and prayer! From this time forward nothing more was heard of reviving the club. The prayer-meeting took its place; the Bible was substituted for the decanter, and the hymn book for the pack of cards. Each successive meeting seemed to increase in interest; until, at length, in the early part of the summer, one meeting in particular was held, which will be long remembered by those who were present as "the meeting where God was." The room was closely filled with about fifty young men; and it was evident, from the very commencement of the meeting, that God was in the midst of them. As soon as the meeting was thrown open, one young man arose and asked them to pray for him, as he had just determined, by the help of God, to be a Christian. First one prayer was offered for him, and then another, all remaining on their knees, and pleading fervently with God, not only for this friend, but for every other there that was seeking Jesus. At the close of this prayer, a third commenced praying. He prayed that

God would lead the Christians then present to pray for him. He prayed in the broken accents of a foreigner; as one "who had no friend;" who had "left a dear mother far over the waves; who was a stranger in a strange land; and who wanted 'to have Jesus to be his friend,' who was the 'friend and Saviour of his mother in Europe.'" Tears were seen streaming from every eye; and a fourth brother took up the burden and prayed, while they were still kneeling, for him who had last prayed, as no longer a stranger, but a brother! The company then all arose from their knees weeping, and for some time not a man could summon the courage, or collect himself sufficiently, to say a single word. The leader, in a subdued and almost inaudible voice, gave out the hymn,

"Alas, and did my Saviour bleed,"

and sweetly did the melting hearts of the singers flow out in the channel of its harmonies! The hymn over, fervent and affectionate were the appeals that came from the lips of those who tried to address the meeting: and soon another rose, saying: "Pray for me, brothers. I too will be for Christ." Another rose with a similar request. At the close of the meeting, three more announced their resolution to come out on the Lord's side. The next afternoon, at the "Diligent" prayer-meeting, another young man rose and said that at the meeting in Spruce street last evening, he too had found the Saviour. The blessedness of that evening will never be effaced from the memories of those who enjoyed the precious privilege of being there "where God was."

Eight young men coming out from the world comprised nearly every unconverted man in the room; and the conversation with the rejoicing penitents after the meeting was over was, if anything, even more delightful than the meeting itself.

From that night the meeting was made a permanent one. From week to week the hymn-books, camp-stools, etc., were carried round to the parlors of different private residences.

THE WORK AMONG THE FIREMEN.

About the same time that services were commenced in the Tent, a very deep and unusual interest began to be manifested by many Christians on behalf of the Firemen of Philadelphia. Numbering nearly a hundred companies, and enrolling on their lists thousands of members, active and contributing, owning for the most part their own engine and hose houses, and composed principally of young

men in the very prime of life, it was easy to see why they too should be made the subjects of earnest prayer. The ties of grace, like those of nature, are not to be restricted within temporary and artificial limits. A son is a son, a brother a brother, a husband a husband, no matter what the association with which he may be identified. Hence, at a very early period in the history of the revival, sermons were delivered in churches and halls to the firemen; and in the various "Union Meetings" special prayer was made for their conversion. At length the subject was taken up by the Young Men's Christian Association; and it was resolved, after due deliberation, to commence a series of "Firemen's Prayer-meetings." "Firemen's prayer-meetings!" said one; "who ever dreamed of such a thing?" And yet, wild and Quixotic as it seemed in the first instance, the movement abundantly manifested itself as of the Lord.

Scarcely had the resolution been adopted, when a hose-company came forward and offered the use of their hall for a prayer-meeting, even before any application had been made to them for this purpose. The offer was promptly accepted, and the meeting commenced: at first with only a few in attendance, but afterwards, as the result of personal effort with the members of the company, with many more.

"At the first fireman's prayer-meeting," said a brother, "I saw a young man whom I was accustomed to meet daily elsewhere. It appeared my duty to speak to him about his soul. I did so next day, and found him an attentive hearer. I followed up the conversation by a letter, setting before him the finished work of Christ for him, and the claims of Christ upon him, in just such a simple form as I hoped might be blessed of the Holy Spirit. A few days after, I went to see him; but, without any apparent desire to avoid the claims of Christ upon him for his love and obedience, he seemed to think that his 'coming to Christ' must be a progressive work. I preached to him a present Jesus, able to save, willing to save, and to save him now. At the close of the conversation, in answer to a proposal to meet me at the throne of grace that night at ten o'clock, he at his house and I at mine, he replied: 'I never prayed in my life; I know not how to pray.' Showing him from the parable of the Pharisee and Publican what prayer was, he promised, with a full heart, to comply with my request. At noon I went to one of our smaller union meetings and presented his case

there. In the evening I did the same thing at our own church prayer-meeting, and suggested to all who would feel it a privilege so to do to unite at the hour of ten o'clock in one supplication for that young man. The hour, I have reason to believe, was well observed. The next morning, about ten o'clock, I saw him approaching me in the street. Grasping me cordially by the hand, the tears pouring down his cheeks, and his voice almost choked by emotion, he exclaimed: 'God blessed my soul last night, while I waited before Him!' Several months have now elapsed, and he is still a humble and consistent follower of Jesus Christ." Encouraged by the success of the first prayer-meeting, a second was soon opened in another company; and here, too, the blessing of God was almost immediately apparent, so much so that, on the 24th of March, one of its members presented himself in Jayne's Hall, and bore the following testimony to what God had done for his soul:

"I AM A POOR FIREMAN."

"I never spoke before on any occasion; and I want you to pray for me now, that I may do what I promised God I would do almost the very moment I found peace to my soul. I attended the first prayer-meeting held in our hose house, and there my feelings were deeply aroused. I felt I was a sinner. I knew I had no interest in my Saviour. But I felt that I wanted an interest in Him; and before I left that room I resolved, with the help of God, from that night that I would forsake all my evil ways and try to serve God all the remainder of my life. Just before I made this resolve, many things came into my mind. I had one particular associate, one in whose company I always felt happy. We always went together, and I loved him. Thoughts of this kind came up: Could I quit his company? I knew I would have to, as an associate. I knew I would have to give up all my old companions as associates, and I thank God that I felt that I could not leave that room that night without making the resolve to do so.

"As I sat and heard the different brothers exhort and offer prayer, I felt that I would like to become a Christian too. I thought that they must be really happy, and from that night I commenced to pray God to make me a Christian. I was out of employment at that time, and through the day I would go up in my room and shut myself in. I would then take the Bible and read two or three chapters, and afterwards kneel down and pray. I went on so for

about two weeks at least seven or eight times a day, but still I could not find the Saviour. I commenced getting discouraged. I had heard that the Holy Spirit will not always strive with man, and I began to feel alarmed. I would sit in my room and try to make solemn thoughts. I thought if I could get solemn then I could get on my knees and pray to God. I would try to think on God and then on hell; but I could not get the feeling I wanted. I felt as if I wanted some instruction. I could not pray aright. I determined therefore at one of the meetings in our hose-house to ask one of our brothers what I must do to become a Christian. After the meeting was over, I followed a brother to the corner: I then stopped him and told him I would like to become a Christian. I told him I had endeavored to pray, but I could not pray feelingly. He invited me to come to the church where he attended. I did so, and was there introduced to one of the members, who asked me to call and see him the next day. I was very glad of the opportunity, but I could not get off from my business, as I had got employment and we were then much hurried. During the week I felt very uneasy, so much so that I could not wait any longer; so I quit my work, and went to see the brother who had invited me. When I went to see him, I was very anxious, but when I left his place, I must confess that it was with joy. The way to be saved appeared so clear and simple that I could not restrain my rapture. He clearly showed me that I could not come to God with any merits of my own; that none of my works were of any avail; that I was not to try to make myself righteous, but that I should go to Christ 'just as I am,' with all my sins, with all my unfeelingness, looking away from myself, and asking God to have mercy upon me only for the sake of Jesus Christ! That night I went home with joy, and when I went to my prayers I did go different from any time in my life. I prayed without waiting to get feeling. After I had done praying, and got up off my knees, I did not feel that God had blessed me. But some ten or fifteen minutes after I had got in bed, there was one of the happiest feelings I ever had in my life. I was so really happy that I was going to wake my bedfellow, to tell him how happy I was. But I thought he would not know what I meant. I must have gone to sleep in this happiness, for in the morning my heart was full, and I could not rest until I told all my people and all my associates what God had done fo my soul. Oh, pray for me and for all the firemen, for greatly do we need your prayers!"

AFFECTING APPEAL.

At a prayer-meeting in an engine-company, a brother rose and made the following statement: "At the fire which recently occurred in Market street, a person was entirely buried beneath the ruins, with the exception of his right arm. Attracted by his cries for relief, a fireman descended from the adjoining building and extricated him. Borne off upon a settee insensible, he did not learn the name of his deliverer. On subsequently inquiring, he heard that the friendly fireman belonged to this very company where the meeting is to-night. The man who was then saved now stands before you. I am that man, and I stand here to thank my deliverer; and, as the best way of which I can think to show my gratitude to him, I now invite him to Jesus, the great Deliverer of the soul." The subsequent interview between the two men was deeply affecting. The invitation was received in good part by him to whom it was extended, and he promised that his soul should no longer remain uncared for.

A SINGULAR AND SOUND CONVERSION.

On one of the hottest evenings in July we attended a little prayer-meeting in a hose-company, which was of great interest to us. At least one-half of those who were present and who prayed and exhorted were converted firemen. The experience of the leader on taking the chair, briefly and unpretendingly as it was told, made upon us a very deep impression. "No man," said he, "can be more surprised than I to find myself in such a position. You all know me very well, who I am, and what I have been. (His business was to supply the company with cigars and Sunday newspapers.) One Sunday I was sitting in my shop reading a story in a Sunday newspaper. It was called "Truth and Honesty," and was about a little boy. After reading it, I felt that there was such a thing as truth, and that it was better to do right than to do wrong. These were the feelings that first brought me to the prayer-meetings; and now I hope I know what it is to believe the truth that saves the soul." We called with him afterwards at his house to see that paper. We found that he had at once abandoned his business; and now, as we write, the very paper lies before us, with the same mark it had upon it when he drew it from the desk. Many times since have we seen that strong and earnest face in prayer-meeting, but never without thinking how much more able

and willing God is to convert sinners then His people are to ask Him to do it. If one man can be reached at a time so unexpected and by an instrumentality so unusual, why not thousands and tens of thousands more?

HOPE EVEN FOR THE PROFANE.

"Surely there is hope for anybody if such a one as I can be received. Why, sir, for fifteen years I have been a fireman; and I used to be awfully profane, so much so that I would scarcely utter five words without an oath. And at the factory where I work I used to use such awfully blasphemous language that the men before now have actually left me and gone away to get out of the sound of my voice. If such a swearer as I has been saved, there is hope for any!"

How to Stop Swearing.—Said another fireman: "God hears prayer. I know he does. I can prove it by my own experience. I was a dreadful swearer; and, though ashamed of it, and oftentimes resolved to give it up, no sooner was my resolution made than I would go away and swear worse than ever. But one day, after I began to to feel how wicked it was to take the name of God in vain, I looked to Jesus Christ to help me. And he has helped me. From that day on I have not sworn an oath, nor do I feel any desire to swear; but it is not myself, it is all of Christ, that I have been able to achieve the victory!"

PLAIN QUESTIONS AND HONEST ANSWERS.

Disappointed one evening in not finding any members of the company present in their hall, one of our number, leaving the prayer-meeting, went down into the room below, where most of the members were assembled, smoking and talking as usual. "I am very curious," said he, "to know just what you firemen think on the subject of religion. You have just as much right to your opinion as I have to mine—in this respect, at least, that each one of us must give an account for himself unto God." Perceiving that they were not unwilling he should proceed, but rather invited further inquiry, "What, for example," said he, "do you think of the Bible?" "Well," said one, "I believe it. G., don't you?" G. assenting, the same seemed to be the case with all, until at length one remarked: "I guess, sir, we all believe the Bible, and that them that don't believe the Bible don't come this way!" "Another question, then: how many of you read the Bible?" "Ah! that is

another question," said the first spokesman. "Pardon, me, however, if I put it: when did you read the Bible last?" "Not since I was home." "And you?" "Not since I was at Sunday-school." "And you?" No answer. "Never read it at home or at Sunday-school?" "I never went to Sunday-school." And thus the conversation continued, until many similar questions had been asked and answered. Oh, to what multitudes of men in every city—firemen as well as others—is the holy book of God like a letter still unopened, the seal still unbroken—a letter still unread, though it comes to us bearing the image and superscription of the King of kings himself! How large a portion of the ungodliness which we set down to the account of infidelity, may with much greater propriety be attributed to thoughtlessness!

"NO SWEARING, BOYS."

One of the fire companies, shortly after the revival commenced, made very earnest efforts to stem the tide of profanity which had formerly been too prevalent among them. On one occasion, when there was an alarm of fire, the director, taking the lead as usual, suddenly wheeled round at a sound he heard, and roared through the trumpet, with a voice of thunder: "No swearing in this company, boys!" Strangely did those words sound through the darkness of the night, and there are some who will never forget them. We trust the same words will yet sound through many trumpets more.

A SAD PURPOSE PREVENTED.

"Well may I thank God for that Fireman's Prayer-meeting, and acknowledge it, too, to his glory and my own shame! For many years I had been an orphan. I had just lost my wife. Having nothing to live for, the sooner I got out of the world, it appeared to me, the better. I had even gone so far as to meditate the time and place of self-destruction. But, passing by an engine-house, I heard singing. I went up, and found a prayer-meeting. A friend took me by the hand and invited me to Christ. Hope sprang up in my heart. I thought I would try whether there was anything in this religion; and now I am not ashamed to say to my brother firemen that there is. It can give peace where nothing else can give it, and make you happy as you could never have believed it possible to be. 'O! taste and see that the Lord is good!'"

CONVERSION BY A SINGLE WORD.—"That night I felt as if I must go to the Firemen's Prayer-meeting, and as if there would

be a message for me. Weeks and months together had passed away, and each week and month had only added to the darkness. I began to feel as if the gate of life would never be opened to me. But, at the close of an earnest exhortation, the brother inquired: "Will you come to Jesus now?" And my heart said "Yes!" From that moment my bonds were loosed, and I have been permitted to rejoice in that liberty wherewith Jesus makes his people free."

THE FIREMAN'S DAUGHTER.

At an alarm of fire in one of our common schools, a little girl was seen sitting very quietly, while others were rushing downstairs greatly to their injury. "How came you not to do as the others?" asked her teacher. "Why," said the little girl, "you see my father is a fireman; and he told me if ever there was an alarm of fire in the school-house to sit perfectly still, and I would certainly be saved. I believed father, that I would be saved by doing just what he said." Had every fireman the same faith in what God says about Christ that that fireman's daughter had in the word of her father, how soon would our prayers be turned to praises!

In the hall of one of the firemen's companies stands an ancient speaking trumpet under a glass case. "Would," said a speaker on one occasion, "that instead of my feeble voice, I could take down this trumpet and proclaim the Gospel to you, so that you might be made to hear! But no! I recall that wish. It would be of no avail thus to speak to you. Only 'the still, small voice' of the Holy Spirit can so speak to you as to make you hear." Only this, indeed, only the Holy Spirit, can speak the Gospel to the heart.

FIREMEN'S CONSCIENCES NOT THE HARDEST.

Two influential members of a certain company opened a tavern not long since in the neighborhood of the hose-house. Before the month was out, however, one of them gave it up. "Twenty-nine days," said he, "in the liquor business is too much for my conscience!" What sort of consciences must they have who continue it for years?

An old sailor thus spoke of answer to prayer one day in Jayne's Hall: "I think I know how to prize the religion of Jesus. Once on a wreck for two weeks, and the only one there who had a hope in Christ, who can tell how precious that hope was to me? Under

God, I owe my religion to my mother. Fifty-three years ago, when I was only eight years old, that dear mother, but a short time before her death, clasped me in her arms, and, having prayed that we might meet in heaven, she slept in Jesus. To all human appearance, it seemed for a long time as if those prayers would not be answered. For forty-three years I was a drunkard and a blasphemer. But I rise in this meeting to-day to testify to the efficacy of prayer, and that I have found a Saviour."

SILENT PRAYER.

At one of the first prayer-meetings in Jayne's Hall, a merchant from the South, noted for his profanity and infidel sentiments, finding that a young salesman was going to the meeting, determined to accompany him. Turning to the other customers, he said he wished it to be distinctly understood that he went merely out of curiosity, to report what he saw when he returned home. For awhile the scene seemed to make little or no impression upon him; but, toward the close of the services, Rev. Dudley A. Tyng proposed to engage for five minutes in silent prayer. For a time the great congregation was as still as the chamber of death, and afterwards the merchant was observed to be weeping. "Let us go," said he to the young man. "No," he replied; "the services will soon be over." When they left the hall, both walked some distance in perfect silence, which was at length broken by the merchant. "I never before felt," said he, "as I did to-day in that prayer-meeting. I do not know what came over me at the moment of silent prayer. I was, against my will, convinced that the people were worshiping God sincerely, and that their religion was true. I have been a scoffer at religion, a member of an infidel club, have bought and sold infidel books. But henceforth, by the help of that God whom I have hitherto rejected and defied, I am resolved to seek that religion with all my heart." Subsequent information was received as to his union with the church, and also of the conversion of a brother in conseqence of his own.

THE MINISTER'S SON.

The prayers of the Jayne's Hall meeting were on one occasion requested by a minister for his son. The request was complied with, and very earnest and importunate supplication made on his behalf. A few days after, the father wrote that, on his return home, he found his son very deeply convicted and earnestly in-

quiring what he must do to be saved. These convictions terminating in his hopeful conversion, the father and son came down together to the city; and there, in the hall to which they were attached by such sacred associations, a number of brethren, who well remembered the circumstances, had the pleasure of rejoicing with them in their joy.

THE WIDOW'S SON.

Coming out of the hall one day, a lady said: "You know C.? Some weeks ago, his brother, away off in a distant part of the country, wrote me proposing that, as this was a time when God was so marvellously hearing prayer, we two should agree to pray for C. The proposal was at once accepted, and the letter mailed; but long ere it could have reached its destination, the prayer received its answer."

Meeting a poor woman one morning, at this period, we asked her to attend the meeting. At first she excused herself by saying she had work to do, but afterwards she came in and heard a prayer. That prayer touched her heart, and she found no peace until she found it at the foot of the cross. Her life, she said, had been profane; nor had she read the Bible since her childhood. She is now an humble follower of the Saviour so long neglected by her, connected with the church, and laboring to do good to others.

PRAYER, POWER WITH GOD AND MAN.

A missionary, illustrating one afternoon at the "Diligent" meeting the nature and power of intercessory prayer, told the following incident, which may also stand for not a few similar ones witnessed in Philadelphia. During a period of religious interest among the Choctaw Indians, to the surprise of many, a giant Indian came into one of their meetings and took his seat on a log, apparently out of mere curiosity to see what was going on. From the platform where the missionary was sitting, he saw that the entrance of the giant had been noticed by a young convert. First the young convert would look at the Indian until his eyes were filled with tears, and then he would clasp his hands together and look up to heaven, as if in a perfect agony of prayer. Towards the close of the services the giant was smitten by the truth, like Goliath by the pebble. On the invitation given by the missionary for inquirers to meet him near the platform, he came forward trembling and lit-

erally tottering with anxiety and distress, asking whether there was any hope for him. Christ was freely offered to him and promptly accepted by him; and thus once more did God declare himself the Hearer of prayer."

"Forty years," said a mother in Israel, "was I praying for my husband, thirty years for my daughter; and God heard me for them. And ever since the people of God, at my request, prayed for my son, I feel as if God would also hear me for him." Is not this one of the secrets of the Lord that few consider and understand as they ought?

SAD CASES.

We read in the Gospels of a poor woman who "had suffered many things of many physicians, and spent all that she had, and was nothing bettered, but rather grew worse;" fit emblem, and but too faithful representative, this suffering body, of many a still more deeply afflicted and suffering soul! The number of persons of this description brought to light, and feeling the healing touch of Christ's garment, during the revival of 1858, was very large. Take a single example: A lady who had been for many years a member of the church, but who had long been convinced that she had never experienced a change of heart, was led by the Holy Spirit to feel how vain a thing it was to have the "form of godliness" without the "power." She had read, "Whoso covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Accordingly she acted on this advice, and at length opened her mind fully to a Christian friend. It pleased God at once to enlist his Christian sympathy on her behalf. He prayed with her, he prayed for her; he promised, on one single condition, that he would stand by her in her spiritual trouble, no matter whether it was, months or years, until he saw her through it. The condition was this: that she should not deprive him of the power to help her by leaning upon his prayers. The solemn agreement was made; but darker and darker did the shadows gather around her soul, until the eclipse became total. What was to be done? "Ask still more prayer," said her friend. That very night an opportunity was afforded at the close of a prayer-meeting; and, heavy as the cross was, she resolutely took it up, and "rose for prayer." That prayer, we trust, was not in vain; and, ere the week was over, such a peculiar combination of the Word, and the Providence, and the Spirit of God occurred that the hard heart was

broken and the stubborn will subdued. We scarcely know whether the encouragement to prayer appeared the greatest to the lady herself, to her friend, or to the members of the prayer-meeting, where the special petition had been offered on her behalf.

The sympathy of Christians in endeavoring to bring sinners to Christ was tender and affectionate in no ordinary degree. On one occasion, at Jayne's Hall, when those who desired the prayers of God's people were requested to signify it by rising or by holding up their right hands, an incident occurred, the spirit of which for the moment reminded us of the time when Jesus of Nazareth passed by in the days of His flesh, and when, "seeing their faith," (*i. e.* the faith of the friends of the sufferer,) he spake the word, and the cure was instant and complete! Twice, but in vain, a lady had endeavored to lift up her hand. The third time, the friend beside her assisted her to raise it up, both of them being completely overpowered by their emotions. Perhaps. there were not more than two or three who witnessed the occurrence; but by one, at least, who did see it, it was a sight never to be forgotten.

CONVERSION OF A UNIVERSALIST.

"Such I was," said one, "by belief; that is, I tried to make myself believe in the doctrine of universal salvation, and thought I did believe it. But, after all, I did not candidly believe it in my heart. When I thought of the death of friends it would make me shudder. One Sunday, I said to my wife, who belonged to the Society of Friends, 'Suppose we go to church to day?'

"'Well,' said she, 'if your conscience so dictates, let us do it.' First we went to a church in B street; and, after we had entered, I happened to remember that it had no steeple! More out of ridicule than anything else, I said to my wife: 'Let us go to a church with a steeple on it.' Notwithstanding her reproof, I would and did go to the steeple-church. Never was I so affected by a sermon in my life. I went home uneasy and troubled, and continued so for days, but without letting any one know it. The first time the minister called, I told him it was all humbug. Some days after he called again, and, among other remarks, made the following: 'Had you not a mother, and did she not teach you a prayer?' 'The appeal was more than I could stand, and that single remark had more force in in it than if he had talked to me all day. 'Now,' said he, 'try and think what that prayer was that your mother taught you.' And, with these words, he bade me 'good morning.'

Weeks and months passed on, but I could find no peace nor rest until I found it in believing."

Mingling in these hallowed scenes of revival were many Christian workers of whom we would be glad to speak. The names of Brainerd, and Chambers, and Dudley Tyng are tenderly associated with the revival of 1858. We select Alfred Cookman as a representative of the very best and highest influences of the period, and, with a sketch of him, close this brief account of the Pentecostal scenes which prepared the country for that baptism of blood which it was shortly to receive in the great civil war.

ALFRED COOKMAN.

It is an illustration of the rapid growth of the Methodist Church in America, that at the birth of Alfred Cookman in January, 1828, his father, the distinguished George G. Cookman, was in charge of the "Lancaster Circuit," including within its limits the towns of Lancaster, Columbia and Reading. This was a six weeks' circuit, Mr. Cookman preaching at each church in the circuit but once in six weeks. How many Methodist clergymen are at work in that field to-day? At this time the residence of the elder Cookman was at Columbia, where Alfred was born. His mother gave herself to his training as the main work of her life. "Pre eminently her realm was her house, and her work rather to form preachers than to preach."

Alfred was converted when ten years old. We give the narrative in his own words: "During the month of February, 1838, while a protracted meeting was in progress in Carlisle, I concluded 'now is the accepted time, now the day of salvation.' One night, when a social meeting was held at the house of a friend, I struggled with my feelings, and although it was a fearful cross, I urged my way to a bench which was specially appropriated for penitents. My heart convulsed with penitential sorrow, tears streaming down my cheeks, I said, 'Jesus, Jesus, I give myself away; 'tis all that I can do.' For some hours I sought, without, however, realizing the desire of my heart. The next evening I renewed the effort. The evening after that the service was held in the church; the altar was crowded with seeking souls, principally students of Dickinson College; there seemed to be no place for me, an agonized child I remember I found my way into one corner of the church. Kneeling all alone, I said, 'Precious Saviour, Thou art saving others, oh, wilt Thou not save me?' As I wept, and prayed, and

struggled, a kind hand was laid on my head. I opened my eyes and found it was a Mr. James Hamilton, a prominent member and an elder in the Presbyterian church in Carlisle. He had observed my interest, and obeying the promptings of a kind and sympathizing Christian heart, he came to encourage and help me. I remember how sweetly he unfolded the nature of faith and the plan of salvation. I said, 'I will believe, I do believe; I now believe that Jesus is my Saviour; that He saves—yes, even now;' and immediately

"'The opening heavens did round me shine
With beams of sacred bliss,
And Jesus showed His mercy mine,
And whispered I am His.'

I love to think of it now; it fills my heart unutterably full of gratitude, love and joy. 'Happy day; oh, happy day, when Jesus washed my sins away.'"

Mr. Cookman was licensed as an exhorter in the M. E. Church, November 1, 1844, and received a license to preach, July 7, 1846. He says, "At the age of eighteen I took up the silver trumpet which had fallen from the hand of my faithful father." His first appointment as an itinerant was to Attleboro Circuit, Bucks County, Pa. He was afterwards pastor in West Chester, Harrisburg, Pittsburgh, Philadelphia, New York, Wilmington and Newark, N. J. During the revival of 1858, he was stationed at the Green street church, Philadelphia. Of his ministry here, his biographer says:

"It is doubtful if Philadelphia Methodism has known in its whole history a pastoral term of two years more signally fraught with proofs of the divine favor and the stable results of evangelical ministrations than these of Mr. Cookman at Green street. The scenes under his preaching—the perpetual blaze of revival, the marked cases of conversion and sanctification—were more like the occurrences of primitive Methodism, and showed conclusively that the ancient glory had not departed from the sons of the fathers. At the close of the second year he reported seven hundred members and one hundred and fourteen probationers—a net gain of two hundred and thirty-five persons—with large advances in all the collections for benevolent objects, especially in that for the missionary cause.

An awakening seldom paralleled pervaded all classes of society and churches of every communion, extending from the cities to the country districts, until there was not a hamlet, however remote,

which did not feel its power. Waves of divine blessing, in rapid succession, rolled over the land; religion was at the flood—it was the theme on every lip; men turned aside from the busy mart at the hour of noon, and thronged the places of prayer; the workshop, the drinking saloon, the theatre, the highway, became consecrated places, where the voice of singing and of supplication from earnest penitents and exultant converts was heard; the sanctuaries were crowded with men and women, asking what they must do to be saved; not alone the women and children, but men—strong, wicked men, who hitherto had neither regarded man nor feared God—mourned for their sins, and rejoiced in the freedom of forgiveness; ministers whose popularity had declined were invested with new favor, and the different denominations, that had been until recently either antagonistic or indifferent, were suddenly fused into a thorough union and co-operation."

CHAPTER X.

THE REVIVAL OF 1876.

Financial Distress—Broken Hearts Bound Up—Moody and Sankey—Labors of Mr. Hammond—Revival at the close of 1875—In Philadelphia—Messrs. Whittle and Bliss—The Hippodrome Meetings in New York—The Christian Conventions in Philadelphia and New York—Three Thousand Clergymen in Council—The Centennial of Methodism—Women as Evangelists—Eliza P. Gurney—Sarah Smiley—Mrs. Van Cott—Concluding Words.

THE revival of 1876, in what went before and in what accompanies it, is largely a repetition of the scenes of 1858. Now, as then, great union gatherings for prayer mark the progress of the work. But especially are we struck with the resemblance—noted in the last chapter—between the foregoing circumstances by which, in both cases, the way was prepared for these years of grace. The terrible civil war brought with it vast expenditures on the part of the government, and introduced a period of speculation and corruption which has seldom been matched in the history of nations. In 1873 the crash and collapse came. The financial depression beginning then, and reaching now nearly to the end of the third year, has cast into the shade all the commercial revulsions that had ever been known in this country.

As soon as the panic fairly commenced, many Christians, taught by the past, began to look and pray for a powerful revival of religion. The fathomless private and public corruption drove good men to God—crying to Him who alone can help. Money-distress led many unfortunate ones to that God who is a refuge in time of trouble, whose ear is always open to the cry of sorrow. Men's hearts were broken, and prepared for God to bind them up. And that tender Jehovah, who is not the cruel deity whom the heathen, and alas! Christians sometimes paint Him, has been doing this work in His own gracious way.

While well on to a hundred thousand ministers of the Gospel have been standing in their places ready to reap the great harvest of souls, there have been special instrumentalities preparing, in the providence of God, to deepen and intensify the religious interest, and to make the present year one of universal ingathering. Most

noticeable among them is the work of Messrs. Moody and Sankey. The effect produced upon the dry bones in various British localities by their American revival methods, and especially by Mr. Sankey's introduction into religious worship of a new and powerful element, both in the matter sung and in the style of singing—the tact and shrewdness of Mr. Moody, his depth of feeling and great energy, and his Joseph-like ability to seize hold of what can be used to increase his influence and strengthen his hold upon the mass of Evangelical Christians—the anxiety of the Christian ministry and people of America to make the most of the golden opportunity to secure a deep, wide-spread, powerful, and, if possible, universal, all-pervading revival of religion—these things brought the evangelists back to our shores with such an interest excited in the work which everybody believed they were about to begin at home, and such a volume of prayer antedating and accompanying it, as have led to great and glorious results.

As another important element in the influences of the few past years, which have been culminating in 1876, we mention the labors of Mr. Hammond. He has been a prominent evangelist for many years, and within the period under review has been very successful in St. Louis, and upon the Pacific slope, and in other localities. The wide-spread religious interest with which this year began must, no doubt, be ascribed in part to his labors as one prominent cause. One feature of his work has been the hopeful conversion of many children. And in general the revival now existing has been marked by large additions of children to the Church. It is hardly necessary to introduce the testimony of eminent men on the questions of child-piety and profession, and the connection of Sabbath-school instruction with revivals.

GENERAL REVIVAL IN THE CLOSING MONTHS OF 1875.

The labors of pastors, evangelists, Sabbath-school teachers and other Christian workers began to be crowned with success as 1875 wore away. It became evident that the wished-for impetus had been given to the revival spirit by the return of Moody and Sankey to America. After a few days' service at Northfield, Mass., they began their work in Brooklyn, N. Y. Here they met with great success. They then came to Philadelphia and began their services in the Depot church, the old freight depot of the Pennsylvania Railroad, the use of which was offered by the owner, Mr. John Wanamaker, and for which he refused to receive any compen-

sation. From the beginning the building was crowded and the feeling intense. The usual services consisted of preaching in the evening, and a prayer-meeting and Bible reading, held for a time in the morning at 8'clock, but soon changed to 12 o'clock. On Sabbath there were three services daily, conducted by Messrs. Moody and Sankey. The preaching services were followed by inquiry meetings. In addition to the meetings held at the depot, Mr. John Wanamaker conducted a Young Men's Meeting every evening at 9 o'clock, in the Arch street Methodist church, and Mr. John Field, a Market street merchant and well-known Methodist brother, held a Parents' Meeting at the same hour in a neighboring church.

Besides this extraordinary work in Philadelphia, of which we shall give further details in a later chapter, it was remarked through the land that there were large districts of country, where, during the six months from October, 1875, to April, 1876, the additions to the churches aggregated forty per cent. of the previous membership. The wave of revival swept over the nation. In the north west, Whittle and Bliss—the latter the author of some of the hymns sung by Mr. Sankey—have been doing good service. So have other evangelists, while the whole body of Christian pastors have embraced this as the harvest season, and are still busily engaged gathering in the golden sheaves. Mr. Hammond during the winter worked with great effect at Chester, Harrisburg, Lancaster and York, Pa., and at Washington, D. C.

THE HIPPODROME MEETINGS.

When the meeting at the Depot church, Philadelphia, reached a close, the centre of revival interest was transferred to the "Hippodrome" in New York city. This enormous structure, with an auditorium which seated 6,500 persons, was fitted up for Messrs. Moody and Sankey, and in February, 1876, they commenced their meetings in it. Thousands of listeners came daily, and the earnest efforts of the evangelists were rewarded with results of many earnest convictions and sincere repentances. The most remarkable epoch at these meetings was that of

THE CHRISTIAN CONVENTION,

composed chiefly of clergymen, representing all evangelical denominations.

Such a one had been held in the Depot Church, Philadelphia, January 19th and 20th, 1876, pursuant to a call issued by the

pastors of that city. About five thousand persons were present at the noon meeting on the first day, and at the farewell meeting, on the evening of January 20th, it is estimated that 12,000 people were present, and that as many more applied for admittance, but could not be given room!

March 29th and 30th similar scenes took place at the Hippodrome. About *three thousand clergymen* were present. Ministers of all denominations and from incredible distances came to the central fire, hoping to carry back a lighted torch with which to ignite their several congregations. The assembly was unique for more than one reason. In the first place, sectarian methods were laid aside and the common Christian belief is made prominent. Views were freely exchanged on such important questions as, How the outlying masses, who hear the church bell but do not heed it, may be reached? How clergymen can make their pulpit ministrations more effective? How Sunday-schools, prayer-meetings and inquiry-rooms can be made more serviceable? And, in a word, how a vast deal of religious routine can be got rid of, and more efficient machinery substituted? All the journals of the day treated this Convention, as a component part of the revival movement, with a large and generous courtesy, because religious effort is now and will more and more become a matter of public interest. The effects of these Conventions cannot be estimated now. A hundred years hence, when some other writer takes up this wondrous story of God's love, and carries it through the second century of the life of this Republic, then and not till then can the human mind gain any adequate appreciation of the mighty growths destined to spring from these scattered seeds.

While, in these great Union gatherings, the subjects of interest to all Christian workers were under under discussion, the various bodies recognizing submission to one or the other form of church discipline were equally busy. The

CENTENNIAL OF METHODISM

was celebrated at Raleigh, North Carolina, March 21, 1876. The suggestion came from the Rev. L. T. Burkhead, D. D., and was warmly responded to on all sides.

One hundred years ago there were but three Methodist circuit riders in North Carolina. The roll of the clergy now exceeds 200, while the small band of laymen has expanded to a mighty army. Methodism is now, numerically, the leading denomination in the

State. The meagre and scattered Sunday-schools of a century ago have matured into great and flourishing seminaries of learning, such as Trinity College near High Point, and the Wesleyan Female College at Murfreesboro. The 683 lay members of 1776 have grown in 1876 to that number of congregations.

The great mass meeting was organized by electing Bishop McTyeire president, with Bishops Marvin and Doggett associate presidents. All the presiding elders of the North Carolina Conference present were made vice-presidents; Rev. Frank L. Reid, of Louisburg, was appointed secretary.

The "Address of Welcome" was pronounced by Colonel Walter Clark. It was responded to by Bishop McTyeire, of Tennessee. The audience then united in singing Bishop Ken's doxology, and a benediction was pronounced by Bishop Doggett, of Richmond

The meeting convened in the evening, when Rev. H. N. McTyeire, Bishop of Tennessee, delivered a discourse on "Methodism and its Founders."

WOMEN AS EVANGELISTS.

Among the features of the latest revivals of the century, whose eventful history we now close, is one which, however diversely it is viewed by Christians of religious denominations, has worked powerfully on public sentiment. We refer to the active part taken both in schemes of broad benevolence and of union effort, and also in strictly evangelistic work by eminent women—"elect ladies," if we may apply to them the expression of the Apostle.

At all times the Christian Church has numbered among its most efficient laborers devout members of the female sex. Amid the turmoil and barbarity of the Middle Ages, the figures of Hroswitha, the nun; of Saint Elizabeth, the pious matron; of Brigida, the royal spouse yet humble nurse, and many others, attest that in all epochs the influence of good women has not been confined to the home circle, but extended as widely as Christendom itself.

With the rise of the Society of Friends, the propriety of women devoting themselves to public religious life, exhorting and expounding the Scriptures, was first maintained by an evangelical denomination. Naturally, therefore, it is among the Quakers that the most numerous female evangelists have been found.

Of those living and prominent at the present day, we may mention:

ELIZA P. GURNEY,

who now resides in Burlington, New Jersey. She is the descendant of a long line of Quaker ancestors, and by marriage united with the well known Gurney family, of Norwich, England. The conversion of Joseph John Gurney, of Norwich, in the last century, by the "public friend" Sarah Taylor, is one of the most extraordinary and providential on record.

For many years Friend Eliza Gurney has been an active visiting speaker at the various meetings of Friends, and in the summer, at Atlantic City, where her failing health has long obliged her to pass the hot months, her influence and character have brought about the establishment of a regular meeting.

During the civil war she called upon President Lincoln in pursuance of what she felt to be her duty, to assist in "aiding the spirit of peace and good will among men." It is stated that the President was deeply affected. He expressed himself gladdened and strengthened by her words and prayers, and regretted the necessity which forced the war upon the people.

Another prominent public speaker, who also was brought up in the Society of Friends, is

SARAH SMILEY.

Of a younger generation than Eliza Gurney, she has not assumed the ties of domestic life, but given her whole time and thoughts to the study of the Bible; to the furtherance of schemes of practical piety; to the awakening and encouragement of those weak in faith. Her burden of preaching is faith, illustrated with great enthusiasm by Old Testament narratives, perhaps sometimes straining a type, or symbol, or hidden meaning a little, but always instructive and impressive. Her countenance is radiant with quiet joy. Thousands think of her gratefully and lovingly.

The personal affection she incites gives weight to her words. She has preached, by invitation, in the pulpits of the Rev. Theodore L. Cuyler, Brooklyn, and of others. Outside of the Society of Friends, perhaps, the best known evangelist of her sex is

MRS. MAGGIE VAN COTT.

This lady belongs to the Methodist Church, and her name is well known throughout its thousands of congregations. She was born in the City of New York, March 25, 1830, and was the daughter of William K. Newton, a fine, dignified gentleman. He at one time was manager of the real estate of John Jacob Astor.

The family attended the Episcopal Church, in which Maggie was confirmed when eleven years of age.

January 27, 1847, she married Mr. Peter P. Van Cott, a merchant in the same city. The years passed swiftly, and sorrows succeeded the joys of domestic life; death and business failures came, and with them the devolopment of a rare executive power in the heroic wife and mother. Not only so, but at length God's discipline drew her thoughts to Him, till one day, while crossing Fulton Ferry, "she head the Saviour saying, 'You must decide to-day. Now is the accepted time; behold, now is the day of salvation. Why longer delay?' Suddenly, as if awakening from a dream, with her heart trusting, praying, believing, she cried out, 'Lord, if Thou wilt accept the sacrifice, I from this moment give Thee my body and soul. I will be wholly Thine, and by Thy grace I will never turn back.'"

From this time she felt herself drawn to evangelical labors.

The tidings of her earnest activity and appeals went abroad; and when in February, 1868, she visited friends in Green county, N. Y., her host, the venerable Rev. John Battersby, told her she must preach in the school-house the evening following her arrival. Mrs. Van Cott stoutly refused, and the minister as firmly but tenderly urged, until, convinced it was her duty to speak according to the appointment he had made, she wiped away the tears, and retired to prepare her first sermon. The hour came, and many were unable to get within the door of the place of meeting. Then she must preach in the Baptist Church, a mile distant; and so she has been doing ever since, going from place to place amid revival scenes of which we cannot even give an outline sketch.

In the introduction to her "Life," Bishop Haven, of the Methodist Episcopal Church, writes:

"Mrs. Van Cott is, without doubt, to-day the most popular, most laborious, and most successful preacher in the Methodist Episcopal Church. She has more calls, does more work, and wins more souls to Christ than any of her brothers. She does this by her genius and her faith. Genius is naught without faith; faith is not all-powerful without genius.

"Her sermons are not finished orations: Peter's were not, nor Paul's, nor Christ's; it is doubtful if any true Gospel sermon should be. 'Sermon' means 'conversation,' and a sermon should be a conversation on Christ. Her learning is not of the schools;

she knows little about theology as a science, probably nothing, scholars being judges; she never had the least 'theological education,' so-called, which is often an education without theology; she never was trained to public speaking. She prepares no discourses, in the usual sense of pulpit preparation."

CONCLUDING WORDS.

While thus giving, as a matter of history, some account of the labors of these eminent female evangelists, we desire to avoid any expression of opinion upon the question of "woman's preaching." As Mr. Moody has remarked, the evangelical Church is divided in sentiment on this subject, the Presbyterian Church, as a body, holding it to be wrong for women to speak in promiscuous assemblies, or to take the place of a public teacher of religion. Similar views, we believe, are entertained in the Episcopal Church, and in some other denominations. Upon this and upon every other mooted point, let us hope the time is coming when we shall all see eye to eye. Meanwhile, let it be the care of us all, both ministers and Christian workers, that the present wide-spread revival shall be more than mere religious dissipation—that it shall be a revival of genuine Scriptural holiness, of doing the will of the Lord.

PART IV.

BIOGRAPHICAL SKETCHES

OF

EMINENT LIVING REVIVALISTS.

CHAPTER I.

MOODY, SANKEY AND HAMMOND.

INTRODUCTORY REMARKS.

DWIGHT L. MOODY.—Parentage—Early Life—Joins the Church—Goes to Chicago—Devotes Himself to the Work—Willingness to Work—Prayer and Work—Labors During the War—The Old Soldier—The Worst Master—Returns to Chicago—Goes to England—Views on Revivals—The Inquiry Rooms—Views on Conversions—Religion is Cheerful—Question of Intemperance—Third Visit to Great Britain—The "Moody and Sankey Humbug"—Labors in Brooklyn—Labors in Philadelphia—The Old Freight Depot Church—Frontispiece—Conduct of the Meetings—Attendance at the Meetings—Absence of Sectarianism.

IRA D. SANKEY.—His Ancestry—Joins Mr. Moody—Visit to Great Britain—Style of Singing—Popularity of the Songs—Letters from Abroad—An Incident of the Work—Power of his Singing.

EDWARD PAYSON HAMMOND.—Birthplace—Story of his Conversion—His Education—Visits Europe—Returns to the United States—Work in New England—Labors in the Western States—Two Interesting Incidents—The Children's Evangelist—His Method of Work—His Elements of Success—Results of his Efforts.

IN the biographical sketches which will occupy our remaining pages, the reader must not expect to find the names of all, or even any large number, of those living workers for the Gospel, whose names are widely known among Christians. We have selected a comparatively small number, rather for the purpose of showing the spirit of the evangelical laborer, and the power of his example and life, than with any intention to exhaust

this most interesting chapter of religious history. Those we have chosen represent, therefore, different denominations; they are men far apart in age and locality; their methods of labor are not at all identical; some are evangelists, and some pastors; but that in which they are all in unison, that which brings them under one class, is that they are all enrolled under one flag, the "banner of the cross"—they are all earnest soldiers of the Church militant, chiefs in that army whose enemy is Satan, and whose watchword is Love.

DWIGHT L. MOODY.

THE revival labors of no one of the present day have been more signally blessed than those of Dwight Lyman Moody. His life and his plans of labor have therefore a strong interest for every Christian.

PARENTAGE.

His parents, Edwin Moody and Betsey (Holton) Moody, were residents of Northfield, Massachusetts.

Both the Moodys and the Holtons were old families in the little mountain town. The latter were among the first settlers of the "plantation of Northfield," which was purchased of the Indians in 1673, and laid out by a committee of the General Court of Massachusetts, of which committee William Holton was a member. This man was of English descent, born in the colony of Massachusetts Bay, and from him Betsey Holton is a lineal descendant of the fifth generation.

Of the nine children (seven sons and two daughters) born of this marriage, Dwight Lyman was the sixth, born on the 5th of February, 1837.

On the 28th of May, 1841, his father died. In the morning of that day he was at his usual work—that of a mason; but feeling a pain in his side, caused by over-exertion, he went home to rest. At about one o'clock in the afternoon he felt the pain suddenly increasing, staggered to the bed, fell upon his knees beside it, and in this posture of prayer death seized upon him, before any one knew he was seriously ill.

All that was left to the widow for her support was the little home on the mountain side, with an acre or two of land; and even this was incumbered with debt. Of her seven children, the eldest was but thirteen years of age; and a month after her husband's death another boy and girl were born.

EARLY LIFE.

For some time the boy Dwight showed himself unsettled in aims, and wayward in his general conduct. Studies were neglected, and the mother's heart became deeply anxious over his prospects. When sixteen years of age, his uncle, Samuel Holton, a shoe-

merchant in Boston, who went there a boy, and worked his own way in the world, visited Northfield. Dwight asked for his aid in procuring a situation in the city; but his inclination to throw off restraint being a serious objection, nothing was done for the lad. This was in midwinter. The next spring, to the surprise of Mr. Holton, Dwight one day entered his store. He had started out on a pilgrimage to find employment, trying at Clinton, Worcester, and other places on the route in vain. The times were dull, and no opening offered. He was plainly clad, and had a boil on his neck, setting his head awry, when he reached the New England metropolis. That night he found a home at the house of Mr. Holton, in Winchester. In the morning, when invited to join in reading the Bible in turn, at family worship, he was unable to do so without difficulty and mistakes, giving to a word unpronounceable by himself some convenient sound, and passing on to the next. He now began to look through the business streets for employment, too proud to make any further application to his relative for assistance, who felt that the discipline of failure was indispensable until the boy was willing to put himself more directly under his guidance. From irritation, Dwight's feelings changed to right views of the matter, and he sought counsel. Assistance was granted, conditioned upon his attendance on Dr. Kirk's church and Sunday-school, and accepting a boarding-place selected for him. These preliminaries settled, Dwight began his clerkship, "and," remarked his employer, "soon could sell more goods in three months than other clerks in a year."

JOINS THE CHURCH.

At length, May 16, 1855, he asked for admission to the church. So unsatisfactory were his statements of experience, partly owing, it may be, to the common neglect of sufficient personal attention to his case, that the admission to communion was deferred. On presenting himself again to the committee, he was received into the communion of the church on March 5, 1856. Soon after, attending a church prayer-meeting, he rose and spoke briefly. At the close of the service, the pastor took him aside, and kindly told him that he had better not attempt to speak in the meetings, but that he might serve God more acceptably in some other way. He attended other meetings, and delivered short addresses; but the strongest impression he left upon many good people by these efforts was that he ought not attempt public speaking at all—that it was not in his line; and they frankly told him so.

GOES TO CHICAGO.

In 1856, not satisfied with his success, he removed to Chicago. He joined the Plymouth Congregational Church. But he was a stranger and lonely; and this solitude in a city stimulated his desire to engage in active service for his Master. He hired four pews and filled them with young men. In the prayer-meetings his voice was heard, sometimes with dissatisfaction because of his directness and faithfulness. Wanting more work, he took a Sabbath morning class in the First Methodist Church.

The next move was in connection with a small mission Sunday-School in North Wells Street, where the only thing offered him by the superintendent was the privilege of getting and teaching new scholars. The next Sabbath he appeared with eighteen ragged street-boys.

In the spring of 1857, while distributing tracts and Testaments to the sailors in port, he met Mr. J. B. Stillson, a Presbyterian elder from Rochester, N. Y., who was building the Chicago Custom House, engaged in the same work. They joined hands in goodly fellowship and labored for months—a profitable experience for both, especially for the young evangelist.

Urged forward by success, he planned a larger field of his own. There stood near

THE NORTH-SIDE MARKET

a deserted saloon, in sight of nearly two hundred others, which were occupied and in "full blast," and in this forbidding place he gathered a motley crowd of juvenile humanity. He found it embarrassing, on account of his very defective education, to study God's Word as he desired; indeed, sometimes he had to spell out the long words while teaching the neglected youth around him.

The work grew upon his hands, and by permission of the Mayor he removed his school to the large hall of the North Market, which was used on Saturday nights for dancing; and after the gay crowd had dispersed, Mr. Moody, with his associates, spent the time into the early hours of Sunday morning, in putting the room in order for the morrow's work. The school was held in this hall six years, amidst marked encouragements and discouragements. Finding it difficult to hold prayer-meetings or Sabbath evening services in this hall, Mr. Moody rented a saloon that would accommodate about two hundred persons. Here, in a dismal, unventilated place, where during service he found it necessary to have policemen to

guard the door, he collected the poor and the vicious, and offered Christ to them.

In the winter of 1857–58, the revival led to the formation of the Young Men's Christian Association in Chicago, and the establishment of a daily union prayer-meeting. He was most active in this meeting; and at a time when the interest had flagged, so that but three or four persons attended it, he by his personal efforts induced more than a hundred to join the praying band.

DEVOTES HIMSELF TO THE WORK.

He at length determined to give God all his time. When asked how he expected to live, he said, "God will provide if He wishes me to keep on, and I will keep on until I am obliged to stop." Since that day he has received no salary from any individual or society, but God has supplied his wants, often in most striking ways.

It has been his fixed belief that when a man feels a call to the ministry he should not hesitate, but right away obey it. In one of his sermons he says:

"Some think, when they are called to be disciples, they are called to give up their occupation and become missionaries or ministers. A call to be a disciple is one thing, and a call to be a missionary or evangelist is another. If a man goes into God's vineyard without being called, he is sure to break down; but a heaven-sent man will never fail. Peter was a fisherman, and the Lord called him to be a disciple, and he went about his business as usual until Christ called him to be a follower. In Matthew, in the 18th verse of the 4th chapter, we read he was called to follow Jesus.

"If God calls a man to leave his occupation and go and do His work, the man makes a great mistake if he does not follow the Master. I never knew a man that refused to go into the ministry when called, but got into difficulty in consequence. In Luke v., 4, Jesus said to Simon, 'Launch out into the deep, and let down your nets for a draught.' Christ would not call them when their nets were empty, because then they might have followed Him because they had toiled all night and caught nothing. A good many are willing to follow Christ, if they can hold on to the fishing smack and broken net, and take the fish along with them."

Speaking of his own commencement in Chicago, and of the obstacles he encountered, he says:

"Of course, a Christian has enemies. It is only the good apple-tree that gets the sticks and stones cast at it. These young con

verts should confess Christ every chance they can get. Go down to some of the lanes, and tell what Christ has done for you. When I began my Christian course I tried to work in the churches in Chicago, and I was told I had better not speak. I went into the dark lanes, and got meetings together.

"I kept my mouth open. I did not let the Church close it. Confess Christ in season and out of season, and let the devil and the world talk and throw stones at you. Your reward will come by and by. Take a bold stand for Christ. You will never be good for much for God's service until the world calls you crazy. If the world has nothing to say against you, you are not much of a Christian."

This

WILLINGNESS TO WORK

has been the great element of his success, and in his addresses he urges it with wonderful vehemence. Speaking of the Prodigal Son, he says:

"He joins himself to a citizen of that country to find some work to do. That is the noblest thing he did. There is some hope for a man when he is willing to go to work. I have more hope for a gambler, harlot or drunkard than I have for a lazy man. I never knew a lazy man converted yet.

"I believe in

PRAYER AND WORK.

"Let them both go together, and the answer is sure. Do you doubt it? You cannot doubt it. Do not be discouraged because you have only a class of little boys. A lady once came to our meeting and excused herself for leaving her class because she had only five little boys to teach. Only five little boys! Why, you don't know but one of them may have been a Luther, a Wesley, a John Knox, or a Bunyan. When Andrew brought Peter to Christ, he little knew what great results were to follow; but I think if Andrew stood with Peter when he preached on the day of Pentecost and three thousand were converted, he must have been glad to remember that he had brought Peter to Christ.

On another occasion he related an incident in his life when he was in business. While traveling, he passed a school-house, and he gave notice to the people as he passed along that there would be a prayer-meeting held in the school-house on a certain night. Arriving at the next town, he asked a Christian friend to attend

that prayer-meeting, and the result was, fifteen persons rose for prayer at that meeting, a Sabbath-school was started, and in three years they had a church built.

He said where he found a teacher willing to work personally with the children—get them alone one by one and talk with them, and pray with and for them, teaching them how a Christian ought to live and walk—that teacher has always been successful. "Teachers that never speak to their scholars except in the class are about as successful as preachers who never have any inquiry meetings." If we are going to be successful in leading children to Christ, it must be by personal teaching.

LABORS DURING THE WAR.

When the war broke out, a new direction was given to his labors. In the neighborhood of Chicago was a large camp, to which he devoted much attention, going there night after night, and seeking to bring the soldiers under the influence of divine grace. He seemed to be everywhere, speaking and praying in the meeting, conversing with the soldiers, instructing or encouraging all whom he could reach. He was subsequently in the service of the Christian Commission, as President of the executive branch for Chicago; and nine different times he went to one or other of the scenes of conflict, remaining for weeks, and working with undiminished zeal. His services with the army were fruitful, not only in the conversion of souls, but also in developing that prompt and direct method of dealing with men, which is so conspicuous a feature of his mode of public address.

For a glimpse of Mr. Moody's service for Christ at this time, we are indebted to Rev. William Burnett Wright, of the Berkeley street Church, Boston. He says:—

"He never lost an opportunity for work. While we waited in the depot at Pittsburg, an angry hackman was cursing vociferously, near the platform. Moody dropped my arm, drew near him, and spoke to him. Presently the swearer was gently talking about his mother.

"We reached Hampton. He moved and spoke among the sick as though the special study of his life had been the wants of sick men.

"The man's humility was as marvellous as his tact. When he was not preaching, he was asking questions to get material for preaching."

The Mother's Gift. An incident related by Mr. Moody.—See page 459.

We may add some of the impressions and recollections of this period from his own lips:

"I remember, when our war was going on, I took up the morning paper and read of a terrible battle—ten thousand men killed—and I laid the paper down and forgot it. At last I went into the battle-field, and helped to bear away the sick and wounded; after I had been over one or two battle-fields, I began to realize what it meant. I could hear the dying groans of the men and their cry for water, and when I heard of a battle the whole thing was stamped upon my mind."

THE OLD SOLDIER.

"Early in the war I was in camp at Peoria, and among the soldiers I saw an old man who, I thought, looked far too old to be in the army. When I got into conversation with him, he told me that he had become a soldier to show the young men that they could carry their Christianity with them into the army. He said: 'I served during the Mexican campaign. When I enlisted it was against the wishes of my friends, and my mother, just as I was leaving home, said, "I haven't much to give you, but I want you to take this old Bible; I value that more than anything else I possess; and here is your father's watch; it was his dying wish that you should have it whenever you left home. I want you to make one promise, that you will read this Bible, and when this watch points to the hour of noon every day, remember that your poor old mother is praying for you just at that hour." I went on bad for a long time, but one day I took the watch out of my pocket, and it was just twelve o'clock. At once the thought rushed upon me that my mother was praying for me at that time. I asked the captain's leave to step out of the line, saying I didn't feel very well, and I went behind a tree, threw myself on my knees, and prayed, "O God, save me." My mother's prayer was answered, and from that time I became a new man. Now I have enlisted again, that I may tell the young men how they may be soldiers and true Christians as well.'"

THE WORST MASTER.

"I was at a meeting of colored people just after General Grant entered Richmond, when the slaves were just beginning to realize that they had become free men and women. I shall never forget their eloquence and enthusiasm. They shouted, 'Glory to God in

the highest!' Why? Just because they believed the news. No slaves in the Southern States ever had such a mean, contemptible cruel master as you have. I bring you good tidings to-night. You may be free. The question is, will you believe the Gospel? If you won't believe it, it won't do you any good. Will you believe the voice of God, or will you believe the devil? Will you let the Lord Jesus save you to-night? Christmas is coming. I don't believe there is a man or woman here that will refuse a gift offered by your friends. This gift is worth more than all the other gifts that have been given to the world. One of two things you must do. You must either receive or reject it before you leave this building to-night."

RETURNS TO CHICAGO.

After the close of the war, he became city missionary of the Chicago Y. M. C. A., and finally its President. The hall of the association now became one of the stated scenes of his labors. He was accustomed to preach to his own people in the morning, to superintend a Sunday-school of about a thousand in the afternoon, and to preach again in the evening, in the hall of the Young Men's Christian Association.

In the Chicago fire of October, 1871, Mr. Moody's church was destroyed, as also his house and furniture, which had been given to him by his friends. In the middle of the night he was obliged to flee, saving nothing but his Bible.

In thirty days after the fire, a low wooden building, capable of seating fifteen hundred persons, was put up for the accommodation of his congregation. No small energy must have been required to accomplish this, amid the confusion, the bustle and the variety of things that had to be attended to. The building was erected at the corner of Ontario and Wells Streets, and was generally known as "The North Side Tabernacle."

Of this period he relates the following incident. "It was my lot to be in the Chicago fire, when one hundred thousand people were in less than forty-eight hours rendered homeless and destitute. We had one thousand children in one Sunday-school, and there was not one of them but was burned out. A good many people were starving, and some of us thought we had better ask other cities to send food for our poor people. Just as a delegation was about to start, I was passing along one of the streets, and saw a crowd looking at something stuck on a wall. It was a bulletin--

the papers couldn't come out that day, and the telegram was stuck up at the street corner. I saw that men of iron will, who had lost everything without shedding a tear, were weeping. They had just put up a dispatch from Cincinnati that food and help had been sent. And then there came the same news from St. Louis, and from London, and Philadelphia, and New York. It was good news; and as I read it my heart was melted, and I wept like a child."

GOES TO ENGLAND.

Mr. Moody has been to Europe three times. On the second visit he established a daily union prayer-meeting in London, and it was at this time that Henry Varley, the British evangelist, made a remark to him that caused him to undertake his recent tour of Great Britain. He was visiting a friend's house with Mr. Varley, and the latter said to him, "It remains for the world to see what the Lord can do with a man wholly consecrated to Christ." Mr. Moody soon came back to this country, but those words clung to him with such power that he was induced to return to England, and commence that extraordinary revival work which has been so prominent a topic of comment in all civilized countries. We may appropriately quote in this connection his

VIEWS ON REVIVALS,

as expressed in his peculiar manner: "A good many men don't believe in revivals. Perhaps they have sons that are going to ruin; they frequent gambling hells, and brilliant halls, and come home drunk, and yet their fathers say, 'I am opposed on principle to revivals.' Are not such men sound asleep? The devil can do most anything with a man when he gets asleep. A man dreamt he was traveling, and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along further, and came to a log cabin, and it was surrounded by devils all wide awake. He asked one of them what it meant; said the devil, 'I will tell you. The fact is, that whole church is asleep, and one devil can take care of all the people; but here are a man and woman who pray, and they have more power than the whole church.' When God tells us to watch, we must watch. The higher a man gets the more danger of his fall."

He depends not so much on the eloquence of the sermon as on the living presence of the Spirit. Of the attendants at

THE INQUIRY ROOMS.

He says: "Most of them told us that it was not so much the sermon or the singing, but 'the spirit of the meeting.' It was the Spirit of God, not man's words. One man was in a saloon when, in looking over a newspaper, he saw a text from which we preached, and that went to his heart, proving the means of his conversion.

"I met a man in the inquiry-room last night about forty years of age. I said to him, 'Are you a Christian?' His face lighted up with peace and joy, and he said, 'Yes, I have been a Christian since last Thursday night.' 'How is it?' said I. He said: 'It was not your sermon. There were two blind women in front of me, and one was telling the other how she had found Christ, and that converted me.' He heard the word, and believed it. He received the Gospel and went on his way rejoicing. You can do the same to-night. The Gospel is a proclamation of good news, and you can believe it and be saved. You will not have rest until you find it in Christ."

He expects a revival to lead directly to the Bible. "I have been wonderfully cheered," he said, "in going to the young men's meeting, to hear so much Scripture quoted. Any revival that don't bring people to their Bible is a sham, and will last only for a few weeks; but if the people are brought to love the Word of God, there will be a revival that will last 365 days in the year."

In his

VIEWS ON CONVERSION

and in his addresses he cares little for religious feeling based merely on the terrors of damnation. He says:

"I never saw a person scared into the kingdom of God, but they were scared out just as quick. That kind of conversion is not conversion at all. I wouldn't give anything for the repentance of a man who merely becomes full of fear under some great sermon. People in a building on fire, or sailors in a storm, will fall on their knees and pray. That is not true repentance. A man who is throughly convinced of his sin, and desires to live a new life, is one who has genuine repentance. Such a man is ready to give up all for Christ. Don't let a rumseller think he is going to get into the kingdom of heaven until he leaves his hellish business, nor a drunkard until he leaves his cups. But thanks be to God, both of these can repent now and turn to God."

"At one of our meetings in Europe the superintendent of a Sunday-school was present, and heard what was said about working for souls; he said to himself, 'I have never done that,' and when he began to examine himself, he said, 'I don't think I have been converted myself. I can't be superintendent of this school any more,' he said to his minister. 'I find I haven't been converted.' The minister replied: 'Instead of giving up the school, would it not be better to take Christ yourself, and then you will be qualified for the work.' They prayed and talked together, and the man found peace, and then he called all the teachers together to pray that God would bless them in their work. It was not long before every teacher's heart was quickened, and the minister told me, 'We have taken nearly 100 members out of that school into the Church, as a result of the impression made on that superintendent.' The sign of true conversion is willingness to work.

"Somebody quotes the text, 'Work out your own salvation.' But then you must have the salvation before you can work it out.

"The works come after a man is converted—not as a means to conversion. I am not talking anything against works—mind that. After a man is a Christian, I would work him day and night. I believe that for one man killed by over-work in the cause of Christ, ten thousand die from laziness.

"If you are truly believers in Christ your mission and duty and desire will be to occupy till He comes. Many people seem to have joined the Church only to sleep and rest. I heard of a man who left one Church where he had been asked to do some Christian work, and wanted to enter another, saying that he did not want to do any work, upon which the pastor replied, 'Oh, you have made a mistake; you should apply to my neighbor, who is pastor of the Church of the Heavenly Rest.'"

Such a

RELIGION IS CHEERFUL.

The special point of one of his addresses was that God could only make use of joyful Christians. That it was the man who went about with a cheerful face who commended the religion of Christ, and who was most likely to aid in bringing the unconverted to the Saviour. He said that the devil never coined a blacker lie than when he said that religion was a gloomy thing, which made men unhappy. Cross, crabby Christians were the great hindrance of the Church of God. It was the lack of religion that made them

thus, because they had not much grace in their hearts. There was nothing so likely to make a Christian man happy as to be constantly working for the salvation of souls.

On the great

QUESTION OF INTEMPERANCE

Mr. Moody speaks from a long experience, inasmuch as to combating this frightful vice he has devoted his utmost energy. At one of the Philadelphia meetings, he said there were a great many requests read from persons who were represented as trying to break off the habit of intemperance. That was the great trouble with many persons who wanted to reform; they were trying to break off the habit themselves. I think there is not a man in this audience who has been addicted to strong drink but has tried to break off, and has failed a hundred times. Some of you have signed pledges, and said you would not drink, but you have found the tempter stronger than your resolution. I will call your attention to the word "Rock." The first time it occurs in Scripture is in Exodus, Chap. xvii. 6, and the last time it occurs is in 1 Corinthians, Chap. x. 4. In that rock we find the Trinity. God says, I will stand upon the rock, and thou shalt smite the rock, and there shall come water out of it. If a man drink of that living water it will take away his appetite for strong drink; but if he does not drink of that living water, and has not been brought to this rock, all his efforts to reform will do no good. The speaker referred to various passages of Scripture where the rock is spoken of as a shelter and protection. Outside of this rock any attempts to reform will be like the passing cloud.

At another time he spoke of "the new birth." "I don't know," said he, "of any other refuge for a man addicted to strong drink. Unless Christ give him a new nature, all his good resolutions and his efforts to reform himself will be of no avail. You can't find anything in Scripture which will justify a man in the belief that he can reform the flesh. It is only when the new life is given by God that he can resist temptation. Flesh is flesh, and you cannot improve it. Some one has said, "God never mends anything; He creates anew." It is of no use to go and tell a man he ought to reform; just tell him to give up trying, and accept the Lord Jesus Christ as his Saviour. God does not put a new piece into an old garment. When God saves a drunkard He takes away all the

appetite. Then a man does not have to give up the drink; he does not want it any more, has no desire for it."

THIRD VISIT TO GREAT BRITAIN.

Mr. Moody was invited to England by the Rev. Mr. Pennefather, of Mildmay, London, and Mr. Bainbridge, of New Castle, neither of whom was alive when Mr. Moody arrived in England. When he decided to go, it is said he had not a dollar to pay his passage; but just on the eve of his departure his friend, Hon. J. V. Farwell, tendered him a check for $500, with which his expenses were defrayed.

The effect he and Mr. Sankey produced in that country is well known; but its *permanent* results deserve more particularly our attention.

At a meeting held in Glasgow, December, 1873, the anniversary of their visit to that city, on a most gloomy day, the Crystal Palace, seating six thousand people, was crowded all day, and a second meeting was organized, and thousands were turned away unable to get into either meeting. Rev. Dr. Wallace, of the United Presbyterian Church, in a public address, a year after their visit, said, as a result of it, seven thousand have been added to the churches in Glasgow alone, and that in the Evangelists' rooms were recorded the names of three thousand families in Waifdom (a neglected section of the city) asking that a missionary be sent to visit and have religious conversation with them. In Liverpool it is also stated that (omitting all aged people, children and women) three thousand active young men had been added to the workers in the various churches. Like reports come from Edinburgh, Dublin, London, and other points.

Some of the immediate instances of power shown, Mr. Moody illustrated by the following anecdote:

THE "MOODY AND SANKEY HUMBUG."

"A man in London published a paper whlch he called the '*Moody and Sankey Humbug*,' and after he had sold a great number of copies of the first issue outside of our meetings, he came one night to ridicule, and get some material to write about for the second paper; but the Lord was present, and met him. He went out greatly distressed that he had been a hindrance to the work, and afterwards tried all he could, by telling of his conversion, to undo the harm that he had done. If there are any such here to-

night, I hope it may be the same with them as it was with that man."

On their return to the United States the two evangelists commenced their

LABORS IN BROOKLYN

In the fall of 1875. Of the success there Mr. Moody says:

"I never had such large prayer-meetings in any of the cities in Great Britain as we had in Brooklyn. Some say this is all sensational. If you can get three or four thousand people to meet together and pray, not to hear some man, but to meet God, and call on God, it shows God is in the movement. This is no sensationalism or false excitement. If we can but stir up the people to pray, the blessing is ours. I would rather know how to pray like Daniel than to preach like Gabriel."

The result of this awakening, as stated by the Rev. Dr. Cuyler, some months afterwards, was as follows:

"Every church in Brooklyn that followed up the labors of Moody and Sankey with personal effort is to-day in the midst of a greater or more limited revival of religion, and every case that has been followed up by an effort has been succeeded by a permanent conversion. Our chief difficulty was from the self-indulgence of Church members, who were greedy to get enjoyment for themselves and not pass it to a dying soul. Sabbath-school teachers were quickened in their work, but the greatest result of the work has been in regard to young men. Two union prayer-meetings have grown out of the work—one in Brooklyn and the other in New York. God has blessed the labors of these brothers in reaching that class of men who are addicted to strong drink. The most significant example I have yet met with in Brooklyn, is that of a man given up by everybody. That man was picked up in the mud, before my church door, many a time, and he has stood before that church and damned it. He is now sitting at the feet of Jesus, humble and in his right mind."

LABORS IN PHILADELPHIA.

Later in the fall the work was inaugurated in Philadelphia by appointing a committee of fifteen ministers, representing all the evangelical denominations of the city, who were to arrange for their coming. This committee organized by electing Rev. Richard Newton, D. D., of the Episcopal Church, chairman, and Rev. C. P. Masden, of the Reformed Church, as secretary. The Ministers'

Committee then appointed a committee of thirteen prominent and well-known business gentlemen of the various denominations to conduct the business arrangements for the meeting. This committee elected Mr. George H. Stuart chairman, Mr. John R. Whitney treasurer, and Mr. Thomas K. Cree secretary. This committee at once proceeded to business. They secured

THE OLD FREIGHT DEPOT

of the Pennsylvania Railroad Company, Thirteenth and Market streets, which extended from Market street back to Kelly street, 373 feet, and from Thirteenth to Juniper street 250 feet. Some 200 workmen were at once set to work making the necessary changes, and in three weeks the building was ready for occupancy. The main audience-room was seated with 8,904 chairs. At the back end was the speakers' platform, rising in tiers, with 1,304 chairs, making a total seating capacity of 10,208. Two-thirds way forward the floor gradually rose to the front of the hall, giving every one in the audience the opportunity to see and hear the speaker. Although a very large audience hall, its acoustic properties were such that the speaker was readily heard in any part of it. In addition to the main audience hall there were three large inquiry rooms; these, with the committee rooms, provided with 752 chairs, making a total seating capacity of 10,960 chairs in the building. There was a vestibule, thirty-three feet wide, around three sides of the building, from which there was egress by ten large doors. The three large doors opening from Market street, with the vestibule thirty-three feet wide, running the width of the building, were the main places of entrance, and the four large doors opening into the main aisles, running the length of the hall, the doors of admission to it. There were four cross-aisles six to eight feet wide, and four main aisles eight to ten feet wide, as well as a wide aisle running clear around the audience room.

Adjoining the platform was a room neatly furnished for the use of Messrs. Moody and Sankey and the pastors of the city. It connected with the platform by a private passage under the platform, and was provided with speaking tubes for communication with the chief usher.

A telegraph from the speaker's platform was carried to the assistant chief usher's platform at the front of the Hall, and connected with the wires to the central city station. Speaking tubes connected the chief usher with the doorkeepers. It was lighted by

eleven large reflectors down the centre of the hall, and sixty rings, and a series of parallel jets running around the building, making in all about 1,000 burners. Daylight was admitted, and abundant facilities for ventilation obtained by a series of skylights in the roof. A corps of three hundred Christian men volunteered as ushers to seat the public. A choir of five hundred voices, under the leadership of Mr. Sankey, conducted the services of song. A class of three hundred Christian workers, selected by the ministers from all the churches of the city, served in the inquiry-rooms.

An accurate drawing of this famous building, which was taken down as soon as the meetings were ended, forms the Frontispiece to the present work.

In the

CONDUCT OF THE MEETINGS

the evangelists differed widely from the license which we have seen prevailed at the "Cane Ridge" and other revivals early in the century. No interruption or ejaculations were allowed.

During one sermon, a colored sister, who had become very deeply interested in the preaching, shouted, in a very shrill voice, "Hallelujah!" startling a good many who were sitting in her neighborhood. Mr. Moody at once stopped, and said, "We will sing 'Rock of Ages,' while the person is being taken out." And then, when order was restored, he added, "In a great audience like this, it is necessary to have perfect quiet; and although I don't object to a hearty Amen when a man feels it in his heart, it will be much better if you wait until you get outside; then you can go all the way home shouting Amen as loud as you please?" He then proceeded with his sermon as if nothing had happened, and the interruption was soon forgotten.

After service commenced, the doors were closed, and no one admitted. On the first day he said, "The doors will be closed when the service begins, because we have got to have all still during these services. We shall close the doors if the place is only half full; and if the President of the United States comes after that time, he can't get in. If the chairman of the committee (Mr. Geo. H. Stuart) is not here by half-past seven, we shall keep him out." This announcement by Mr. Moody created a general smile, and a good many in the audience whispered to each other that they did not believe that rule would be carried out. They found that it was. On another occasion Mr. Moody spoke of how unfairly a part of

the audience had acted, in bursting open the door, and taking the seats reserved for the unconverted. Some of those people who had taken possession of these seats had been occupying them for the past two weeks, and he hoped their consciences would trouble them so they would not sleep to-night, and then they would not break the door open to-morrow. It might not be right to make these remarks in regard to all who had come in by that door, but those whom the coat fitted might put it on and button it up tight.

ATTENDANCE AT THE MEETINGS.

During the first three weeks, thirty-eight meetings were addressed by Mr. Moody, nine of them being specially for Christian workers, fourteen for the general public (these had an average attendance of eight thousand), and fifteen daily prayer-meetings, at which the gatherings were, on the average, about three thousand. If the congregation had been composed of new faces at every service, more than two hundred thousand of the citizens of Philadelphia would have been reached, but most probably half of each audience was made up of substantially the same people.

By careful computation (and it is, we think, far below the actual number), over a million people composed the audience at the various meetings during the first eight weeks.

What aided to this great result was largely the

ABSENCE OF SECTARIANISM.

Mr. Moody said of this: "One thing that we have great reason to be thankful for, is the spirit of unity which now prevails among Christian men. Years ago, if a union meeting was held, one man would get up and say, 'I am a Methodist, you know, but I have condescended to come on this union platform;' and the Baptist and Presbyterian would follow, setting forth their particular creeds. But now I don't think we have any Presbyterians, etc. During all the time we were in Brooklyn, we never heard anything about sectarianism. We ought to praise the Lord for this, for He is leading His people to a greater spirit of unity, and bringing out of them this miserable spirit of sectarian animosity." Mr. Moody then read verses from Psalms ciii. and cvii., and said that another cause for thankfulness was for the great work the Lord is doing among His people." Many tell us that the Gospel has lost its power. I believe there never was a time when it was more powerful than now. Our last tidings from Europe were that the meetings organized

two years ago are larger now and more successful than ever. People said that it was all sensation and wildfire, but it has lasted two years. Let us thank God very heartily this morning. I believe we can get a good deal more from God if we are careful to thank Him for what we do get."

From Philadelphia Mr. Moody and his co-laborer went to New York, where they held services with equal success in the Hippodrome, of which we have spoken on a previous page.

In conclusion, we may add that Mr. Moody married Emma C. Revell, August 28, 1862.

IRA D. SANKEY.

THE efficient co-laborer of Mr. Moody, Ira David Sankey, is by birth a Pennsylvanian.

HIS ANCESTRY

on the paternal side was English, and on the maternal, North-of-Ireland Irish. His father was a public man for several years, and successively member of both Houses of the Legislature. He has also been president of a bank in New Castle, Penn., where he resides. In the Methodist Church, of which he is a member, Mr. Sankey has served usefully as a licensed exhorter.

Ira David is the eldest living son of David Sankey, and was born on the 28th of August, 1840; he has two brothers and one sister living, and four brothers and three sisters in heaven, most of them having died in infancy. Ira was converted under the pastoral labors of Rev. H. H. Moore, of the Erie Annual Conference of the M. E. Church, when sixteen years of age, and connected himself with the church at what is known as King's Chapel, three or four miles north of New Castle. Edinburg, the place of his birth, is in the same county (Lawrence), which at that time was Mercer County.

His father says in a letter to Rev. Mr. Headley:

"There was nothing very remarkable in his early or boyhood history. The gift of singing developed in him at a very early age. I say gift, because it was God-given; he never took lessons from any one, but his taste for music was such that when a small boy he could make passable music on almost any kind of instrument. He not only attended musical conventions, Sabbath-school meetings, and associations of that character, but by invitation frequently attended and sang at political gatherings. But for several years past he has sung nothing but sacred music."

JOINS MR. MOODY.

It was in Indianapolis, at a national convention of Young Men's Christian Associations, that Mr. Moody first heard him sing. His clear and tuneful voice, and distinct enunciation, impressed Mr. Moody with the thought that he would be a valuable assistant to him. So after a conference the two men found that their views

and wishes harmonized, and they decided to work together. For two or three years they conducted meetings together in Chicago, and visited other towns and cities for brief periods. The union of Mr. Moody's stirring appeals and Mr. Sankey's sweet music became a new power in the extension of Christ's Kingdom, and the two evangelists were constantly increasing in power to impress large assemblies. God was thus blessing their efforts, and preparing them for greater things to come.

We have already referred to their

VISIT TO GREAT BRITAIN,

closing at London.

The farewell service in the Opera House, with its five galleries, which was occupied for eight weeks, was held on Monday noon, May 31, and the place was literally packed from floor to roof.

Mr. Sankey, who can talk as well as sing, referred to their first meeting when they started in York nearly two years before. There were four persons present then he said, and here there were thousands. After singing,

"There is a land that is fairer than day,"

the meeting closed with "Old Hundred" and benedictions. The occasion was one of profund interest to the assembled thousands.

STYLE OF SINGING.

A capable judge, Mr. Barnwell, writes:

"Mr. Sankey has a fine, full, soft, baritone voice, well trained, and over which he has complete mastery; the organ he uses is a mere accessory. His singing has not the least pretensions to be artistic; nothing can be more plain and natural. The music with him is a secondary matter, the words are of the first importance. He sings the words and brings out their full meaning and expression. The music is made subservient, and in time and accent is constantly varied, so as to *fit the words*. He has taught by example how great is the power of song when a man with gifts of music loves the truth of which he sings; and it is true of those who have been privileged to listen to him, that the hymns which they have heard him sing with his wonderful distinctness of articulation, unaffected feeling and magnificent voice, will linger in their ears and hearts till their dying day."

POPULARITY OF THE SONGS.

The songs are by many authors, the selection by Mr. Sankey.

In one of his Philadelphia addresses, speaking of them, he said: "I have received so many cheering letters of how these little hymns are blessed, that I am encouraged to go on with this speaking to one another in hymns and songs. It is wonderful how these hymns have been spread all over the world these last two years.

"After our work in London was over, I had twelve days to spend before sailing for home. I thought I would slip off where I would get rest, where I would not be asked to sing or even talk about these meetings. I went to Calais, thence to Paris and on to Switzerland. I went to the capital of Switzerland, near the foot of the Alps. The evening I got there, the first thing I heard under my window was the most beautiful volume of song that I almost ever heard. I looked out of the window and saw about one hundred and fifty people singing this sweet hymn: 'Safe in the arms of Jesus, safe on His gentle breast.' It had been translated into their language. I recognized the words. I spoke to them through my friend as an interpreter. The next evening they were requested to attend a large gathering in the capital of that country. I promised to go down and sing a hymn or two. The old French church was packed, and people were standing in the street. These people sang nearly all the hymns that you sing to-day. They had been translated and sung for months. I heard the children sing them in the Alps. As I returned through another portion of France I heard those hymns sung on board the railway trains, and I thought: 'What shall the harvest be?' You do not know how many souls have been rested by hearing 'Safe in the arms of Jesus.' Then, I said, by God's grace I will keep on singing, and I will encourage every other person who has a voice, to keep on singing these sweet stories of Jesus and His love, and somebody will be blessed, just as somebody is being blessed here. May God bless the singing of these hymns throughout the earth, until we meet to sing a better song in heaven."

LETTERS FROM ABROAD.

A letter from Adelheid von Wedelstadt, at Liegnitz, near Breslau, read at one of the Philadelphia meetings, bewailed the effect of infidelity and non-observance of the Sabbath, in keeping the children from his Sunday-school. Those who came, were, however, very earnest, and a new school has been formed. Mr. Sankey's hymns, translated into German, and published by the "German Tract Depository," are in use in the Sunday-schools, and

many copies have been sold; besides, the German Sunday-school paper is also very popular. Pastor Basche writes from Koltschen, a small town in Brandenburg, of the flourishing condition of a small Sunday-school there, founded only four years ago. He is much interested in the work of Pearsall Smith, whose meetings at Brighton he has attended. Mr. Brückleman says: "The esteem for Sunday-school work in Germany has increased wonderfully. A new committee has been appointed in Berlin, for the management of Sunday-schools throughout Germany. There is a small but flourishing school composed entirely of miners' children, at Elbersburg, under the care of pastor Berg."

Mr. Coinic, a Swede, then (January, 1876) studying at the "Lay College," in preparation for work among the Swedes in Brooklyn, gave an interesting address, describing the progress of the Lord's work in Sweden. There are 30 Sunday-schools in Stockholm, containing 18,000 pupils. The largest schools are the Methodist, 800 pupils, and the Baptist, 500 pupils. A Sunday-school Union was this year established in Sweden. Mr. Coinic stated that the revival, under Messrs. Moody and Sankey, in Scotland, had powerfully affected Sweden also; their hymns had been translated into Swedish.

AN INCIDENT AT THE "DEPOT CHURCH."

The hymn "Sowing the Seed" was announced. Mr. Sankey said: "Before we sing this song I will tell you one reason why we should sing these hymns, and that is, God is blessing them to many a poor wanderer who comes to this building night after night. Last week a man who had once occupied a high position in life came into this hall and sat down. While I was singing this hymn he took out his pass book and wrote down these words:

"'Sowing the seed of lingering pain,
Sowing the seed of maddened brain,
Sowing the seed of tarnished name,
Sowing the seed of eternal shame,
Oh, what shall the harvest be?'

"Last night that man in the inquiry room went on his knees and asked God to break the chain that had dragged him down from such a high position to the lowest of the low. He said he had resolved when he went out of that praise meeting that he would cease to indulge in the intoxicating cup, but before he reached home he went into a saloon and broke his resolution. We prayed

for him last night. He is now praying that God may break his chain. I want you to pray that this brand may be plucked from the burning, and that God may use these Gospel hymns to turn the hearts of sinful men."

In a similar strain in another of his addresses in Philadelphia, Mr. Sankey said: "When in Dublin a woman was going out of Metropolitan Hall in great trouble because she didn't feel she was saved and she never had any assurance. I said to this lady: 'Have you trusted Jesus fully to keep you and save you?' She said: 'I have not trusted him fully.' 'Well,' said I, 'that is your trouble. If you go to the bank with a check, if you do not trust the cashier with it you cannot get gold for it. If you do not love the Lord you will not get the gold of heaven.' The next time I saw her, her face was shining, and she said: 'I handed in my check to God last night, and now I have salvation in Him. I now want you to give me some work.' She was one of the most useful laborers we had in Dublin."

POWER OF HIS SINGING.

The general and high appreciation of Mr. Sankey's singing in every city of Great Britain, visited by the Evangelists, is testified to by many competent witnesses. No stranger who ever went abroad has been privileged to sing to such numerous, crowded, and attentive audiences. He introduced into Scotland a style of music, which, to a great extent, was new there. In that country, the service of praise has been hitherto chiefly confined to the use of psalms. Mr. Sankey gave a clearer understanding of what is meant under the third division of the Apostle's classification, viz: spiritual songs. He literally "sings the Gospel," just as truly and not less powerfully than Mr. Moody preaches it. This element of solo singing in public worship is quite a new thing, and has proved to be so effective, so attractive, and has been so much blessed, that it is to be hoped that many who are gifted with the power of song may use this power as a new means of bringing the truths of the Gospel before the masses of the people. The charm of Mr. Sankey's singing is in its intense earnestness, and the clear, plain, simple enunciation of every word sung. It is manifest to every one that he feels intensely the truth he is singing, and that he is determined that every one shall hear it and feel it also. He comes with a divine message to his audience, and sets himself to make it known to every one, and to be realized by all; hence the deep im-

pression produced by his singing. What he sings is nothing new to us, but how he sings is very new indeed. The songs are simple. The subject is the old, old story. The words are plain and pleasant, but nothing extraordinary; often not to be compared to those of our well-known church hymns. The music is generally pretty and pleasant, but little more; a small portion of it has any claim to originality.

REV. EDWARD PAYSON HAMMOND.

EDWARD PAYSON HAMMOND was born in Ellington, a town in Tolland county, in the valley of the Connecticut, September 1, 1831, and passed his boyhood and youth in Vernon, another town in the same county, in the State of Connecticut. From earliest youth he was educated in the fear and love of God by the tireless devotion of a pious mother.

At the age of seventeen he attended school at Southington, where there had been a powerful revival of religion, including in its sweep nearly all the youth of the place.

Mr. Hammond, in his addresses, sometimes refers to the

STORY OF HIS CONVERSION.

and says, speaking of this period:

"It was then the Holy Spirit, that had so long been striving with me, took of the things of Christ and showed them unto me; my blind eyes were opened. I saw that God was satisfied with what Christ had done; that Jesus had paid the debt, and I had only to trust Him for it all."

He subsequently completed his preparation for college at Phillips Academy, Andover, Mass. There, as wherever he went after his conversion, God blessed his faithfulness to the conversion of souls in the institution and in neighboring villages, in which, with other students, he established meetings. He entered Williams College in 1854. Without neglecting his studies, as his instructors testify, he labored earnestly and successfully for the conversion of his classmates. With Henry Hopkins, the president's son, he attended meeting in Pownal, Vt. The little company of seven or eight Christians there was increased to a prosperous church. In the spring of 1855 he went, in behalf of the American Sunday-school Union, among the Alleghany Mountains, and planted several Sunday-schools during his vacation, which in some instances proved to be the nucleus of churches. He received his degree, with an appointment for Commencement, in 1858, and in 1861 the degree of A. M.

The desire and intention to be a missionary had been cherished by the young disciple; but God otherwise ordered his useful life.

In the year 1858 he became a student in Union Theological Seminary, New York, and in that great city continued with unflagging zeal his home missionary work among the destitute.

VISITS EUROPE.

Having planned a trip to Europe, he sailed in the noble ship "Edinburgh." Spending a few weeks in England and Scotland, Mr. Hammond went to Ireland to witness and enjoy the wondrous displays of divine grace on that island, in the great revival of that year, and himself took an active part in furthering it.

Subsequently he entered the Theological Seminary of the Free Church of Scotland—that "*School of the Prophets*" which Dr. Chalmers had so much at heart, and for which he labored so hard.

After this preparation—and, indeed, during it also—Mr. Hammond entered upon the work of an evangelist, in various parts of the United Kingdom. He preached for Mr. Spurgeon, in London, to congregations sometimes numbering 6,000 and 8,000 hearers, and always with marked effects. He labored, also, in Dublin and other parts of Ireland; and spent considerable time in preaching in Edinburgh, Glasgow, Perth, Annen, and various other cities and towns of Scotland. Very many of all classes and all ages, from hoary age to opening childhood, professed conversion under his labors; and many well known ministers and laymen united in bearing testimony to his fidelity as a minister of the Lord Jesus Christ, and to the extraordinary success with which this was crowned in their several bounds.

RETURNS TO AMERICA.

Upon Mr. Hammond's arrival in America, he began to labor again in Pownal, Vt., and other places, finding it difficult to realize the first intention to rest and recruit exhausted energies. He received invitations to labor in different fields, when, incidentally visiting Boston, early in September, he preached in the Salem-street Church. Interest was apparent, and prominent pastors of the city urged the continuance of the meetings, and took part in them. Several were held in the open air on the Common, with singularly happy consequences to multitudes.

From Boston he went to Portland, Maine, Bethel and Gorham in the White Mountains, Bath, South Paris, Farmington and Plymouth, in all of which centres of population the interest he awakened was deep and lasting.

He was married in 1865, subsequent to which event he sailed for Europe *en route* to Palestine, where he spent several months and wrote upon his return a poetical narrative of his tour through the Holy Land.

LABORS IN THE WEST.

After his return he devoted himself with the greatest ardor to evangelical work, especially in the Mississippi Valley and the Western Slope, California and Oregon.

Before he went to the Pacific coast, he conducted meetings of deepest interest in Nashua, N. H., and other places at the East, in Cincinnati, St. Louis, Mo., Lawrence, Kansas, and many towns besides in the great West. The narrative of the work in Lawrence fills a goodly pamphlet, and the published accounts of revival scenes elsewhere would make volumes.

At San Francisco the awakening was very extensive. Rev. A. L. Stone, D. D., formerly of the Park-street Church, Boston, united heartily in the movement, as did nearly all the pastors.

Rev. Mr. Headley gives

TWO INTERESTING INCIDENTS

as pleasant glimpses of some results in Stockton City:

"In a court-room in Stockton, California, May 26, an important case was to have been tried. When the hour for commencing arrived, one of the lawyers arose and addressed the judge as follows: 'May it please your Honor, you are perhaps aware that there is an eminent evangelist in our town who has been doing all in his power as a peace-maker among our citizens. As a consequence of his labors, the plaintiff and defendant have met, and settled in an amicable manner this perplexing suit, which has already had two trials; and it is now, therefore, taken out of court.' At this, the judge, who was a Christian man, rejoiced, and the jury were especially delighted that they were released from the irksome task of hearing the witnesses and pleas.

"Another fact of interest was related yesterday morning in the prayer-meeting. A lady said that last week she was at the Governor's banquet, where wine was flowing freely. One of the speakers, while making an exciting speech, said: 'If there is any one present who was ever happier in his life than he is to-night, I call upon him to at once arise and say so.' A young man sprang to his feet and said: 'I was very much happier in one of Mr. Ham-

mond's meetings than I am here.' It produced a profound impression on that gay audience."

Mr. Hammond has been often called

THE CHILDREN'S EVANGELIST,

because he has given special attention, and certainly with singular success, to the children. This prominence occupied by the young in his ministry has been far from exclusive; on the contrary, it has been made by him preparatory to, and auxiliary in, carrying forward his efforts in connection with pastors among the adult population. In this method of labor he is quite alone, and, according to pastoral testimony, rarely, if ever, has made a failure. The wonderful interest he awakens in the juvenile people not only does not absorb and distract attention, but with a recognized harmony contributes to the general development and progress of the awakening.

In his

METHOD OF WORK,

Mr. Hammond employs the inquiry-meeting, especially a general one at the close of service, when all who are willing to have religious conversation are requested to remain. This solemn meeting sometimes continues for two hours. He expounds the Scriptures at almost every meeting, adding illustrations with excellent effect.

Every one who approaches him is struck with his kind, pleasant manner, his entire freedom from guile and constraint. He is frankness itself. He seems never to have anything to conceal, or if he has, one feels that he could not do it; it would be certain to come out either in word or manner. Hence a very short interview with him will show the whole man.

And this last trait shines out, not only in private and friendly intercourse, but in all his ministrations, in the pulpit, the lecture-room, and the platform. It is this striking peculiarity which so wonderfully fits him to arrest the attention and win the hearts of little children, while even the oldest of his hearers, whether pious or worldly, are deeply impressed with its *naturalness*, and with its power to call up with tears their earliest and most fondly cherished memories and feelings. He carries such hearers back from their present position of duties, trials and cares, to the free joyous Eden of childhood.

As to what is

HIS ELEMENT OF SUCCESS,

the Rev. B. P. Aydelotte, D. D., a prominent Presbyterian divine of Cincinnati, says:

"We venture our judgment. It is his *intense individuality*. His all-pervading theme in preaching, exhortation, prayer—a loving, dying Saviour, and a present and free salvation through Him. This theme, constantly urged, with deep earnestness and perfect simplicity, sinks down into the bosom of almost every hearer, because it does most manifestly fill, and move, and melt the heart of the preacher. His tones of voice, his countenance, his whole manner are, of course, deeply emotional. It could not be otherwise. Just what he feels in the inmost recesses of his soul comes rushing out with the frankness and the impetuosity of a child. The last thing we would ever suspect in Mr. Hammond is artifice and affectation. Everything about him forbids the thought. His views, his feelings gush out with the perfect *abandon* of an honest, warm-hearted, unembarrassed little child, absolutely indifferent to critical remarks or reproaches.

"This is the peculiar power that captivates the hearer and takes possession of his whole nature in private conference, but especially it is irresistible in a large popular assembly.

"The one object which he ever presents in such varied and wonderfully attractive lights to all his hearers—old and young, believers and infidels—all who come to him to listen or to inquire about their soul's interest—the one object, we say, he always holds up in the brightest, clearest, fullest and most vivid terms—is the Lord Jesus Christ, as the sinner's only and all-sufficient Saviour, and the hearer's duty instantly to accept the salvation thus freely and lovingly offered to him in the Gospel. The sinner is most earnestly urged to throw aside all excuses and hindrances, and to come *now* and be saved *now*—saved from darkness, guilt, sin, wretchedness, and made at one a 'new creature in Christ Jesus'—wise, holy, useful, happy here and forever."

RESULTS OF HIS EFFORTS.

It was estimated that during his visit to Cincinnati, in 1875, over 5,000 persons were converted;—while in Harrisburg, Lancaster, and other eastern cities in which he held services in the winter of 1875–6, the general religious interest he excited surpassed anything of the kind experienced during the ministry of many of the local clergymen.

CHAPTER II.

CHARLES H. FOWLER, THEODORE L. CUYLER, J. S. INSKIP, JACOB HELFFENSTEIN.

REV. CHARLES HENRY FOWLER, D. D., LL. D.—Descent and Parentage—Education —Opposes Christian Doctrines—Gives himself up to God—Appointed to Chicago—Sermon on the Death of Abraham Lincoln—Has the largest Methodist Congregation in America—The Bible in the Public Schools—Success in Raising Subscriptions——The Garrett Biblical Institute—President of the Northwestern University—Skill as a Teacher.

REV. THEODORE L. CUYLER, D. D.—Birthplace and Parentage—Græduates from Princeton—At Kingston, Pa., and Burlington, N. J.—His Writings for the Press—*Sixty Million Copies* Published—A Remarkable Revival—Removes to Trenton, N. J., and New York City—The "Fulton Street Noon Prayer-meeting"—In Brooklyn—The argest Presbyterian Congregation in America—Mr. Moody his co-laborer—Dr. Cuyler's Ministry—Training Souls for Jesus.

REV. J. S. INSKIP—Characteristics of Great Men—Birth and Education—Unchristian Influences—"John is Right"—Pastoral Labors—Denounces Slavery—"The Higher-Life Experience"—"Do it Yourself"—A Camp-meeting Preacher—Always an Evangelist—"Awfully in Earnest"—The National Camp-meeting Association—Sketch of this Great Movement.

REV. JACOB HELFFENSTEIN—Commences work in Philadelphia—A Revival of Vital Piety—The Work of an Evangelist—Visits Numerous Fields of Labor—Pastor in Germantown, Pa. for 28 years—Measures Employed in Revivals—On Inquiry Meetings—An Incident—Grace Triumphant—A Backslidden Professor.

REV. CHARLES HENRY FOWLER, D. D.

DR. FOWLER, President of the Northwestern University at Evanston, Illinois, the second son and youngest child of Horatio Fowler and Harriet Ryan Fowler, was born in Buford, Upper Canada, August 11th, 1837. His father traced his descent from one of the Chiefs in the Scottish Highlands, who flourished nearly a thousand years ago. His mother was a daughter of that eminent Methodist preacher, Henry Ryan, the leader of the sect called Ryanites, which was afterwards reunited with the Methodist Episcopal Church. The Ryans were a branch of the Webster family; Mrs. Fowler being a second cousin of Daniel Webster, "the defender of the Constitution."

She was a woman of great mental strength, high culture, and exalted piety.

Of her three children the eldest is a physician in one of the Western States, the second is Mrs. Jennie Fowler Willing, the Western Secretary of the Woman's Foreign Missionary Society of the M. E. Church, whose record of service in the Church is well worthy of mention beside that of her distinguished brother, the subject of this sketch.

EDUCATION.

President Fowler pursued his academic studies at the Rock River Seminary at Mount Morris, Illinois—the family having removed from Canada and settled in Kendall county, Illinois, and afterward at the Genesee Wesleyan Seminary at Lima, N. Y. In 1855 he entered the Genesee College, (which has since been removed to Syracuse and expanded into the Syracuse University,) and graduated with valedictory honors in 1859.

True to the traditions of his Highland ancestors, the young man during his college days was distinguished for physical as well as mental prowess; leading the college in athletic exercises as easily as he led his class in study. It is stated as a fact that during his entire college course he never failed in a recitation or was marked for absence or tardiness at any college duty. But his work which he performed so conscientiously left him abundance of time for ranging the country round, and of these opportunities he was not slow to take advantage, sometimes in a manner not conducive to his reputation for steadiness and decorum.

In his boyhood he had been converted to Christ, and had felt himself called to the ministry of the Gospel, but having a set purpose and ambition to devote himself to the law, he stubbornly resisted the divine call, and in consequence lost his peace of mind, abandoned his Christian profession, and at length began to oppose the religion of the Bible, and to advocate infidelity.

Having finished his course in college, where had especially distinguished himself as a disputant and orator, he commenced the study of the law in an office in Chicago.

But now the call to the ministry returned, with sevenfold force, and with it returned the struggle of resistance. Week after week the question of duty forced itself upon him, taking this form—Preach the Gospel to others, or perish without it yourself! And over and over again his desperate will replied, Preach I will not; perish I can.

YIELDS TO THE SPIRIT.

At midnight of Christmas, 1859, after a prolonged agony of seven days and nights, during the whole of which time he had been able to sleep but one hour, he gave up to God, abandoned the legal profession, and devoted himself to the ministry of the Gospel. Entering at once upon the study of theology at the Garrett Biblical Institute, at Evanston, he completed the course and took the degree of Bachelor of Divinity in 1861, and was received into the Rock River Annual Conference of the Methodist Episcopal Church.

His appearance was still more more youthful than his years, and among the people of his first parish, the Jefferson-street Church, Chicago, there was no little surprise that such a mere boy had been appointed to the pastorate of a city congregation. In a few weeks, however, the wisdom of the appointment was admitted by all.

At the close of his two years' term of service here he was appointed to the First M. E. Church in Chicago, at that time the principal church of the Methodist body in the Northwest. Here he preached for three years, during which he laid the foundation of a fame which has now become co-extensive with the Methodist world. His memorable oration on "*The Character and Public Services of Abraham Lincoln*," pronounced on the Sabbath after the assassination, and afterwards delivered as a funeral oration in Chicago, at the hour of the funeral of Mr. Lincoln at Springfield, was a eulogy which for clear analysis of character and intense expression of admiration, sorrow and love, better than any other words spoken in those awful days, gave voice to the torrents of emotion which surged through the nation's heart. It was repeated by request, as a funeral oration, at Bryan Hall, at the same hour in which the funeral services were held at Springfield over the remains of the martyred President, and from that hour the youthful pastor took his place among the princes of the American pulpit.

HIS PASTORATES.

In 1866 he returned to the pastorate of his first charge, which had changed its location and name, and is now the Centenary M. E. Church. Here he remained for a year, during which the new church edifice was completed, and after a three years' term of service at the Wabash Avenue Church, he returned the third time to his earliest field of labor, which under his ministry grew to be the largest Methodist congregation in America. During this pastorate he was one of the foremost advocates of Temperance, and of the

use of the Bible in the public schools. His great argument in defence of the Word of God as a vital part of our civilization and government was repeated a second time by request in his own Church, and a third time at Farwell Hall, to immense audiences, and with such profound effect as to prevent the threatened removal of the Bible from the Chicago public schools.

In the great fire of October, 1871, the Methodists suffered such heavy losses in churches and trust funds that it became necessary to appeal to the denomination at large in order to restore and save them. In this work Dr. Fowler was most successful, raising, chiefly in Philadelphia, about $40,000, which, with numerous smaller sums raised by other Chicago pastors, saved the imperilled interests of the church. The Methodist Special Relief Fund, through which money and supplies to a very large amount were obtained, and distributed to those members of that communion who had been the chief sufferers by the fire, owed its existence and success largely to his efforts.

Thus to Dr. Fowler, first among all his ministerial brethren, belongs the honor of those plans and their execution, whereby, through the liberality of the brethren abroad, the burnt churches were rebuilt, the Garrett Biblical Institute property saved and again made productive, and the denomination enabled to care for its own afflicted members with fraternal and Christian liberality, thus supplementing the work of the general relief committee.

Dr. Fowler for the past five years has been greatly in request at church dedications and at the raising of subscriptions, usual on such occasions, for meeting any indebtedness on the edifice. During that time he has dedicated about 150 churches, and raised subscriptions therefor to the amount of over half a million of dollars. In 1872 he was a member of the Methodist General Conference at Brooklyn, where he received a large number of votes for Bishop, his youth only preventing his election; he being the youngest white member of that body. He leads his conference delegation this year (1876) as member of the General Conference at Baltimore.

In 1866, when he was only 29 years of age, he was unanimously elected

PRESIDENT OF THE NORTHWESTERN UNIVERSITY,

which position he modestly declined. But in 1872, being again elected to that position, he accepted it, and at once entered upon its duties in a manner which fully justified the judgment of his friends.

His administration has been marked by important improvements, and by a very large number of students. A College of Law has been organized: a College of Technology has been added, and the Woman's College has been united to the University. Its property, chiefly in Evanston and Chicago real estate, is valued at a million and a half of dollars; the number of its students in all departments is this year (1876) about eleven hundred; and the plans of the President contemplate a system of educational appliances equal to the most complete Universities of Europe.

As a teacher Dr. Fowler excels in the departments of Mental and Moral Philosophy and Logic; his clear, original and incisive thought and method making the study of those abstruse subjects attractive and delightful.

Dr. Fowler is endowed with a powerful nervous organism, capable of intense application and almost tireless endurance. He has always been a close student. His sermons and addresses display great labor, but his downright earnestness of manner and evident determination to impress his thought upon his hearers at all hazards, relieves his close and sententious style of all undue heaviness, and makes him, even without the graces of elegant elocution, one of the great orators of his time. In the midst of his pressing University labors, he takes an active interest in all public questions of morals and religion, and is often heard at the great meetings of his church, both East and West, North and South. He is an ardent and devoted Methodist, and at the same time a large-hearted, generous Christian.

Dr. Fowler received his degree of Doctor of Divinity from the Garrett Biblical Institute in 1868—the first conferred by that institution; and the degree of Doctor of Laws from the Wesleyan University at Middletown, Conn., in 1875.

REV. THEODORE L. CUYLER.

Rev Theodore Ledyard Cuyler, the pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, is a native of Western New York—the region of great revivals. He was born at Aurora, on the Cayuga Lake, January 10th, 1822. His father, an eloquent lawyer, died when Theodore—an only son—was a little child. His pious mother early dedicated him to the service of God. He graduated, with distinction, from Princeton College in 1841, and soon left for a tour in Europe. While in Glasgow, at the age of twenty, he spoke (with Father Matthew), at an immense temperance meeting in the City Hall.

After his return from Europe he was attending a revival meeting at the house of the late Captain Benjamin Joy, in Ludlowville, N. Y. The kind reception given to a few remarks made at that meeting induced him to prepare for the sacred ministry. He remarked, "If a few words spoken *impromptu* do some good to a few souls, why not aim to reach more souls?" This decided him. He entered the Princeton Theological Seminary and graduated in 1846. While in the Seminary he kept up the practice of frequent public addresses in the neighboring school-houses. On the morning after his graduation he started for Wyoming Valley, Pennsylvania, where he temporarily occupied the pulpit of the Presbyterian Church in Kingston.

Being called to a small church in Burlington, New Jersey, he removed thither in November, 1846. This field of labor was very discouraging. The congregation was small; only two male members were willing to take part in public prayer; and the young pastor was obliged to be, in nautical phrase, "captain, cook, and cabin-boy" at the same time.

While at Burlington Mr. Cuyler commenced the practice of writing practical religious articles for the press. This method of preaching with the pen he has continued for thirty years; and during that time has probably published more articles of an experimental and awakening character than any clergyman in America. These articles have been widely copied, every week, not only in this country but in Great Britain, and other parts of the globe. Mr. C. computes that sixty millions of copies have been published;

and he estimates his preaching Christ through the press as the *best work* of his busy life. Large numbers have been converted by the agency of his tracts, newspaper articles, and volumes; tens of thousands of God's people, of all denominations, have been quickened, by them, to new activity, and to a more complete self-consecration.

During the second year of his Burlington ministry,

A REMARKABLE REVIVAL

occurred in the little church. A godly mother came to Mr. Cuyler and told him that her children were interested, and inquiring the way of salvation. He proposed a meeting for that very evening, and sallied out into the streets to invite people to come. The meeting was crowded; the Spirit of God was poured out with wonderful power; and the young pastor's heart was gladdened by the joys of his first revival. The result of that remarkable work of grace was the doubling of his church-membership in numbers, and the shaping of his future pulpit-work for all the rest of his life. The best ordination which a young minister can receive is a precious outpouring of divine blessing on his earliest labors. Mr. Cuyler has often said that no revival which he has ever witnessed since, was more powerful in its character or more potent in its influence upon his own soul than that Pentecost enjoyed in his clerical "boyhood" in Burlington.

A new church organized in Trenton, N. J., called him to be their first pastor in 1849. He accepted the call, and was installed over the "Third Presbyterian Church," whom he faithfully served until 1853. While in Trenton, he was married to a daughter of the Hon. Joshua Mathiot, an eminent lawyer and active temperance man in Ohio. In labors for the cause of temperance, Mr. Cuyler has always taken a leading part with tongue and pen.

During the summer of 1853, he was invited to New York City, as the successor of Chancellor Ferris, in the old Market-street Reformed Dutch Church. A powerful revival soon commenced in the church. During the fall of 1857, Mr. Jeremiah Lampheer, who had once been a chorister in Mr. Cuyler's church, and Mr. M. T. Hewitt (one of his elders) inaugurated the famous

"FULTON STREET NOON PRAYER-MEETING."

Mr. C. threw himself into this movement with great ardor, and soon became one of the most active workers in that mighty revival of

1857-58, which spread over all Christendom. He led the first daily prayer-meeting held in Burton's Theatre; also the first one opened in the Ninth-street Church, and in lower Broadway. Market-street Church received a copious share of the rich baptism which descended upon the churches of New York.

A small and feeble Presbyterian Church in Brooklyn invited Mr. Cuyler to become their first pastor in 1860. He removed to that city in obedience to their call, and was installed over what has since become the famous "Lafayette Avenue Church" of that city. It began with 140 members, and in a few years arose to a membership of sixteen hundred—the largest yet reported in the Presbyterian denomination.

On a cold winter evening in January, 1866, two men arose and requested prayer for themselves in the Lafayette Avenue prayer-meeting. This incident was the beginning of a wonderful work of grace, which lasted for six months, and brought over three hundred souls into the church! Daily meetings were held, and a weekly gathering for young people was made effective in training young converts in Christian work. This organization continues with undiminished power, and the office of training for practical labor the new beginners has always been a "specialty" in Dr. Cuyler's ministry. He invited his friend D. L. Moody to come and labor with him in 1872, and a glorious revival followed. During the next summer they engaged together in a daily prayer-meeting movement in London. Out of that grew the thought of Mr. Moody's wonderful visit to Great Britain which he undertook during the following year (1873), and whose results are known throughout Christendom.

DR. CUYLER'S MINISTRY

has been one of tireless activity—without either sensationalism on the one hand or stagnation on the other. God has blessed him with such uninterrupted health that he has never lost but two Sabbaths by sickness. His intense devotion to pastoral work keeps him in daily intercourse with his flock; for his favorite idea is that conversion is not the end, but only the beginning; and that *the training of souls for Jesus* is quite as vital as leading them to the cross of Jesus for salvation.

REV. J. S. INSKIP,

President of the National Camp-Meeting Association for the Promotion of Holiness, and Editor of the "Christian Standard and Home Journal" and Member of the New York East Conference.

A chief characteristic of great men is that their reflex influence upon the age in which they live is more than equal to its influence on them; and they interpenetrate the period of their times so entirely, that they become identified with it, and are inseparable from its history. Very largely for these reasons Rev. J. S. Inskip must be mentioned among the most distinguished ministers of the present day. As an evangelist and teacher of religion, he is more than abreast of his times. The formative agency placing him in his advanced position, is doubtless to be found originally in the force of a higher spirituality; but a deep conviction of the great spiritual need of the Church, and her lack of power, has carried him far beyond the point of experience where the first impulse was given.

BIRTH AND EDUCATION.

Mr. Inskip was born in Huntingdon, England, near to the birthplace of the great English dictator, August 10, 1816. His family emigrated to this country when he was about four years of age, and settled in the city of Wilmington, Delaware, where he spent his youth in school. From Wilmington he removed to Chester county, Pennsylvania.

His father was an avowed infidel, and was greatly pleased to have his only son imbibe his sentiments; and at the age of fourteen he was a champion of his father's principles.

But while attending a Methodist meeting under the supervision of Rev. Levi Scott, now one of the Bishops of the M. E. Church, became deeply convicted of sin; his infidelity then vanished into the air, and he gladly accepted an invitation to take the place of a penitent at the altar of prayer; and was soon happily and soundly converted to God. As might be expected, his father became greatly exasperated at the event, and forbade his going to Methodist meetings any more, under pain of being disowned and turned out of doors. Just at this point the characteristics of the man developed in the boy—*he went!* The sire of the pertinacious youth, however, was as good as his word, and turned him out. But in

"John is right." The Boy Evangelist.—See page 491.

the spirit that led the early saints to take "joyfully the spoiling of their goods," with his little effects tied up in a bandanna, he left the dearest spot on earth, singing:—

"O, how happy are they,
Who the Saviour obey,
And have laid up their treasure above;
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love."

"JOHN IS RIGHT."

This juncture of affairs was God's time. A great anguish came upon the father's heart—he relented; his infidelity broke down—it was insufficient to bear up the awful load that was laid upon his conscience. In his grief and trouble of mind he took to the Bible for instruction and relief, and found a meaning in its simple oracles, such as the perplexed mariner finds in his compass, in darkness and tempest. He said to his wife, whose heart was already moved as only a mother's can be, "*John is right!* he must come home and pray for us." John was accordingly sent for. And when his father suggested that he might invite some of the neighbors to come in who could pray, the excited boy, with inexpressible delight, instantly mounted the best horse (but never the best after that ride), and John Gilpin like scoured the country for miles around, inviting his religious friends to come and pray for his father and mother—greatly to the amazement of all.

In answer to prayer, darkness and doubt were scattered, Jesus came near, father and mother were saved, and rejoiced in the love of Christ; and thenceforward the home of young Inskip was more than ever a paradise of peace and love.

PASTORAL LABORS.

Mr. Inskip was licensed to preach at the age of nineteen, and the following year was admitted a member of the Philadelphia Conference, in which he labored with signal success until 1845, when he was transferred to the Ohio Conference, and stationed in Cincinnati. In Cincinnati, Dayton, Urbana, Springfield, and Troy, Ohio, his ministry was crowned with marvelous success, multitudes being brought to Christ. Mr. Inskip greatly distinguished himself in a speech before the General Conference held in Boston, May, 1852. On that occasion he was invited to take pastoral charges in several of the Eastern annual conferences, but accepted the invita-

tion to the New York East Conference, and was stationed in New York City.

With the exception of three years, from 1869 to '71, when he was stationed in the City of Baltimore, he has remained a member of the N. Y. E. Conference until the present time.

His appointments have always ranged among the best in his Conferences; and his ministry in almost every case has been crowned with great revivals and the gathering of thousands into the Church.

In the great controversy on the slavery question, he was always ready to grapple with the foremost defender of that "institution." His denunciation of pro-slavery politics and cotton-bag Christianity was a thundergust, and his speeches swept all before them like a whirlwind on a prairie.

And when the war-cry of the nation penetrated to the store and the cottage, to the shops and the fields, to the pulpit and the pew, raising strange questions of duty and sacrifice, Mr. Inskip was among the first to respond, and in 1861 entered the army as chaplain to the Brooklyn 14th, and was in the first engagement at Bull Run. In 1863 he was honorably discharged on account of ill health.

After his return from the war, in 1864, while stationed in Brooklyn (E. D.) Mr. Inskip entered into

THE HIGHER-LIFE EXPERIENCE.

While preaching the doctrine, and urging it upon his Church as an instantaneous experience by faith, an inward voice said, "*Do it yourself!*" He paused a moment, and then exclaimed: "I am, O Lord, forever thine!" Instantly he was filled with holy joy and perfect love. And from that day to the present time, he has not ceased to testify, to small and great, that "the blood of Jesus Christ cleanseth from all sin."

Physically and mentally, Mr. Inskip is a remarkable man. He is about medium height; rotund, of great strength and breadth of chest—compact as a locomotive, and with nerves of steel, insulated in muscles that bid defiance to toil. His mental acumen and large perceptive faculties qualify him in an eminent degree for an advocate and expounder; while his vivid imagination, and full gift of language, keen sense of the ludicrous and mother wit combined, make him an opponent that few would covet to meet in the arena of debate. Few have greater tact and ability to control the multitude.

He is never more at home than when riding on a storm and careering on a whirlwind of religious fervor and excitement. Or, as it may be better expressed in his own quaint terms, when one alluded to his enthusiasm, he said, "*Well, I love once in a while to run away!*"

His voice is flexible and perfectly under control, of great compass, and thrills with magnetic power. He has a wonderful ability so to touch the springs of human thought and feeling as to easily impress his own views and sentiments on his audience, and to carry the masses with him.

He is emphatically

A CAMP-MEETING PREACHER.

His greatest efforts have been put forth at camp-meetings. His pulpit on such occasions is his throne of power. In many cases such has been the effect of his sermons that congregations have been convulsed, and cries, and groans, and shouts have mingled in the scene, while scores indiscriminately have fallen like dead men. He has great tact and skill in the management of religious services, never losing control of his audience; his form may always be seen, and his voice heard above the surge of battle.

In character and ministerial type, Mr. Inskip has been

ALWAYS AN EVANGELIST,

invariably extending his labors beyond the limits of his own parish. In his youth, eagle-winged, or like some intrepid cavalier, he might be seen dashing into some Hicksite neighborhood; and then his voice would be heard sounding an alarm in some frontier schoolhouse; and then again, thunder-tongued, opening a terrible fire on the enemy in some rum-drinking community, vexing and stirring up the wrath of saloon keepers and vendors of strong drink, but always winning the fight.

But in the later years of his life, especially since 1864, Mr. Inskip must be regarded somewhat as a reformer *in the church;* and as he says, "*awfully in earnest.*" He has felt himself signally moved by the Holy Spirit, and thrust out to awaken the attention and call back his own denomination to the consideration and acceptance of their own peculiar distinctive doctrine and experience of full salvation, which was fast coming to be ignored, and in some cases disputed and discarded. Mr. Inskip is intensely *Wesleyan* on the subject of sanctification, or the higher Christian experience.

In 1867, while stationed in the city of New York, it was suggested to hold a camp meeting for the "promotion of holiness." Mr. Inskip and several ministers, in Philadelphia and other places, accordingly arranged to hold such a meeting at Vineland, N. J., July 17th, 1867, which was conducted by Mr. Inskip. This meeting led to the organization of the "National Camp-meeting Association for the Promotion of Holiness;" of which Mr. Inskip has been president, and leader of all the subsequent meetings until the present time.

This movement, of which he has been the acknowledged leader for nearly ten years, is the great revival of the doctrine and experience of Christian holiness, now spreading not only over this country among all denominations, but over Europe, and extending to every evangelical mission under the sun.

Likewise out of this movement have sprung directly or indirectly in fact, and essentially in method, nearly all the great evangelistic agencies that are stirring myriads of human hearts in both hemispheres.

And it is noteworthy at this point, that from numerous testimonies it appears that for some time previous to the organization of these special camp-meetings, the lovers of holiness among all denominations were earnestly praying that the way might be opened, and some more general means adopted by which the doctrine and experience of Christian purity might be more universally taught and set before the people.

THIS GREAT MOVEMENT

therefore, considering the mighty sweep of its influence and its marvelous results, must be received as God's practical answer to the prayers of His saints.

And despite all gainsaying, it is now manifest that this movement for the promotion of the higher Christian life, thus inaugurated, has become a fact in the history of the Church, and is widening and increasing in momentum and power as it sweeps on to encircle the earth. And doubtless at the final reckoning up at the last day, it will be seen that the subject of our sketch has, under God, been a leading instrument in bringing about the greatest revival of vital godliness since the days of the Apostles, embracing in its area all nations.

J. E. SEARLES.

New Haven, Feb. 28, 1876.

REV. JACOB HELFFENSTEIN, D. D.

THIS most successful laborer in the vineyard of the Lord commenced his ministerial work in Philadelphia as a missionary of the Young Ladies' Missionary Society, having previously been the means under God, of the conversion of several hundred souls. His employment now consisted in visiting from house to house, and holding meetings wherever a congregation could be gathered. During the few months he was thus employed the converts were quite numerous, and were added to different churches throughout the city. He next had charge of several churches in Frederick county, Md., upon which there was a gracious outpouring of the Spirit in

THE REVIVAL OF VITAL PIETY,

and the salvation of many who had been indifferent to their eternal welfare. Subsequently he preached as a stated supply to the Presbyterian church at Little Falls, N. Y., and under his ministry there the church became much enlarged and strengthened. He now became impressed with the conviction that he ought not to settle permanently anywhere, but devote himself to "the work of an evangelist." Having spent several weeks in Philadelphia in assisting the Rev. C. J. Finney, who then occupied the pulpit of the Rev. Samuel Helffenstein, D. D., father of the subject of this sketch, he accepted an invitation to labor for a time in Frederick City. Here for several months there was a continual revival, extending not merely to those without the pale of the church, but also reaching the hearts of many who, with the form of godliness confessed that they had been destitute of its power. Leaving Frederick, he spent some time in Baltimore, Harrisburg, Alexandria, Washington, Georgetown, Wilmington, Del., Pleasant Valley, Poughkeepsie,and Cold Spring, N. Y., mostly in evangelistic labors with his ministerial brethren.

His

NEXT FIELD OF LABOR

was in Rome, N. Y., with the 2d Congregational church. Here he remained about two years, and was permitted to witness most remarkable displays of divine power and grace, in the hopeful conversion of about five hundred souls, in the village and neighbor-

hood. In addition to his labors in Rome he extended them to numerous churches calling for his assistance, and desirous to share in the wonderful effusion of the Holy Spirit with which that whole section was then visited.

In consequence of his impaired health a change of location was deemed advisable, and at the earnest request of a few Presbyterians at Matteawan, N. Y., he engaged to preach for a season in that thriving manufacturing village. Tokens of divine favor were soon manifest, a church was organized, and eventually a neat edifice erected. The first Free Presbyterian church in the City of New York, having become vacant by the removal of the Rev. Joel Parker, D. D., to New Orleans, Mr. H. was requested to become his successor; but still impressed with the belief that he ought to continue his evangelistic efforts, he consented to labor only as a stated supply. During the two years he occupied this position, scarcely a week elapsed without conversions, and at almost every monthly communion there were large accessions—on one occasion amounting to seventy.

Health again failing him, he left the city and preached for some time in Poughkeepsie, N. Y., and Allentown, Pa. Professor Barrows having resigned the pastorate of the First Free Presbyterian church, N. Y., at the urgent solicitation of the church Mr. H. again took charge of it, until the union of that church with the Broadway Tabernacle church, where he became co-pastor with the late Rev. Geo. Duffield, D. D., the two ministers preaching alternately to the large congregations assembled in that spacious building. Here he again became so prostrated by over-exertion, that he found it necessary to retire to some less onerous field. He had often been urged to return to the church of his fathers, and the German Reformed church in Chambersburg, Pa., being vacant, he accepted a call to become their pastor. A revival of considerable power followed his labors here, and he resigned the charge only with the hope that a change might be conducive to his health and usefulness. From Chambersburg he removed to Germantown, Pa., where he continued the pastor of the Market Square Presbyterian church for

NEARLY TWENTY-EIGHT YEARS,

in the meantime assisting at thirty protracted meetings, often preaching daily for one or two weeks in succession. For six suc-

cessive summers he also preached on Sunday afternoon in a neighboring grove, with evident indications of the divine presence.

During the earlier part of his ministry in Germantown, the accessions to the church were very numerous; but for several years previous to his resignation, he became physically unable to do but little more than preach on the Sabbath, and attend a meeting during the week. Notwithstanding the infirmities of age, he is still able to preach the everlasting Gospel, and finds his highest enjoyment in occasionally supplying the pulpits of his brethren.

The measures employed by Mr. H. in revivals of religion for more than half of a century, though formerly denominated new measures, have now become quite popular, being substantially the same as those employed by Moody and Sankey, and by the evangelical churches generally. In his preaching he has endeavored to unite the doctrinal, experimental and practical in due proportion. All genuine piety being founded in truth, it has been his aim to present the great doctrines of Christianity, clearly and fully, and ever with a direct application to the conscience and heart. The measures he has adopted and the truths he has proclaimed, having been blessed it is believed to the conversion of some thousand souls, may justly be regarded as having had the seal of divine approbation, and as a full vindication of their utility. Mr. H. has ever regarded the inquiry meeting as indispensable, and it has been but seldom he has not found a demand for such a meeting. In his instructions to inquirers, his object has been not merely to impart comfort, but to secure a sound and saving conversion. Instead of endeavoring to diminish a sense of guilt, as has too often been the case, he has rather aimed to deepen it, while at the same time he has exhibited Christ as an all-sufficient Saviour, and faith in Him as a present duty and privilege. Credible evidence of conversion has always been regarded as a necessary qualification for Church membership.

The following incident occurring in connection with Dr. H.'s labors, may be suitably appended to this sketch, and may not be uninteresting to the reader.

GRACE TRIUMPHANT.

In a manufacturing village, containing a population of several hundred, there could not be found, some years ago, a single church of any denomination. The place was visited occasionally by some

minister of the Gospel, but no stated religious services were held, even on the Sabbath. Infidelity and indifference to the great interests of eternity prevailed almost throughout the entire community. The small number who made any pretensions to piety, seemed to have hidden their light under a bushel, and to have exerted but a very feeble influence upon their neighbors. The enemy had long held possession of the field, and not without a fierce contest did he yield his hold. The churches in the surrounding country were visited with a remarkable outpouring of the Holy Spirit, while this place was passed by, and seemed to have been strangely overlooked by the professed followers of Jesus.

In view of this deplorable spiritual destitution, the pastor in an adjacent town, assisted by several brethren in the ministry, commenced a special effort for the salvation of these neglected and perishing souls. Services were held daily in a school-house, and though at first but thinly attended, were marked with increasing interest. It was soon apparent that the Spirit of God was moving upon the hearts of the people, and that some were deeply convinced of sin; but as the work advanced the opposition became open and decided. The inquiry meeting was at one time disturbed by an avowed infidel, who, by his cavils, endeavored to divert the attention of the anxious, and hinder the progress of the awakening.

A public meeting was called, at which resolutions were adopted expressive of the most determined opposition to the work. The chairman of this meeting was

A BACKSLIDDEN PROFESSOR,

who, at one of the services, attempted to read the resolutions, and was prevented only by the decided protest against the intrusion. It afforded a most remarkable display of the power of divine grace to see this ringleader in the ranks of the foe, humble as a little child, confessing his sin, and entreating an interest in the prayers of God's people.

The Sabbath was a memorable day. The house occupied during the week being found too strait to accommodate the numerous attendants, the meetings were held in a neighboring grove. The congregation was large and attentive, and the hearts of many were penetrated by the truth. The subject of the morning's discourse was the joy of angels over the repentance of sinners, and from that delightful shade ministering spirits, it is believed, bore the glad tidings to the realms of bliss, of souls redeemed by the precious

blood of the cross. Suddenly, however, the sermon was interrupted by the rage of a prominent man in the village. Rising from his seat, he poured forth in the most envenomed style his hostility against everything sacred. No persuasion could at first prevail upon him to desist; and it was not until some one commenced singing, that his voice was checked and he resumed his seat. The sermon now proceeded, but just at the close the infuriated man again sprang to his feet, and declared he would be restrained no longer. It seemed as if he were actually possessed of an evil spirit. No language could express his bitter hatred of the Gospel. The congregation was now dismissed, but the scene was one that left a deep impression, and called forth more importunate prayer for Divine aid. The very wrath of man was thus made to praise God. The more the revival was opposed, the more rapidly it advanced. The scoffer was evidently smarting under the power of truth, and subsequently became a decided Christian, consecrating his wealth and influence to the cause he had so desperately opposed. It was through his liberality that a house was built for the worship of God. The result of this conflict with the powers of darkness was the hopeful conversion of about fifty souls, the organization of a Presbyterian church, and a visible change in the moral and religious state of the community.

CHAPTER III.

REV. RICHARD FULLER, D. D., REV. JABEZ S. SWAN, REV. PLINY B MORGAN, REV. ALEXANDER REED, D. D., REV. WILLIAM WALLACE EVERTS, D. D.

REV. RICHARD FULLER, D. D.—Earlier Education—Adopts the Legal Profession—Awakened by Rev. Daniel Baker—Gives Himself to Gospel Work—Goes to Baltimore—Labors with the Slaves—Personal Traits—Incidents from His Biography—Present Position.

REV. JABEZ S. SWAN.—Birthplace and Early Life—The First Trial—Shakes off Unbelief—Licensed to Preach—Early Poverty—Becomes an Evangelist—His Beginning—Personal Appearance—Style of Address—How to Begin a Revival—The Dumb Devil—Struck Blind—Called at the Wrong Shop—The Power of Prayer—The Elder's "Prize Fight"—An Evangelical Christian.

REV. PLINY B. MORGAN.—Origin of Evangelistic Work—Activity of the Protestant Episcopal Church—Birth of Rev. Mr. Morgan—Educated to Medicine—Is Ordained—The Evangelistic Idea Occupies Him—Evangelists Indispensable—The True Method of Preaching—The Evangelization Societies—The Church Ripe for the Harvest—Personal Traits—Publishes "Aggressive Work" and "A Plea for Evangelists"—Labors in Cincinnati—The Order of Service—"Came Down to the People."—The Gothic Pulpit.

REV. ALEXANDER REED, D. D.—Birth and Education—Early Labors—A Promoter of Revivals—General Superintendent of the U. S. Christian Commission—Other Duties—Style of Oratory—Versatility of his Powers—His Pastoral and Revival Labors—Invites Mr. Moody to Philadelphia.

REV. WILLIAM WALLACE EVERTS, D. D.—Descent and Education—Early Poverty—Ministerial Labors—Goes to Louisville—Called to Chicago—The University of Chicago—His Writings—Personal Traits and Methods.

REV. RICHARD FULLER, D. D.

THIS distinguished Baptist Pastor and Evangelist, well and personally known throughout the Southern States for nigh half a century, has for a number of years made Baltimore his residence. We give the main incidents of his life, as furnished by the Rev. Dr. Brantley.

EARLIER EDUCATION.

Dr. Fuller is a native of Beaufort, S. C. In this place he pursued his studies until he was matriculated at Harvard University Though a Unitarian College, and always chary of its theological

honors, especially to men of orthodox opinions, Harvard was constrained to recognize the superior claims of her distinguished *alumnus*, and to confer upon him, some quarter of a century ago, the honorary degree of Doctor of Divinity.

On the completion of his academic career, young Fuller entered upon the study of law, while under age. Admitted to practice, his talents at once commanded a prominent position at the Bar. The profession at Beaufort, at that time, numbered among its members some of the most gifted men of the State, and the ability of the young practitioner who could win distinction among such competitors, must be obvious to all. Rumor has it that about this time one of his clients was a widow, who had a large estate in litigation. The young barrister was successful, and in return claimed and received a fee which, though of great value at first, has possessed a constantly growing worth.

Happy in his prize, and favored with a lucrative practice, the young lawyer was every day adding to his laurels, when he was arrested by a call to a higher mission. In the year 1832, the celebrated revivalist, Rev. Daniel Baker, whose labors we have sketched in an earlier chapter of the *Century of Gospel Work*, visited Beaufort and preached the Gospel with great earnestness and power. The whole town was moved. All classes, rich and poor, learned and ignorant, masters and slaves, shared in the gracious work. Among the converts were three young lawyers—Stephen Elliott, Jr., afterwards a Bishop of the Episcopal Church, Rev. W. H. Barnwell, D. D., and the subject of this sketch. The two former, after rendering eminent services to the cause of Christ for many years, have passed to the fruition of the Heavenly rest. About three years previous to this time Dr. Fuller had joined the Episcopal Church.

GIVES HIMSELF TO THE WORK.

But though duly baptized and a regular church member, he did not believe that he became a Christian until the revival under the ministry of Dr. Baker. The voice which called him into the Kingdom of God also summoned him to the work of the Gospel ministry. The year which witnessed his conversion found him shutting up his law books, dismissing his clients, and going forth as a herald of the Cross.

Accepting the pastoral care of the Baptist Church in the town where his legal profession had been pursued, he commenced that

life in which he has been engaged up to the present time, devoting his labors mostly to the slaves. His ample estate enabled him to turn over his entire salary to an assistant, whilst it also afforded him the opportunity of visiting Charleston, Savannah, Augusta, Macon, Richmond, and other Southern cities, where he preached the Gospel with great power and success, "doing the work of an evangelist, and making full proof of his ministry."

IN BALTIMORE.

Whilst a pastor in Beaufort, Dr. Fuller visited Baltimore, in 1841, preaching before the Convention with such effect that he at once took rank among those to whom he was previously unknown, as one of the most powerful ministers of the country. When, some five or six years subsequently, the Seventh Baptist Church, Baltimore, were in quest of a man to take charge of a new and important interest, the position was very cordially tendered to one who on a former occasion had made an impression on the community so universally favorable. The call was accepted, and he entered on his work as pastor of the new church in the summer of 1847. To say that his labors in this connection have been crowned with extraordinary success; that under his earnest appeals large numbers have been won to Jesus; that many among the living and the dead have been edified by his faithful Gospel teaching; that he has carried the consolations of Christianity to the bedsides of the sick and dying in Baltimore for thirty years; that throughout this protracted period he has occupied a conspicuous position among the very foremost preachers of the day, showing himself always and and everywhere, "a workman needing not to be ashamed, rightly dividing the word of truth;" is merely to voice what multitudes know.

On the constitution of Eutaw Place Baptist Church, Baltimore, in the spring of 1871, Dr. Fuller was unanimously called to the pastoral charge. Tender ties bound him to the interest with which he had been so long identified. But as the new church was part of the old, being emigrants from it, and as the acceptance of the call did not involve a removal from the city, he returned a favorable response to the invitation. The success crowning his labors in the old field, has attended in even richer measure his efforts in the new position.

Dr. Fuller has been so actively engaged with the duties of his

pastorates that he has found but little time for contributions to the press. This would be an occasion for regret if his time had not been so constantly engrossed with his great life-work. He has written enough, however, to inspire a wish for a more liberal use of his pen.

PERSONAL TRAITS.

In person he is very tall and has a very dignified and commanding appearance, and would be taken for a distinguished man, anywhere. Dr. Fuller has a great deal of pleasantry, or humor, in him, and when the occasion permits, he is a most entertaining platform speaker. His kindliness of heart is very great; and it is impossible for him to speak in any but the kindliest and most pleasant manner. In every sense of the word he is a true Christian gentleman. The utmost politeness and suavity characterize all he does or says, for kindness, gentleness and Christian love are his prevailing traits. He prefers to present the *love of the Gospel*, rather than the *terrors of the law*, and when he preaches, his voice and manner soon give evidence of his warm-hearted, loving nature, and tears are very apt to find their way to the eyes of his audience, if not to his own. His benevolent features beam with the warm-hearted piety that burns within his soul. He is not only a Christian, but an eminent Chistian: not only pious, but eminently pious. All that wealth, culture, travel can do to form the polished orator and accomplished Christian gentleman, have met in Dr. Fuller.

BIOGRAPHICAL INCIDENTS.

In early life, he visited Europe, traveling extensively there, having letters which introduced him to the Pope, and other eminent persons, religious, civil and military.

He has always been the fixed friend of the lowly. Such was his devotion to the slaves—preaching and teaching them—that when in 1865, at the request of his friend, the late Chief Justice Chase, he accompanied him in a Government ship on his Southern tour, the freedmen flocked by thousands to hear him wherever he went; and the present editor of the New York *Tribune*, Mr. Whitelaw Reid, who went with them, describes in his book "After the War," the wonderfully touching scenes which melted the Chief Justice and all the Federal generals into tears, as the former slaves surrounded their known friend and benefactor, refusing to let him go, singing

songs of praise to God that they saw "dear Mas' Richard once more."

Dr. Fuller is somewhat advanced in life, but is younger than ever in robust health and in pulpit and pastoral energy. He has received splendid calls with very large salaries; but loves his people and remains with them. The only quarrel he ever had with the present church was about his salary; the church voting increases, and he refusing them. Like another of the Baltimore pastors—the venerable Dr. Plumer, now of Columbia, S. C.—his bow abides in strength. His eye is not dimmed, nor his natural force abated. May God long spare these grand old men, with their rich stores of Christian experience, to the American Church which they have loved so long and well, and served with such rare constancy and fidelity!

REV. JABEZ S. SWAN,

One of the pioneer Baptist Evangelists, was born February 23, 1800, his father Joshua Swan being a small farmer and shoemaker in Stonington, Conn. His mother, Esther (Smith) Swan, was the daughter of Deacon Simeon Smith, of Groton, Conn. Her father, her brother Rufus, and his son Simeon, were eminent Christian men, deacons of the Second Baptist church in Groton; her brother Rufus adorning his office for fifty years. In piety and gifts, Esther ranked with her brother, ready always to speak and pray and and sing in their social meetings of the church. She was a power at home, and in the house of God. Her words of rich experience, her fervent prayers, and her wise exhortations are still mentioned with honor.

The children of Joshua and Esther Swan were as follows: two daughters who died in infancy; Joshua, still living; Betsey; Joseph; Jabez S.; William Henry, who died young; William Henry 2d, and Charles, both lost at sea.

THE FIRST TRIAL.

In 1816 the family removed to Lyme, Conn. Of this he says; This was the first capital trial of my life. I was taken from all my youthful acquaintances and thrown among strangers. It was two miles to a Baptist church, and they had preaching but a portion of the time.

"I shortly commenced attending the Congregational church where the Rev. Josiah Hawes preached. I became personally acquainted with him, and very much interested in attending on his ministry. Yet all the means employed failed of leading me to Christ."

Though but fourteen years of age, he volunteered his services when the British fleet attacked Stonington, and ran considerable peril in performing the duties assigned him. On this occasion, and the year after, when in danger from a flood, he felt the need of some firm hope; but it was not till he was twenty-one years old that the Spirit worked his conversion. This came about in the following manner: On one occasion, the night after a serious conversation with his mother, he tells us, "I fell

upon my knees and besought God, for the sake of Christ, to save my soul. While prostrate before God, in midnight darkness respecting the mediation of the Son of God, the law of God was spread before my mind as never before. I knew I had broken it, and if I was eternally lost I could see that God was just. But how to be pardoned and saved, I could find no light, till at length Christ appeared before me in spirit, standing by the tables of the law, asserting His death as fulfilling the law, and reflecting upon me the true light,—that, to them who believed, He had satisfied the law, and that thus believing I could be saved. That view brought salvation with it. Unbelief fell off like chains. Hardness of heart seemed to melt away, and Christ was revealed to my soul as precious."

He was

LICENSED TO PREACH

May 12, 1822, and to qualify himself for the ministry entered Hamilton College in 1825, having two years before married Laura Griffin, of East Haddam, Ct.

The young couple had a hard struggle. He describes it in these words: "On arriving I looked about to see what I could do to support myself. I left home with one hundred dollars, it being all I was worth, except my traveling equipage. I at length found a church twelve miles off which could give me one dollar a Sabbath for preaching. On those terms I engaged to supply them. I hired a privilege in house and barn for nine dollars a year, and set up house-keeping on a small scale, and commenced study.

"My wants were few, and by my income from pulpit efforts, and work upon the fields near the village, I kept up with my expenses. I would enter the field, after school closed, and worked three hours, for which I received thirty-seven and a half cents. My wife, diligent with her needle, in work principally for the students, provided well for herself.

"I bought my firewood in the forest standing, and cut it and hauled it home myself. Time never dragged heavily with me, for I found full employ. I once was so near freezing my feet while chopping in the woods, and unwilling to leave my work to remedy the difficulty, that I pulled off my boots and stockings, and wandered about in the snow for awhile, and then wiped my feet with my handkerchief and put on my boots and stockings and continued my work without inconvenience."

BECOMES AN EVANGELIST.

His first settlement was in Stonington, Conn., and continued three years, during which the conviction came upon him that he ought to enter the field as an evangelist. His second pastorate, which continued eight years, was in Norwich, N. Y., during which he entered upon evangelizing labors in regions adjacent. For nearly ten years, however, very little success met his efforts. He first learned the use of his power at a protracted meeting in Pitcher, N. Y. Returning home he instituted similar ones in his own neighborhood with great results. He describes

HIS BEGINNING

as follows:

"I arrived home on meeting-evening, and there came together a full house; and after meeting had begun as usual, I gave a partial relation of what God was doing in the town of Pitcher. The statement I made had a wonderful effect upon the meeting, and when dismissed the young men seemed to leave with a rush. I followed them out and took them by the hand and asked their forgiveness for my unfaithfulness to them. Every one whose hand I clasped was converted. Sabbath at length came, and after opening the meeting as usual, I related what God was doing at the West, and stated what I had seen and heard. I then opened my mind fully as to my views of my neglect of duty, and asked both church and congregation to forgive me, and pledged myself to discharge my duty, if spared, in a different manner in the future. I took my people wholly by surprise, and my effort fell like a bolt from a clear sky. Father Randall followed in a wonderful confession. I can never forget how he appeared before the congregation. He wept like a child, and his tall, manly form bent somewhat by infirmity, trembled from head to foot. When he was through, others followed by confession, till the time came to close the meeting. We had no preaching in the forenoon; and yet the loudest kind, in another form, which I ever heard. The day passed off in deep solemnity, and impressions were made which can never die. The tidings of what had occurred at the Baptist church spread like wild fire. Opposition, the most complicated and organized, was apparent, and I was literally showered with falsehoods, to which I paid no attention. I was now 'walking at liberty,' and worked entirely free."

For eight years he "ranged the churches up and down the val-

ley of Chenango county, spread the gospel net, and many were converted to God." In 1837, he was impressed with the duty to leave Norwich, and go to Preston, where there was not even a sanctuary, leaving a pleasanter charge and a larger salary, to build for his Master amid spiritual desolations. In February, 1838, a new plain church was opened for services, and at the end of two years the communion numbered two hundred members.

Meanwhile he conducted revival meetings of marked power in Owego, the principal town of Tioga county, N. Y. In 1839, he removed to Oxford, became pastor of the church there, and had an extensive work of grace. At Cooperstown and in Niagara county he witnessed similar "times of refreshing," in which there was occasionally the physical prostration connected with some of the most remarkable revivals in this and the old country. Again, in Stonington, Mystic, New London, Albany, N. Y., Charlestown, Mass., Jewett City, Waterford, Norwich repeatedly, Lyme, Owego and Hamilton, also in Willimantic, Meriden, and other places, his labors and successes, varied with different forms of opposition, signal cases of conversions, and thrilling scenes of interest, sometimes extending through the night, were abundant and exhausting, yet continued with cheerful humility and fearless loyalty to Christ.

In 1860 he resigned the pastorate of the Second Church in Stonington, to add to the service of an evangelist that of domestic missionary, itinerating over the "waste places" of Zion. He is still living (1876) at New London, Connecticut. With this outline of a "busy life" in its highest activity, which, as written by himself, fills a volume, we will notice further some instances of the same characteristics of manner, preaching and providential work of Mr. Swan.

IN PERSONAL APPEARANCE

He is above the ordinary stature of men—indeed tall—yet erect and well proportioned. A manlier form one may not find among ten thousand. With a face large, open, frank and pleasant; with eyes large, bright and penetrating; with a voice full, round, musical and rich in modulation, he wears all the natural requisites for a conspicuous public character, and a powerful speaker, as he is. In manner and gesture he is natural, easy, impressive and always abounding in earnestness. Never was he suspected of imitation or pedantry. Never was a man more original or peculiarly himself. Some may have regarded him as quite careless of things upon which most public speakers lay not a little stress. His dress is

always plain, substantial and becoming, quite removed however from the pretensions of the latest fashion. He once said, "I could never preach in a new suit of clothes till I had worn them through a rain storm." Socially, no man is more easy, pleasant, free and entertaining.

IN STYLE OF ADDRESS

he is often in the highest degree peculiar. Take the following passage on a revival in New London, Ct.:

"In harvesting, sometimes the sheaves are housed the day they are reaped. Frozen professors were led to find fault, and the friends of Satan were awfully fearful that the converts would not hold out. As we worked on the authority of Christ, and were backed by the examples of the Apostles, we went on while satyrs danced to the music of the pit. Some of the seasons of prayer in the sanctuary were very much like the Episcopal service; all prayed at once. It came upon us like a baptism from heaven, as the cloud and sea of salvation. Pentecost exhibited mighty excitement and almighty power; much crying out and much noise; yet out of it came some three thousand converts. After some three months of labor with the church, I left them with their arrangements perfected for securing their house of worship. Other denominations beside our own were built up and additions were made to them of such as had been added to the Lord."

Or the following outburst on spiritualists:

"For the first time in my life I found myself surrounded with spirit-rappers. Taking them altogether, I think they would have taken the shine off the inmates of Peter's sheet. The sheet Peter saw was let down from above. The spiritualistic sheet seemed to have come up from the depths below. Their religious robes seemed formed of the winding sheet of the Witch of Endor and the sacerdotal robes of Judas Iscariot, and the coat of Simon Magus, worked up into shoddy, to lay fools out in for hell. I stirred up their nest so as to keep them active. They poured out their vials of wrath upon me, and drove multitudes to hear the Gospel who might never have been inside of a sanctuary but for them."

HOW TO BEGIN A REVIVAL.

"In my view, the best step a church can take, where religion is in a decline, and a desire exists for a revival, is to set apart a time

for fasting and prayer, and the confessing of faults, and praying one for another. Healing will follow. But here a question arises: Suppose the Church, as such, will not come up? But some will. Begin with those who come. I had rather begin a meeting with a handful who are willing to do duty, than a housefull who imagine they are fitted up, and yet have not the first qualification for work. A certain son was called three times one morning before he appeared. On being questioned about his delay, he said: 'I dreamed I was up doing my chores.' Give me a church fast asleep to begin with, rather than one that dreams it is up and about its work. God appeals to churches as in a slumber, 'Awake thou that sleepest! arise from the dead, and Christ shall give thee light!' The duty is to awake, and arise. The motive is, 'Christ shall give thee light.'"

Of the many remarkable incidents of revival work he has witnessed in his long career, we quote some striking examples.

THE DUMB DEVIL.

The first we extract took place at Norwich, Conn., in 1834:

"One evening I was requested to step back into the body of the house and speak with a young lady who was in great distress about her soul. It seemed that despair had seized upon her with a grasp that defied all power to break it. I named the name of the Blessed Saviour to her as a remedy, and she started back like a person bitten by a mad dog on seeing water. Said she: 'Oh don't name that name to me; that is the very name I have despised and ridiculed.' After a season of prayer she was helped home, for she was unable to walk. I was sent for to come to the house where she boarded, to pray for her. When I came to her she was leaning back in a rocking chair, with her hands clasped upon her breast, and gnashing her teeth as though she would take them out of her head, and was past speaking. A sort of suppressed sigh was all she could utter. As I stood before her I gained a view of the finally lost in hell, as represented in the parable of the rich man. All my strength seemed to leave me; I trembled from head to foot. While this trouble was upon me, a good Methodist brother, seeing my condition, put his arms about me and said: 'Don't give up; we had such a devil as this at a camp-meeting, and we prayed him out. It is a dumb devil; but God will cast him out.' After a season of prayer I left, and, as I left, I could hear a kind of sigh as from the prison house of the damned. I

think she continued in this condition some eight and forty hours, and then became calm, but could not take a step without help. Finally hope triumphed over despair. As unbelief gave way to faith, she was clothed with the garments of salvation, and was in her right mind."

STRUCK BLIND.

Strange physical displays accompanied the revival in Owego, N. Y., in 1841.

"This manner of God's manifestation was commenced in the Owego church, in the first meeting I attended in that place. It began with a deacon of the church, reported to be the most devoted Christian in that body.

"While in the sanctuary one afternoon, engaged in our devotions, the good man became distressed so that his moanings and sighings could be heard all over the house. I spoke to him and urged him to pray. He replied, 'I cannot pray.' He fell upon the floor and appeared to be dying. The aged deacons, Wolverton and Spencer, with their pastor, wept like children. We fell down before God and implored delivering grace for His servant, scarcely able to interpret the vision. After prayer his strength began to return, and he soon stood upon his feet, but he was perfectly blind. His sight at length returned, and the first man he saw he shook hands with, and then commenced clapping his hands, and shouting '" Glory to God.' He was now in perfect ecstasies. It seemed as if he was enfolded in the very atmosphere of heaven, and was enjoying the celestial world. He calmed down at length, with a countenance radiant with the beauty of holiness. So many of us as entered the cloud with him, shared in some degree the joys he had so fully found. I record the fact. The philosophy of the thing I leave for others to discuss. After this the brother thus exercised appeared like a new man, and evinced that his experience was not a cunningly devised affair, but was wrought of God in an order higher than the ordinary process of transforming into the divine image."

CALLED AT THE WRONG SHOP.

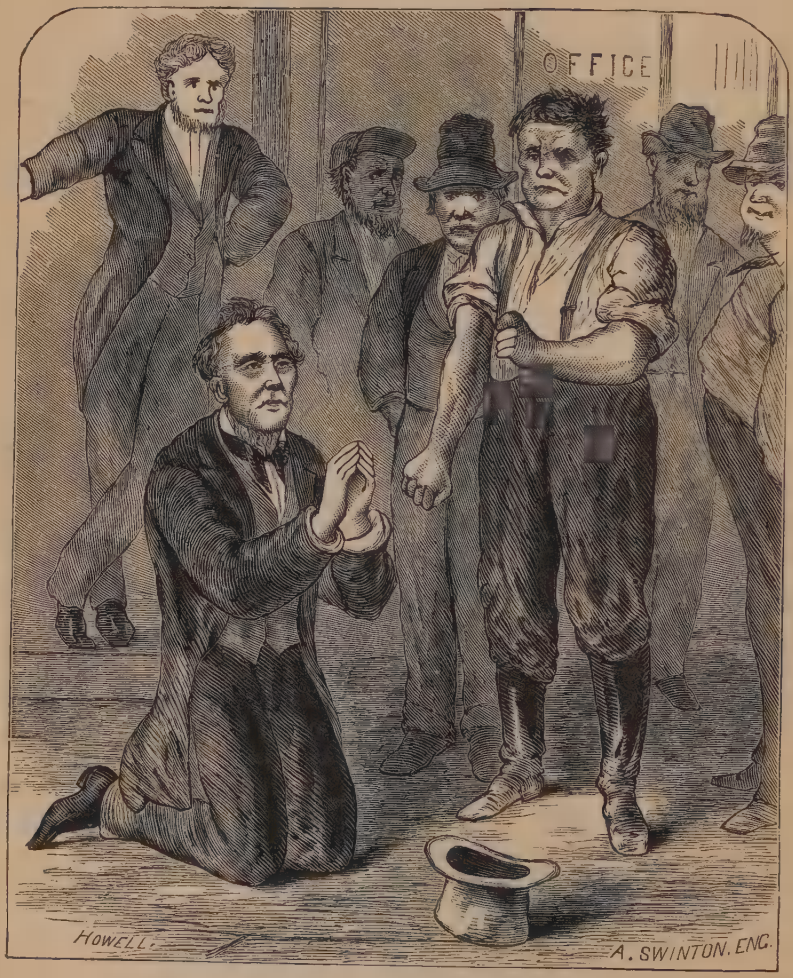
His readiness of reply often availed him to turn the weapons of the scoffers upon themselves. Once while standing near the meeting-house, before service, conversing with some of the converts, he was rudely approached by a Mr. P., from Flanders, whose breath indicated what spirit he was of, and who said, "Elder Swan, I heard you was having powerful meetings here, and I have come over to get some

of your good religion." The Elder, fixing his eagle glance upon him, instantly and emphatically replied: "Well, sir, you called at the wrong shop before you got here."

THE POWER OF PRAYER.

The following account was received from persons who were present on the occasion. A series of meetings, under direction of Elder Swan, were in progress at Voluntown, Connecticut, in 1843. So deep was the interest, that day and evening were occupied by the church and by most of the people. In the village was a factory controlled by Mr. D. Great anxiety was felt for the operatives of this mill, who, from the press of work, were unable to attend the meetings. Urgent but unavailing application was made to the proptietor of the factory for liberty for his help to attend some of the religious services. Ordinary means thus failing, Mr. Swan, deeply burdened with the case of these operatives, introduced the matter into a morning prayer-meeting. Explaining the circumstances and unfolding his feeling, he proposed that special prayer be offered that the Lord would interpose for the salvation of these unprivileged souls. He quoted the Scripture, "All things are possible with God." Leading in prayer himself in the course of the meeting, he told the Lord what had been said and done, and how much was felt for these unsaved toilers. Rising in faith as he drew nearer the throne, he cried, "O Lord God, thou knowest best; and what shall we do? Let these souls have liberty to hear the Gospel that they may be saved. If we can do anything more, lead us to the effort. But if no other means may avail, O Lord, of thine own almighty strength break down that big water-wheel that turns all the machinery, and that will let them out to meeting." In that very hour, the huge iron bar running through the great shaft of the wheel broke squarely off, though it was without a flaw. The factory was still, and weeks transpired before it was again in operation. Meanwhile the operatives attended the evangelist's meetings, and a large number of them were converted and baptized.

Another remarkable instance of the power of prayer occurred during the revival of 1842,, in New London. Mr. N. D——, once a Baptist minister, became a pervert from the faith, and joined the Universalists, among whom he was accepted as a leader and champion. Accompanied by his new confreres, all "breathing out threatenings" against Elder Swan and the Church, Mr. D—— attended the meetings, and seized occasions, when lib-



Elder Swan and the Prize-Fighter.—See page 573.

erty for exhortation was given, to dispute and condemn the statements of the evangelist. At one meeting he appeared with his usual body-guard, evidently intent upon a grand attack. The Elder, deeply moved for the honor of the truth, and for the welfare of the people, made the opposer the subject of a special prayer. Persons who were present recall this prayer with a thrill. Awful was the solemnity. The man of God had his hands on the horns of the altar, and would not let go. Finally he prayed, if other means were insufficient, that the Lord would lay his hand directly on the persecutor, "and seal his lips, and take him out of the way."

Instantly Mr. D—— was smitten with paralysis, rendered speechless, and had to be assisted to his home by his friends, where he lingered in life but a short time. By all the people the dumbness and death were interpreted as an interposition of God.

THE ELDER'S "PRIZE FIGHT."

Rev. H. L. Dietz, the German Baptist minister in New Haven, tells an incident in reference to a challenge the Elder had to fight. A certain rough fellow became exceedingly enraged with the Elder, who was about to baptize the man's wife and daughter, and threatened the Elder's life, in case he persisted in administering the ordinance. The madman, who was at the water-side when the sacred rite was duly performed, advanced with clenched fists to meet the Elder as he came up from the tide, and vehemently challenged him for a fight, using epithets and adjectives familiar to men of his grade. The Elder coolly listened to the chivalrous Goliath, and then remarked that, as he was somewhat engaged for the day, he would accept the challenge to meet him the next day, at nine o'clock in the forenoon, in the main street of the place, in front of a certain well-known office. As, by the code of honor, the time and place rested with the challenged party, the challenger could do no less than to accept the terms. The hour came; so did the Elder, the challenger, and a crowd of spectators. Said the Elder: "Are you ready?" The pugilist replied: "I am." "But," said the Elder, "I always begin my work with prayer. Let us pray." He knelt and prayed as only J. S. Swan could; and the prayer broke down the pugilist, and all the crowd of witnesses, and cleared the ground, leaving the Elder a victor.

AN EVANGELICAL CHRISTIAN.

In a letter written in 1873, Mr. J. C. Crocker describes him:

"Although Elder Swan belongs to the Baptist denomination,

and is a Baptist in every sense of the word, yet he is a liberal man and to a large extent belongs to the people. Every Christian denomination can claim him as a staunch advocate of the doctrines and principles held in common by evangelical Christians. All have shared in and been benefited by his labors. It has been estimated that he has baptized nearly or quite 8,000 persons, and full 10,000 have been converted during his ministry. Of these, many hundreds, of course, connected themselves with other denominations, carrying with them zeal and activity which lighted the fires of devotion on hundreds of altars which otherwise never would have burned so brightly; and in this way his spirit, zeal and power have been felt very generally. His eccentric way of expression, and his peculiar style of preaching, have contributed largely to his usefulness, and served in an eminent degree to forward the work for which he is justly celebrated."

REV. PLINY B. MORGAN.

Evangelistic work dates from Apostolic days. It was the work of Pentecost, and has been the Church's vital work ever since. It has marked every stage of her true progress. It is the chief engine of attack in the life-long war to which Christ's cross pledges every disciple.

Without aggressive, evangelistic work, the Church can never fulfill the mighty task left her by her ascended Lord. The Reformation, after the death and darkness of the Middle Ages, in England and on the Continent, were the outgrowth of this truth revived in the leaders of God's Church.

In later days, Wesley and his co-workers came to the front in the spirit of the first evangelist, crying, "Repent ye, and be converted."

In 1829, Bishop Ravenscroft, of

THE PROTESTANT EPISCOPAL CHURCH,

held continuous services in Lexington, Kentucky, with crowded congregations and blessed results. Twenty years ago, missions, or protracted services, were begun in the Church of England. The Rev. John Ryle, and the Very Rev. Dr. McNeil, conducted a parochial mission in old St. Martin's Church, Birmingham, as early as 1855.

In this country the subject of this sketch, the Rev. P. B. Morgan, has been an honored instrument in God's Providence, for bringing the great need of this work home to the conscience of his denomination. No man has labored more earnestly for the recognition of evangelists as a divinely appointed means for the church's aggressive work; and for many years he has, from time to time, undertaken the work of an evangelist, through tribulations and discouragements, in much patience and faithfulness. He sees now the fruits of his labors. The demands for missions pour in from every side. Ministers, including one bishop, are willingly offering themselves to do the work.

Pliny Bret Morgan was born in Warren, Connecticut, 1830. He

WAS EDUCATED TO MEDICINE,

but the Master called him into the sacred ministry, and he was ordained by Bishop Eastburn, of Massachusetts, in Boston. He has

since served as pastor in Chelsea, Massachusetts, Des Moines, Iowa, Ithaca, New York, and is now rector of St. John's chrurch, Cincinnati, Ohio. While he has been very successful in these several charges, the evangelistic idea has constantly possessed him. He has pleaded for it in pulpit, on platform, in conventions, by pen and word, whenever he has had the opportunity. Feeling that his Church was not using one divine arm, and knowing that her pastoral labors alone would never give her the active faith, earnestness of worship, zeal for the salvation of souls, and that spiritual warmth she needs so much, he has gone out to do the work of an evangelist wherever God has opened the way. This he has done without disturbing the established order, or liturgical usages of the Church to which he belongs. These Mr. Morgan would be the last man to abandon. His first efforts were in Chelsea, once with a brother's help for two evenings; and later, with the Bishop of Massachusetts and neighboring clergymen helping for a fortnight. This was followed by a series of sermons delivered in a public hall. The results were a permanent increase in his congregations and large confirmation classes.

EVANGELISTS INDISPENSABLE.

As early as 1856, the Episcopal Church in this country, by a report from the commissioners of the House of Bishops, declared that "Evangelists seem almost indispensable to the complete organization of the Church, according to the primitive model, and unquestionably necessary to its extension in our land."

In 1865, Mr. Morgan presented, through the Rev. Dr. Randall, a memorial to the General Convention, embodying the former report and sketching a plan for an order of evangelists. The memorial was signed by a large number of leading churchmen; and although it passed the Lower House with almost a doxology, it failed to pass in the House of Bishops. Failing to obtain the corporate action of the Church for the foundation of this great work, Mr. Morgan organized a local Society of Evangelists; and the Rev. Dr. Huntington, now Bishop of central New York, was elected President. Under the auspices of this Society, Mr. Morgan, with the help of other rectors, held parochial missions in Massachusetts, Connecticnt, New Hampshire, and Vermont.

Though little known in Vermont, it is perhaps not surprising that, as a result of these labors, Mr. Morgan became a candidate for the Episcopal office at a subsequent election in that Diocese. The

work was still a novelty to the Church-people and to the clergy, but large congregations were secured and much permanent good resulted. Receiving a call to Des Moines, in 1870, Mr. Morgan felt that the West might prove a freer field for an Episcopal clergyman to engage in this work, and he accepted the parish with the stipulation that a part of his time should be devoted to evangelistic work. He was soon appointed President of the Western Convocation of Iowa, which opened to him about half the State. In one season he is said to have filled appointments *daily* for twelve consecutive weeks. In 1871, Mr. Morgan lectured before the theological students of Griswold College, on

THE TRUE METHOD OF PREACHING.

The Bishop was not willing to miss one of these lectures himself, and the Faculty and students solicited them for publication. The summer following found Mr. Morgan inaugurating services in an open grove in Dallas county, the Bishop and other clergymen assisting. A large congregation was gathered; a missionary conference was held, candidates were confirmed, the sacraments were both administered, and a postulate was ordained to the diaconate. The year 1871 found Mr. Morgan a Deputy to the General Convention of the church, where again he presented and pleaded the cause of evangelists in the Church; and yet without realizing the consummation of his long-cherished plans for an order of evangelists. Chiefly for health considerations, probably induced by overwork, he returned to the East; and with St. John's church, Ithaca, as a centre, and with renewed strength, he went out again to the work of missions, and once more pressed forward in his arduous labors. In 1874 he resigned St. John's, Ithaca, hoping he time had come when he might devote himself entirely to this work of his heart.

During the session of the General Convention, convened in New York, a second evangelization society was organized; and Mr. Morgan was placed in the charge of its affairs as general agent and superintendent, the object being to seek out, prepare and keep in the field a band of faithful, efficient evangelists. At the same time without formal action the great majority of the Bishops signed the declaration "that the work of evangelists as now undertaken by the Episcopal Evangelization Society is according to Scripture, and has a right place among the exercises of the Church." The work of the Society demanded a building in which the superin-

tendent should live and train the evangelists. Mr. Morgan held missions in Memphis, Nashville, Cincinnati, New York, and other points, representing the society; and men were found ready to enter upon the work.

The Church, not yet ready to support the work by corporate action, did not furnish the money needed for the establishment of the central house; and Mr. Morgan, for his support and his family's sake, was obliged to return to pastoral duty. After considerable delay he accepted a call to St. John's Church, Cincinnati, but with the understanding that he should spend a part of his time in this mission work. The past winter ('75–'76) he began with a mission in his own parish, being assisted by neighboring clergymen—where he has since continued the after-meeting every Sunday night. He has pressed on the work in Cincinnati, at Portsmouth, Covington, and Springfield, on week days, with more calls pouring in for missions than he knows what to do with. The Church is

RIPE FOR THE HARVEST;

and one wonders, "How long, O Lord, how long?" before she will lift this great evangelistic arm with her corporate might and go forth conquering and to conquer. "It seems as if the next General Convention must resolve that, with all the light of Scripture, history and late experience flooding this matter, the Church will instruct the Domestic Committee to employ evangelists as well as missionaries, the men of the best gifts for the work, support them from the general fund, and have all the money given at missions, thank-offerings and subscriptions, go into the missionary treasury. One sign is most cheering, and the hope is well grounded upon the fact that this winter has seen the first Bishop in the American Church coming to the front and doing this work. In January, 1876, the announcement was made that there would be a Parochial Mission held in Urbana, Ohio, and that the Rt. Rev. T. R. Jaggar, D. D., Bishop of Southern Ohio, would act as the evangelist."

Mr. Morgan, the apostle of the evangelist idea in the Episcopal Church, is eminently qualified for this work: combining extraordinary earnestness and sobriety with spiritual power, an unusual solemnity and reality mark the whole man. One sees and feels in his presence the result of these protracted years of struggle with this great interest, urging this aggressive work and the abiding law of spiritual progress upon the Church, pressing this prime factor in every onward movement against the foes of Christ, upon the

attention of the ministry, laying his heart, glowing with Pentecostal fire, upon the coldness, distant respectability, awful dignity, and spiritual death among the brethren, and crying to God: "Revive Thy work, O Lord." Power is his essential characteristic. He has great zeal, positiveness, and a quenchless energy that will "move the largest load or break the harness." With marked benevolence, and kindliness, great depth of voice, generous culture, logical faculty, ready language, knowledge of human nature and discrimination, highly conscientious, and having long experience, he has eminent qualifications for the office and work of an evangelist. His great success in winning souls depends, under God, upon his pure, scriptural preaching.

He has given his conclusions from history and the Bible and experience, as to the ways and means and results of evangelistic work, in a remarkable book called "Aggressive Work," a book that cannot be read by a believing soul without the heart leaping and burning; a book to stir the Church to her very depths. It is a republication of a "Plea for Evangelists," published in 1867, with a mass of testimony from living Bishops and authorities, ancient and modern. It is a book that every man who has the salvation of sinners at heart should own and study. Writing to one of the Church papers, of the mission conducted in his own parish in Cincinnati, Mr. Morgan says:

"This mission is now regarded as a very decided success. The congregations have been large, the preaching more than acceptable, and the ingathering of persons newly interested most gratifying. There was a celebration of the Holy Communion on the first and last day of the effort. The first week was devoted to preparation —the church being open for prayer every day.

THE ORDER OF SERVICE

—and after a ten years' experience I am disposed to regard it as the best—consisted in a daily gathering in the church at 11 o'clock, for personal counsel and conference. At 12 M. those present joined in the Litany. At evening, hymns might be sung while the congregation was gathering, in lieu of the usual organ voluntary, but at precisely half-past seven o'clock the Missioner entered the church. After silent prayer a brief portion of Scripture was read as "the lesson." The people were then brought to their feet by the responsive reading of a canticle, usually the *Benedic anima mea*, and the *Gloria Patri*, and then was said the Apostles' Creed, after

which followed the Lord's Prayer and about three collects. Then came a hymn, sung by the congregation; after which the missioner announced his text, usually standing at the head of the steps leading from the centre aisle to the choir, and occupied on the average about thirty minutes, with an earnest extempore sermon. The sermon was usually concluded by twenty minutes past eight o'clock. If so, after singing a few verses, a few minutes were occupied with remarks by the assisting missioner or rector, though good care was taken to bring in a hymn at precisely half-past eight o'clock. This punctual attention to time was designed—and happily was successful—in giving to the congregation such assurance of punctuality and good hours as might warrant them in remaining to the end of the evening's exercise. At this singing—at precisely half-past eight—it was understood that the order of exercise would be changed, and those who desired could withdraw. The clergy then laid off their surplices and literally

"CAME DOWN TO THE PEOPLE;"

and the remaining time until nine o'clock was occupied in a social way. The clergy with a band of workers mingled amongst the people, offering their hands and speaking in a kindly way to those especially who were presumed to be outside the Ark of Christ's Church. If strangers were approached and found to be communicants, it was taken for granted that there was occasion for mutual rejoicing. Approaching a pew filled with strangers apparently indifferent, it was easy to remark that we were in search of volunteers, and hoped we might find some interested there. An answer very readily gave intimation of the state of mind of those present, when a brief and pleasant conversation might follow, or the worker would pass on, hoping to see them present at the service the next evening. Coming to a person whose countenance indicated an interest, it was often found that no more than a kindly word was necessary to open up the deep fountains of the soul, and help, it might be, a poor prodigal in turning his face toward the Father's house. In this way nearly a hundred names were taken as the result of this effort."

Mr. Morgan says it is possible that in no instance has he seen more marked effects resulting from a mission than in the city of Indianapolis, where, after preaching to an immense congregation,

MORE THAN TWO HUNDRED INQUIRERS

followed him into a separate room for further instruction, while the

other clergy continued the work with the people in the Church. It is illustrative of the abandon with which he enters upon his work, that he refused the Bishop's suggestion to preach from the pulpit in this church, saying in effect: "Sir, I cannot preach a mission from that pulpit." (It was one of the real *gothic* kind.) "I'll go home first. To preach with that twenty feet between the people and me would kill the mission. Here's where I'm going to preach." Suiting the action to the word, he stepped up into the end of the first pew, and there, with Bible in hand, he preached. Of him it is true, as Bishop Huntington has eloquently said of others, he will "never rest until by any instruments that God's Word and Providence, and Spirit have offered to our hands, the fires and winds of new Pentecosts burn and blow along these frigid and stagnate waters around us."

E. A. Bradley.

ALEXANDER REED, D. D.,

Dr. Reed, son of Hon. Robert R. Reed, M. D., was born at Washington, Pa., September 28, 1832; graduated at Washington College, 1851, and Western Theological Seminary, 1856; ordained and installed pastor of Upper Octorara Church, Chester county, Pa., October, 1857; installed pastor of Central Presbyterian Church, Philadelphia, December, 1864, and South Presbyterian Church, Brooklyn, New York, June 8, 1873. He is descended from a ministerial family; both of his father's grandfathers were ministers of the Church of Scotland. The Reed family has furnished a long line of ministers, from the time of Rev. James Reed, first pastor of Banchory-Ternan, after the Reformation. The degree of D. D. was conferred upon the subject of this sketch by Princeton College in 1865. He is a trustee of the General Assembly, and one of the trustees of the Presbyterian House; has been a member of all the Boards of the Church, and was long President of the Board of Publication, having held at the same time the position of Chairman of the Committee of the Relief Fund. He has always been an active member of the ecclesiastical courts of the Church, and several times a delegate to the General Assembly. Dr. Reed's course in the ministry has been steadily upward. He is a man of sound judgment, great sagacity, and thorough scholarship; an active

PROMOTER OF REVIVALS,

and full of vitality, which he imparts to the congregations of which he has the charge. As a preacher he is earnest and eloquent—at once instructive and practical—alive to the issues of the day, fully abreast of the times, and specially attractive to the young—never preaching to empty benches. He is a gentleman of high culture, of fine social qualities and warm sympathies, and eminently successful as a pastor. On the question of the union of the two branches of the Presbyterian Church, Dr. Reed took decided ground from the first agitation of the subject, and was an ardent advocate of all measures tending to promote that object. He was chosen to preside over the meeting of ministers and elders which called the great convention of all branches of the Presbyterian family, held in Philadelphia in September, 1867; and he (with others) called and addressed the first meeting held in the country

in favor of the basis adopted by the General Assemblies of the two branches in 1868. This meeting was held in Dr. Reed's church. During the war of the rebellion, Dr Reed was an earnest friend of the Union and the soldier—was in the service of

THE U. S. CHRISTIAN COMMISSION

at the inception of that noble organization, and in the capacity of General Superintendent had much to do with getting it into thorough working order, his zeal and discretion, enthusiastic loyalty and earnest piety, rendering him emphatically "the right man in the right place." When about removing to Brooklyn, one of the leading Methodist pastors stated, that "the vote of the entire Conference could be had if it would induce Dr. Reed to remain in Philadelphia." A true and noble man, and loyal to his friends, he deserves the success which has crowned his life. His literary lectures have been very successful, and he is much in demand and exceedingly popular as a platform speaker, the vein of humor running through his addresses adding greatly to their interest.

From a notice in the Brooklyn *Eagle* of "Italy, as I saw it," we extract the following:

"Dr. Reed has an easy, attractive manner upon the platform, and a rich, well-modulated voice. His remarks were enlivened with sallies of irresistible wit, and finely-drawn pictures of speech. The lecture was marked by its wealth of incident and anecdote, and was frequently interrupted by outbursts of laughter and sounds of applause." With strong common sense, and thorough insight into character, nature has formed him for a leader of men. Yet in his prime, should his life be spared, the highest honors of the Church await him."

A Professor of the University of Pennsylvania speaks of him as follows:

"Because of the versatility found in Dr. Reed, it is difficult to give him a proper classification, for if in the company of the learned, we dispose ourselves to class him strictly with the metaphysician and logician, another meeting shows us an entirely different man—one of child-like faith, having in his heart the single refrain of 'Jesus Salvator hominum.' Learned in the sciences, familiar with the teaching of the doubters from the days of the Greek Sophists to the Maudsleys and Darwins of the present day, himself a disputant and logician of high training, the preacher impresses not less by the learning he exhibits, than by the beautiful

and unwavering faith that is seen to be in him. For he talks and preaches not less to the instruction and edification of that class who, because of their faith, have no questions to ask, no doubts to be resolved."

But however high the intellectual gifts of Dr. Reed, it is by his

PASTORAL AND REVIVAL LABORS

that he has become endeared to such large numbers in the communities where he has labored. In his country charge in Chester Co., Pa., 186 were added to the Church, during a short period, upon profession of their faith, eighty-six of these at two communion seasons during the winter of 1858–9. Indeed there was almost a continuous revival during his pastorate at Upper Octorara. On removing to Philadelphia, as fruit did not immediately appear, he broke out at the Lord's table (at his first communion in his new charge) in tears and lamentation over his want of success in not immediately gathering souls to Christ—the people were much affected, the place became a Bochim, nor was he long without visible fruit of his labors. While in Philadelphia, both his sagacity in judging men and his earnestness in work were shown by his inviting Mr. Moody, then comparatively unknown, to assist him in a revival service at the Central Church. A pleasant work of grace ensued, and this was doubtless Mr. Moody's first Christian work in a city where his labors were afterwards to be so greatly blessed, and his name to become familiar as a "household word."

WILLIAM WALLACE EVERTS, D. D.

THIS eminent Baptist divine and educator was born in the State of New York, and was the fourth of nine children. His ancestry was of Huguenot blood. When about sixteen, young Everts, who had made Christian profession some four years previous, was encouraged by friends, who were struck by the boy's gifts, to commence a preparation for the ministry. Though young, he understood he was laying a foundation for life-work, and planned accordingly. Frugal in his habits, he lived on seventy-five cents per week; careful in diet, for several of his family broke down as confirmed dyspeptics; he was a close student and hard worker out of study hours. He rose at three in the morning to accomplish extra work; Saturdays, felled the timber he bought and hauled to the college to cut and sell to the richer students. After the first two or three years he was occasionally sent out to preach; then his vacations were given up as a supply to some empty pulpit, and he gained experience for his calling and some lining for his slender purse.

MINISTERIAL LABORS.

Thus passed the eight years of preparation. In the year before graduating he was ordained in a village church of the Chenango valley, where he expected to spend happy and useful years; but a new church enterprise in New York city, headed by wealthy and influential men, had their eye upon the young preacher, and he was called unanimously, urged by his Faculty to go from the Seminary to this important field, where he commenced his labors in October, 1839. Here in three years the membership rose from three hundred and fifty to nine hundred, and his church stood in the front rank of progressive Baptists. But seeing a good location to be vacated further up town, he went with part of the church to the new field. This was, of course, but an augmentation of duties, still severer toils in church work, while carrying the many outside interests and cares of a city pastor's life; and the result of eleven years of this exhaustive life was an apparently shattered constitution. Something more than a year was spent in country quiet and then European travel; but he found it impossible to go on with this intense life, and accepted a call to a church located amongst

the richest farms of western New York. The radical change fully restored his health, although the two years of country life were full of work. The rich old church was led to go out into three adjoining villages and help build up a church for each of them. Mr. Everts dedicated these three buildings, then accepted a call to Louisville, Kentucky.

Here he took a church in debt, with a house inadequate to their immediate wants; the whole denominational cause being at a low ebb in the city. The church was re-planned and finished, a confessed ornament to the city, the pride of the Baptists in the Southwest, and filled with perhaps the largest congregation in the city. The seven years of Kentucky life bore, as their record, three churches built as outgrowth of Walnut-street Church enterprise, a flourishing mission that has since become a church, and the dawn of a new era in Baptist affairs in that region. In 1859, difficulties originating in the sectional question opened the way to removal and acceptance of a call to First Baptist Church of Chicago. Here all social interests were still suffering from the financial paralysis of 1856, and the churches were at a particularly low ebb. The Baptist churches were few and feeble; the First Church owed twelve thousand dollars, which seemed then a hopeless burden. The first thing with the new pastor was to raise that debt. He presented the matter to the congregation one Sabbath, and within the week the whole sum was provided for. This then wonderful success stimulated a series of such efforts among the city churches, and proved the inaugural of a remarkable individual history for this church, probably unexcelled by the record of any similar undertaking in the country. Her enterprise, her growth, her charities, her spiritual strength, have been a theme of denominational rejoicing. Since the loss of her beautiful building on Wabash avenue, by the second great fire, the church has built on South Park avenue, to partake of the prosperity of that part of the city. Perhaps Dr. Everts' history in Chicago epitomizes and emphasizes his life work. He was called to the most progressive church in a most progressive city of the country, and it was proven that his gifts and experience fitted him to lead this body, whose outgrowth within fifteen years has been six other churches.

THE UNIVERSITY OF CHICAGO

Was a grand experiment, and into this Dr. Everts threw himself with all his enthusiasm, and raised thousands personally for its

endowment. The Seminary, instead of taking fifty years to reach its majority, in eight years has stepped into rank with older institutions. For its success Dr. Everts has achieved more than any other individual. For these two objects he has raised more than fifty thousand dollars, wholly uncompensated. Then during these years he has been called all over the country to conduct dedication services, and rarely has he attended one that he has not secured the payment of the debt. He has been known in the denomination as the man who could raise more money than any other for church building; and he maintains his conviction that this work is fundamentally connected with the spread of Christianity; that communities rise to a height of religious enthusiasm and experience when they sacrifice to build their chapels.

His pen has not been idle during his whole period of public service. A "Life of John Foster," a "Scripture School Reader," "Pastors' Hand Book," "Voyage of Life," "Tracts for the Churches," "Childhood, its Promise and Training."

He has always been known as a friend of temperance and the anti-slavery cause, and a fearless opponent of public wrongs, never afraid to use his pulpit in stigmatizing vice. "The public good is the noblest aim" has been his life motto; public enterprise has been a passion with him.

PERSONAL TRAITS.

He has always held large congregations. His pulpit efforts are closely shaped on Scriptural models: pictorial, logically correct without following syllogistic forms, always extemporaneous. With a sort of intuitional insight he comes at once to the main idea and draws the lesson of the hour; not embellished by delicate play of fancy, but upborne by a strong flight of imagination; and when warmed by emotion, and fired by a grand occasion, he rises to the commanding eloquence that sways and controls. He is often criticised for his habit of using the events of the day to point his moral by those inapt, who cannot see any connection between the truths of religion and the drift of the world's living. Without liking for or intelligence of business technicalities, his sagacity and genius for planning would have connected him with the largest enterprises of the financial world, if he had entered active business life. As it is, his irrepressible energy and passion for enterprise has led him into ventures that have assured him a competence. He is conspicuously magnanimous and charitable; ever credulous

of good intent in others; never allowing, as we are told, even in family confidences, criticism or fault-finding. Single in mind, he never planned a plausible exterior or expression; conscious of his integrity, he has been too frank with the crafty. Yet for downright wickedness and sinister evil, his strong instinctive justice makes him merciless.

CHAPTER III.

REV. J. G. RALSTON, D. D., LL. D., REV. A. A. E. TAYLOR, D. D., REV. GEORGE W. MUSGRAVE, D. D., LL. D., REV. JOHN ROBINSON, D. D., REV. R. IRVINE, D. D., REV. CHARLES H. PAYNE, D. D.

REV. JAMES GRIER RALSTON, D. D., LL. D.—Interest in Education—Birth and Descent—Licensed to Preach—The Oakland Female Institute—Extent of his Influence.

REV. A. A. E. TAYLOR, D. D.—Descent and Birth—Studies at Princeton—President of Synodical University—Personal Appearance and Traits—Revival in Wooster University.

REV. GEORGE W. MUSGRAVE, D. D., LL. D.—Education—Installation in Baltimore—Removes to Philadelphia—Various Positions—Style and Influence—"Battle of the Giants"—Interest in Hospitals.

REV. JOHN ROBINSON, D. D.—Birthplace and Parentage—Incidents of His Early Life—Difficulties Overcome—Graduates at Franklin College—Enters the Ministry—Various Pastoral Charges in Ohio.

REV. R. IRVINE, D. D.—Personal Appearance—Born in Ireland—Early History—Emigrates to Canada—Pastoral Labors There—Removes to the United States—In Augusta, Ga.—His Sermons—Plan of Work—Personal Incidents.

REV. CHARLES H. PAYNE, D. D.—Early History—The Quality of His Ministry—Is Licensed to Preach—Charges in Massachusetts—Rhode Island—Brooklyn—Philadelphia—Cincinnati—The Temperance Battle—The Sabbath Question—Writings—Success of His Ministry—Liberal Views—Characteristics—President of the Ohio Wesleyan University.

JAMES GRIER RALSTON, D. D., LL. D.

THE subject of this sketch is a fitting representative of that class of clergymen—only too few in America—who hold the Scriptural office of "Teacher" as distinguished from the offices of "Evangelist" and "Pastor." These are only different departments of the one great work of the ministry. During thirty-six years, Dr. Ralston has been a worker in the cause of female education, over 3000 young ladies having enjoyed the benefit of his instructions at Steubenville, Oxford and Norristown. Oakland Institute has been a centre of moral and religious influences. Thousands of Christian homes throughout our land furnish abundant testimony to the value of the training there received. The principal, indeed, in his tender and watchful nurture of those entrusted to his care, combined the work of Pastor with that of Teacher. His

religious services in his household-church were accompanied with the dews of divine grace, and some of our most efficient missionaries received their impulse to that self-denying work while inmates of the school at Norristown.

DOCTOR RALSTON WAS BORN

December 28, 1815, in Chester county, Pa. From his earliest childhood he was trained to habits of industry. His father, who was a farmer of moderate means, was a man of strong common-sense and of very decided views. He was an elder in the Presbyterian Church, as many of his ancestors had been. He inherited an intense patriotism from his father, who took an active part in our revolutionary struggle, and who was a delegate to the Congress that met in 1774, to consult for the common welfare of the Colonies. He was also a member of the Provincial Council of Pennsylvania. His family came from Scotland.

The great grandfather of the subject of this sketch, by his mother's side, was from the north of Ireland. Two of his sons, Rev. Nathan and Rev. James Grier were prominent Presbyterian ministers. Another son, Joseph Grier, did service as a Colonel in the war of 1812.

His grandfather, John Grier, was a farmer of large means, and was much respected as a man of sterling integrity and spotless life. He had a large family. One of his sons, John H. Grier, was a Presbyterian minister, and another, Dr. Joseph F. Grier, a physician, while his daughter, Nancy Hays Grier, was married to Samuel Ralston, April 20, 1811. They had a family of five sons and five daughters. Of these ten children, James Grier Ralston was the third. He received his primary education at the country schools near his home, and at New London Academy. He entered Washington College in 1834, and graduated in September, 1838.

Immediately after completing his collegiate course he accepted an engagement as assistant teacher in Grove Academy, at Steubenville, Ohio. Here, also, he commenced the study of theology under the direction of the Principal, Rev. John W. Scott, D. D., with whom he remained in the double capacity of teacher and student until the spring of 1841, when he entered the Theological Seminary at Princeton, N. J. On completing the course at this institution, he was

LICENSED TO PREACH

the Gospel by the Presbytery of New Castle, and at once accepted a commission from the Presbyterian Board of Domestic Missions, to the Winnebago Indians.

On his way to his field of labor he was attacked with a violent hemorrhage of the lungs, and by advice of his physician abandoned the work and returned. On the partial recovery his health he took charge of the Female Seminary at Oxford, Pa., where he remained for four years. In 1842 he was married to Miss Mary A. Larimore, of Steubenville, Ohio, to whose wisdom in counsel, prudence in action and judicious economy in domestic affairs, he ascribes, under God, much of his success in his subsequent educational work.

In the autumn of 1845 he removed to Norristown, where he established

THE OAKLAND FEMALE INSTITUTE.

The school opened in a small room with four pupils. This number was soon increased and continued to grow as fast as accommodations could be provided, until it reached about 200 pupils, of whom more than 150 were members of his family. To accommodate this large household a four-story building, 42 feet wide by 225 feet long, became necessary. This he provided and furnished at an outlay of $160,000. The building was supplied throughout with water and gas; and a telegraph instrument in the room of the proprietor placed him in immediate connection with all points reached by the telegraph wires. As a part of the equipment of the Institution may be mentioned: a carefully selected library of more than 6,000 volumes, a complete set of chemical and philosophical apparatus, a geological cabinet, a very extensive and valuable collection of minerals, a fine collection of shells, a large cabinet of stone and bronze implements, anatomical preparations and a complete gymnasium.

After twenty-nine years of almost uninterrupted prosperity, the doors of the Institution were closed June 17, 1874, on account of the declining health of the principal and of that of his family—the result of overwork in the cause of education.

Almost 2,500 pupils were educated at Oakland Female Institute, many of whom completed its course of study and received its diploma and medal. Every State in the Union was represented in the pupils of this school, as was also Canada, South America, Cuba, Great Britain, Germany and Greece.

Mr. Ralston was ordained as an evangelist in 1845, by the same Presbytery that licensed him.

Notwithstanding his exhausting labors in the school-room during the week, he was generally found in the pulpit on the Sabbath. For many years he has been a member of the Presbyterian Board of Publication, and of its "Business Committee." He was also for four years a member of the Presbyterian Board of Foreign Missions, and has always borne an active and sometimes a prominent part in the various benevolent and secular enterprises of the day.

In 1865 the honorary degree of LL. D. was conferred upon him by Lafayette College, and in 1868 that of D. D. by his Alma Mater. He is a member of many of the Literary and Scientific societies and associations of the country. He has been a diligent student of Natural Science, and has acquired distinction in that field Among his published literary efforts are sermons, addresses and journalistic articles of a scientific character. His life has been one of laborious industry, as his habit is to spend eighteen hours of each day in study, recreation and active pursuits.

REV. A. A. E. TAYLOR, D. D.

PRESIDENT TAYLOR was born in Springfield, Clarke county, Ohio, in 1834. His father, Dr. Edward Taylor, of Cleveland, Ohio, was also born in this State. His grandfather and great-grandfather came together from New Jersey to Ohio in the year of Wayne's treaty with the Indians, and settled in Ross county, naming the town in which they located Bainbridge, in honor of Commodore Bainbridge, a brother-in-law of Dr. Taylor's great-grandfather. His remoter ancestors came from England in 1692, and settled in Garret's Hill, Monmouth county, New Jersey, where many of their descendants still reside.

His great-grandfather upon the mother's side was Col. James Gordon, of Virginia, a part of whose diary is published in Dr. Foote's *Sketches of Virginia*. Col. Gordon was a Scotchman, and an elder in the Presbyterian church of which Rev. Samuel Davies was pastor; and Rev. James Waddell, D. D., the "blind preacher," whose eloquence was celebrated by William Wirt, married Col. Gordon's daughter, the sister of Dr. Taylor's grandfather. The daughter of Dr. Waddell, who was first cousin to Dr. Taylor's mother, was married to Rev. Archibald Alexander, D. D., the distinguished Princeton professor, for whom Dr. Taylor was named. Drs. J. W. and J. A. Alexander were therefore second cousins to Dr. Taylor.

Dr. Taylor was a student from early life, and graduated at Princeton College at the age of twenty, in 1854. He studied theology at Princeton Theological Seminary, and was licensed to preach the Gospel by the Presbytery of Cincinnati in 1857. He was shortly afterwards ordained and settled as pastor over the Presbyterian church of Portland, Ky., where he remained two years. Thence he was called to the charge of the First Presbyterian church of Dubuque, Iowa, in which he labored successfully for six years. During this period he became a regular correspondent of *The Presbyterian* of Philadelphia, over the signature of "Hawkeye," the familiar soubriquet of the people of Iowa. At the close of the war in 1865 he was called to the Bridge-street Presbyterian church of Georgetown, D. C. From this field he was called in 1869 to the pastorate of the Mt. Auburn Presbyterian church of Cincinnati, Ohio, a new and promising organization. After a four years' pas-

torate, during which the membership of the church increased to over 200, Dr. Taylor was unanimously elected, in June, 1873, by the Board of Trustees, as successor to Rev. Willis Low, D. D., as

PRESIDENT OF THE SYNODICAL UNIVERSITY

of Wooster. Having been a member of that Board for several years, and greatly interested in the success of this young University, after having contributed freely for the purpose of putting the endowment in a good condition, he accepted this position and entered upon its onerous duties in September, 1873. Dr. Taylor has been a member of the Board of Education and Church Extension of the General Assembly. He has also been a member of the Board of Directors of the Northwestern Theological Seminary, at Chicago, Ill., and of the Western Theological Seminary, at Allegheny, Pa. He was a member of the General Assembly at which the reunion of the two branches of the Presbyterian Church was consummated in 1869. The degree of D. D. was conferred upon him by Wooster University in 1872.

Dr. Taylor is a man of medium size and kindly aspect, of fine talent and impressive address, of unusually genial temperament and well adapted to win the affections of students, and interest all with whom he meets in the University to the building up of which he has devoted himself with all his energies. The first year of his incumbency, though the position was new, and very difficult to fill, was crowned with great success, in securing the entire confidence of all connected with the Institution, in the increasing number of students, and in the enjoyment of a powerful work of grace, by which a large proportion of the inmates of the college were hopefully converted. Some of these have already turned their faces toward the Gospel ministry. At the same time the faith and zeal of the religious students were wonderfully quickened.

REVIVAL IN WOOSTER UNIVERSITY.

And now a similar blessing has been poured out upon this favored institution. More than fifty students have been brought from darkness to light. A gentleman said the other day, "A revival in college is an unspeakable blessing; it is so wide-reaching in its influence." And so it is. More than half the counties of the State are herein represented by students, besides seven other States, and the blessing thus outpoured flows far and wide. A very large proportion of the students are earnest and faithfully

working followers of Jesus. What an influence is thus exerted over those young persons who are brought into this society! With a full corps of Christian professors, every one of whom engages earnestly and actively in promoting such a spirit and sustaining the revival work, the opportunity of getting good is invaluable. The late meetings began the week after the Week of Prayer, and were held every evening for four weeks, being very largely attended by the students. The interest was very deep, marked by quiet, earnest prayer, often four or five prayers following in rapid succession, with an occasional verse of some well-known hymn. The students did most of the work in private, although the professors gave themselves thereto with much fervor and arduous labor. After a general prayer-meeting of an hour, class prayer-meetings were held, continuing often an hour longer, in which members of classes felt more free to take part and encourage their companions to come out for Christ. As a result twenty have been added to the church connected with the University; a number more to the First Presbyterian Church in the town, and to other churches where their parents attend; while others will come in in the future. Already, besides several ministers in the field, this young institution has twenty-four students at this time in Presbyterian theological seminaries, as the catalogues of this year will show, although but five classes have graduated. So early have the prayers and offerings of God's people been answered in making this University a blessing to the Church. The First Church in Wooster, Rev. T. A. McCurdy, pastor, has also been holding meetings from the beginning of the Week of Prayer, which are still continued with great interest. Over fifty have been added; and the results in college and in all the churches in town cannot be less than two hundred souls. The University meetings were held in the president's house, but under great embarrassment, for want of room sufficient to hold two hundred students. The University building is not central enough for evening meetings, and the pressing spiritual need of the university now is for a chapel more centrally located, where weekly meetings might be held by all the classes, and where general meetings may be convened.

GEORGE W. MUSGRAVE, D. D., LL. D.

This distinguished Presbyterian divine was born in Philadelphia, October 19th, 1804. His father, Joseph, immigrated from the north of Ireland in boyhood, and his mother, Catharine Schaumenkessel, was born in Philadelphia. Losing his father in infancy, his education devolved upon his mother. His parents were members of the Second Presbyterian Church, and he there enjoyed the pastoral oversight and catechetical training of Drs. Ashbel Green and J. J. Janeway. Subsequently, with his mother, he joined Rev. James Patterson's church, at Second and Coates streets. He was educated chiefly at Rev. Dr. Samuel B. Wylie's Classical Academy. When prepared to enter the Junior Class at Princeton his health failed, and he continued his studies at home. His theological course was taken at Princeton Seminary. He was licensed by the Baltimore Presbytery in the fall of 1828; ordained and installed over the Third Presbyterian Church of that city in July, 1830. Side by side with Rev. Dr. Wm. Nevins and Rev. R. J. Breckinridge, D. D., LL. D., he labored for twenty-two years, and with remarkable success. Three times his church was enlarged to accommodate the ever-enlarging congregations attracted by his piety and power. His influence extended beyond his congregation, and in the Presbyteries and Synods of his Church he became a recognized leader of orthodoxy and Presbyterianism. His denominational sermons were replete with history, argument and philosophy, and were not only published at the request of those who heard them, but also republished in another form by the Presbyterian Board. Elected a director of the Princeton Theological Seminary in 1836, he has been uninterruptedly re-elected since, and received the degree of D. D. from the College of New Jersey in 1845.

He was made a Trustee of the College in 1859, and retains the office. The University of Indiana gave him the degree of LL. D. in 1862. He accepted the post of Corresponding Secretary of the Presbyterian Board of Publication, in 1852, and left Baltimore. The next year he was chosen Corresponding Secretary of the Board of Domestic Missions, and retained it until failing vision compelled him to resign, in 1861. Recovering from the worst symptoms, he became pastor of the North Tenth Street church,

Philadelphia; and though burdened by increasing infirmities, labored with his usual energy and success to the fall of 1868. He was then again made Corresponding Secretary of Domestic Missions, retaining the post until the removal of the Board to New York. During his tenure of office, $1,048,237 were received into the treasury, and very many more missionaries were aided. He showed great administrative abilities, as well as much zeal and energy.

The first movements to heal the rupture of 1837, between the Old and New School branches of the Church, were vigorously seconded by Dr. Musgrave. In the remarkable gathering of representatives of all schools and standings convened in Philadelphia, in the Presbyterian National Union Convention, of November, 1867, he was a leading spirit and director and counsellor. He first proposed the basis of reunion, in the precise form adopted—"the doctrinal and ecclesiastical basis of our common standards," accompanied by the "concurrent declarations." These he issued in a circular to the Presbyterians of the Central Presbytery of Philadelphia. Chosen Moderator of the General Assembly, at Albany, New York, May 1868, and Chairman of its Committee on Reunion, the next November, the basis having been approved by more than the necessary two-thirds of the Presbyteries, he saw the great Union perfected at Pittsburg at the adjourned meeting. He was at once made Chairman of the joint committee on Reconstruction; and the plan he reported to the first re-united General Assembly, in Philadelphia, May 1870, was adopted. Since then, he has been engaged in Assemblies, Synods, Presbyteries, Boards and Committees, and, known and esteemed everywhere, has received all of the "honors" he could accept. The *Cincinnati Herald and Presbyter* said of him:—"The only honorary degree possessed by his brethren generally, to which he has not attained, is that of 'husband of one wife'"—he never married;—"but, notwithstanding, as in the case of a more eminent servant of the Church, he has not been a whit behind the chiefest modern apostle." His commanding influence is found in his sincere piety; power in conversation, preaching, and prayer; devotion to pure Calvinism; thorough, yet catholic Presbyterianism; full knowledge of ecclesiastical law and practice; faultless logical processes; mastery of parliamentary law and usage; indomitable energy, that has for years enabled him to triumph over partial blindness and other infirmities; and more than

all, powers of debate rarely equalled and never excelled, of which Dr. John Hall said, at Chicago, "We are proud of them."

Some will recall the "battles of the giants," in Baltimore, when he and Dr. R. J. Breckenridge were co-presbyters. Confessedly among the ablest debaters in his denomination, in the writer's opinion few in the highest legislative halls of the country will bear comparison with him. Since 1825 he has resided in Philadelphia, and been active and useful in the Church. He was chosen President of the Philadelphia Presbyterian Alliance, for evangelistic work in the city, that was formed in 1869; and retains the post. That orginazation originated the Presbyterian Hospital, chartered in 1871, and opened July 1, 1872. He is President of its Board of Trustees, and as such helped to secure the princely donation of $300,000 from John A. Brown, Esq., that assured its success. It cannot be said that "his sight is not dim;" but "his natural force is not abated." His counsel is now more sought than ever by the lowest and highest in the Presbyterian denomination. There is no branch to which this does not apply; none that is not benefited by it. Surrounded and revered by a host of warm friends, it is earnestly hoped by thousands that he may be spared to the community for many years of continuing usefulness.

REV. JOHN ROBINSON, D. D.

This active and successful pastor was born of Scotch-Irish parentage, in Westmoreland county, Pa., on January 27, 1814. When he was about two years of age his parents removed to Stark County, Ohio. This was then a frontier region from which the aborigines had but recently emigrated. The ordinances of religion were seldom enjoyed, and not after Presbyterian forms. When about eight years old his father died, leaving a widow and three sons, of whom he was the eldest. Four years later the family returned to his native place. There he was introduced to the visible church, in the Associate Reformed connection, by baptism.

During the next five years his summers were spent in toil on the farm, and his winters in attending school. A rude companionship and much frivolity did not wholly shut out serious thoughts. Often was his pillow witness to tears of sorrow for sin and earnest yearnings for a preparation for glory, although his conception of both was general and vague.

EARLY INCIDENTS.

An incident occurred during this period, which though trifling in itself, left a lasting impression upon his mind, and probably aided in leading him ultimately to the ministry. A pamphlet upon Foreign Missions fell into his hands. It contained a statement of the number of the aborigines of this country, and of the missionaries needful to carry the Gospel to them. This statement he was reading in the presence of his mother. The appeal on behalf of the much-injured red men touched his feelings, and he remarked: "Mother, suppose I become one of these missionaries?" She looked earnestly in his face, and remarked most tenderly; "My son, I do wish you would." That look and language he never forgot. That mother's influence was powerful in restraining his waywardness, cultivating a taste for study and commending piety to him. When he was a little past seventeen years of age, in the spring of 1831, he went to Cadiz, Harrison Co., Ohio, and was indentured to the tin-plate and coppersmith business. Here, being a stranger and somewhat timid, he did not form a large acquaintance. He was taken by some friends of his parents into the Presbyterian Sabbath-school, and encouraged in regular attend-

ance upon the ordinances of religion. A couple of years passed thus. Toward the close of this period he became gradually more and more interested in the study of the Scriptures in connection with Bible-class exercises. Secret prayer became more habitual and delightful. The whole subject of religion occupied increasingly his thoughts. Christ and His service became more lovely. He knew himself to be a sinner, but was not as deeply affected with a sense of ill-desert as he had heard some describe. This was for years a source of doubt with him as to his having experienced renewing grace. He was more drawn by the cords of love than driven by a sense of guilt.

After several months he began to indulge a hope in Christ, and to feel that he could not comfortably or without sin longer delay a public profession of religion. And when he was a little past nineteen years of age he united with the Presbyterian church of Cadiz, of which Rev. John M'Arthur was pastor. About the same time the man to whom he was apprenticed ceased business and gave him up his indenture; and, having cultivated a thirst for knowledge, he at once consulted his pastor as to the propriety or feasibility of endeavoring to secure an education. He felt a desire growing upon him to be able to impart that Gospel to others which had filled his own heart with delight. But his utter destitution of means seemed an insuperable barrier in his way. Encouraged by his pastor, however, he at once made an arrangement to labor at his trade so much of each day as was necessary to secure subsistence, and spend the rest in study. At first he attended a select school in the village. He afterwards prosecuted the study of language under the instruction of the pastor, laboring a part of every day until he had finished the course of the junior year at college. Then, aided by the pastor and other friends, he went to Franklin College, Ohio, entered the senior class, and graduated in the fall of 1837, dividing the first honor of a class of nine with another.

ENTERED FOR THE MINISTRY.

During his senior year he was taken under the care of the Presbytery of Steubenville as a candidate for the Gospel ministry. Immediately after graduating he went to the Western Theological Seminary at Allegheny City. Here he remained two and a half years, leaving in the spring of 1840. Owing to constant confinement, his health became feeble toward the close of this period, and

he did not, therefore, deem it prudent to remain for the last term of his third year at the Seminary. He was licensed to preach the Gospel by the Presbytery of Steubenville, on the eighth day of April, 1840. His health continuing feeble, he preached but once each Sabbath for one year. Shortly after licensure, he was sent to supply, for a Sabbath each, the churches of Corinth and Monroesville, in the northern part of the Presbytery. An arrangement was at once made by which he became stated supply of these churches for six months. On the 22d day of October, 1840, he married Miss Mary W. Willson, daughter of Wm. Willson, Esq., of Pittsburgh, Pa. Before the period of this supply closed, these churches made out a unanimous call for his labor as Pastor, two-thirds of his time to be given to Corinth, and the remainder to Monroesville. This call he accepted, and on the 2d day of March, 1841, he was ordained to the full work of the Gospel ministry, and installed as Pastor of these churches. In this charge he remained nearly three years. During this period the churches enjoyed almost a constant revival.

VARIOUS LABORS.

In the fall of 1843, he was invited to visit the church of Ashland, in the Presbytery of Richland. Visiting that church he was at once called to become its Pastor; and though strongly attached to his first charge, he regarded it as his duty to accept this call. The Presbytery having dissolved his pastoral relation, on the 18th day of January, 1844, he removed to Ashland, and on the first Sabbath, 4th day of February, 1844, entered upon his new field of labor. He was received by the Presbytery of Richland in April, and having formally accepted the call, was, on the 2d day of June, 1844, installed as Pastor of this church. In this charge he has remained thirty-two years in uninterrupted peace. In June, 1871, the degree of D. D. was conferred upon him by Washington and Jefferson College.

Dr. Robinson has long been a leading Divine in the Presbyterian Church of Ohio—was recently Moderator of the Synod of Columbus, and was prominent among the founders of the Wooster University. But his chief honor consists in the steady increase of his spiritual flock, year by year, during his long Pastorate—the large number of hopeful converts whom he has been permitted, by Divine grace, to receive into the fold of Christ.

REV. R. IRVINE, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, AUGUSTA, GEORGIA.

THIS clergyman is between 50 and 60 years of age, about the medium hight, 5 feet, 9 inches, of presentable appearance and inclined to corpulency. He has a full blue eye—brilliant, honest and expressive—which kindles in the pulpit and in debate into great brilliancy, and betokens the strongest emotion.

EARLY HISTORY.

Dr. Irvine is a native of County Down, Ireland, and was educated in the Royal College of Belfast. He obtained high honors in Science. In Senior Mathematics and Natural Philosophy, he was the first prizeman. At the age of 19 he was urged by Professor J. R. Young to accept the Junior Professorship of Mathematics in Columbia College, N. Y. At that time Professor Young's mathematical course, which had been stereotyped by Butler of Philadelphia, was adopted as text books in that College.

Mr. Irvine was bent on the ministry and finished his Theological education in the University of Edinburgh, under Drs. Chalmers and Welsh. During his studies in Edinburgh he frequently attended the prelections of Sir William Hamilton and John Wilson (author of *Noctes Ambrosianæ*).

In 1840 he was licensed by the Old Light Anti-burgher Presbytery of Glasgow, and returning to his native country joined the Presbytery of Down. After preaching as a probationer two Sabbaths he was unanimously called to a Church within four miles of his native place, where he remained three and a half years, during which time his charge trebled.

WORK IN CANADA.

In 1844, a church, (the St. John) at St. John, New Brunswick, in British America, sent a deputation to Ireland to select a pastor. This deputation were put in correspondence with Revs. Dr. Cooke Morgan, Edgar and Wilson, and having heard several young ministers, they selected Mr. Irvine, who was loosed by his Presbytery, and placed at the disposal of the Committee, by whom he was sent to New Brunswick, where he remained eight years and a half. During that time his church was twice enlarged and colonized—forming St. David's, now a powerful church in that city, and a

second colony in Carleton, a growing suburban town. Besides, he organized some ten or twelve new churches in the surrounding country. The Presbytery of St. John embraced three ministers when he entered it, and numbered eleven, with six vacant organizations, when he left it, on a call to Toronto, Canada West, where he founded Cooke's church, and for a time lectured on Church History in Knox's College.

He was called from Toronto to Hamilton, Ontario—where as pastor at Knox's Church, he labored ten years. While pastor of this church he was often called upon to lecture before Mechanics' Institutes, Young Men's Christian Associations and other literary societies.

After one of his lecturing tours in New Jersey and New York, the University of New York conferred on him the honorary degree of D. D.

He was called from Canada to the co-pastorate of the First Church in Londonderry, Ireland, one of the most influential charges in the Irish Assembly; which call he was urged by his Presbytery in Canada to decline.

REMOVES TO THE UNITED STATES.

He also declined four calls to churches in Philadelphia, and one to a church in New York City.

In 1865 he accepted a call to Knox Church, Montreal, Canada—the congregation being the first and oldest church in Canada. Here he remained five years, and from this church he received a unanimous call to the First Presbyterian Church of Augusta, Georgia, in November, 1870.

The church of Augusta is one of the most important in the Southern country—the building located in the centre of a square of some three and a-half acres, surrounded by a grove of oak and elm trees, some of which are five to six feet in girth. The building is of Grecian architecture, and was a few years ago renovated inside, and modernized with a magnificent organ. It accommodates 1250 sitters, and has been, since the settlement of Dr. Irvine, filled to its fullest capacity. The galleries have been free—one wing being allotted by the trustees to the colored people and the other to the young men of the city. But some time ago the trustees were obliged to rent 14 pews on the young men's wing of the gallery to families whom they were unable to accommodate in the audience chamber below.

The Staff of Elders has been rendered very efficient since Dr. I.'s incumbency, by the addition of six of the choicest members of the church. There is also an excellent corps of twelve deacons in the Church. The congregation embraces the elite of the citizens of Augusta.

No minister in the State of Georgia has a stronger hold on the affections of his people than the pastor of this church. His amiable manners and attractive eloquence make him a universal favorite at home and abroad. He combines all the elements of an acceptable and able minister of the New Testament. He expounds the Scriptures with great perspicuity. Some think that his great pulpit power and popularity lie in his masterly expositions, which are original and fresh. The hearer never wearies in hearing the truth of the Divine flashing forth like sparks of fire from the text. He wields the club of Hercules entwined with roses.

His sermons are well-prepared. He writes carefully and fully—commencing his preparations never later than five o'clock on Tuesday morning, and usually but one in the week. On Saturday he analyzes his sermons, and preaches extempore. He never attempts to commit or memorize. He has over two thousand sermons in manuscript, most of which have been prepared between 5 and 8:30 o'clock in the morning. He also attends most faithfully to the work of systematic pastoral visitation, of which he keeps an accurate record so that he can tell the name and number of every family in his flock, and the day on which he paid his last pastoral visit.

In addition to these labors he conducts a fine Bible-class of young men, and attends every Sabbath at the Sabbath-school, which endears him to the teachers and children.

On the Saturday afternoon he holds a congregational prayer-meeting, at which he expounds the lesson for the Sabbath-school on the following day, and insists on the teachers being present at this meeting.

Besides these labors he writes for newspapers in Canada and the States. His articles are spicy and forcible. He has for years familiarized himself with all the phases of the Romish controversy, and is at home on any question involved in the dogma or pretensions of the papacy.

In the social circle he is genial and affable. Few men are so full of anecdote, religious and amusing. His memory is prodigious. He never forgets a face, or a man, or anything he hears; and by the

laws of "relative suggestion," as Thomas Brown, the great Scottish metaphysician calls it, he can at once call up by way of illustration some pointed anecdote.

His labors wherever he has been placed have been greatly blessed, and the presents of silver and gold which he shall transmit as heir-looms to those who may come after him, are the proofs of his popularity among such as know him best.

During his ministry in various places, over 1,200 persons have professed their faith in Christ.

He is a life member of the American Board of Foreign Missions, of the American S. S. Union, and of the Presbyterian Board of Foreign Missions.

He takes a deep interest in the Y. M. C. Association and in the Evangelical Alliance. His pen, purse and tongue are all employed in promoting the glory of God and the weal of man.

PERSONAL INCIDENTS.

On leaving Ireland for the British colonies, he engaged himself to Mary Orr, the eldest daughter of Robert Orr, Esq., a distinguished barrister of Dublin. This gentleman was the intimate friend of Curran, Sheridan, the Emmets, and Lord Edward Fitzgerald. His daughter was baptized in the Church of England, Lord Foster being her god-father in baptism; but after the death of her gifted father she resided in the North of Ireland, and united with the Presbyterian church. By her mother she sprang from a long line of Presbyterian ancestors. Her maternal grandfather was Rev. Dr. James Crombie, principal of the University of St. Andrews, in Scotland.

After spending a year at St. John, he returned to Ireland and was married to this gifted lady. The nuptials were celebrated by the Rev. Drs. Cooke and Morgan, of Belfast. After ten years of a happy married life, she died at Hamilton, Ontario, of puerpera, ensuing the birth of their fourth child.

The infant and her mother occupy the same grave in the Mount Royal Cemetery at Montreal, Canada. A son and a daughter are still living. The son is an officer in the Merchants and Planters Bank, Augusta, Georgia, and the daughter is now the wife of Major Thomas Plumer Branch, Esq., President of the Merchants and Planters Bank, and President of the Augusta and Port Royal Railroad.

THE REV. CHARLES H. PAYNE, D. D.

CHARLES H. PAYNE was born in Taunton, Mass., October 24, 1830. His father died when he was but a babe, leaving his widowed mother with seven children. The circumstances of his early life demanded toil, and developed self-reliance. He was the subject of distinct religious experience at eight years of age, but after a year or two made no profession of religion, and though always strictly moral, was as worldly as most boys of his age until his eighteenth year, when he was thoroughly converted and began a very decided Christian life. At the time of his conversion he was a clerk in a country store in the village of North Dighton, Mass., where his early life was passed and his friends still live. He at once joined the church of which his mother and sisters were and are members, under the pastorate of Rev. William Cone, a most devout, prayerful and successful minister, from whom he learned much concerning the work of soul-saving, and received a right religious training in the first few months; a matter which he has always deemed of prime importance, and which has received special attention in all his ministry.

He began at once to take an active part in the various religious meetings, praying and exhorting. The habits adopted in that early period gave tone to his religious character, and largely determined

THE QUALITY OF HIS MINISTRY.

Private devotions were seduously observed, rising early and spending much time on his knees during the day.

The practice of speaking personally to individuals about their religious duties, whenever opportunity offered, was made an invariable rule, and by these appeals not a few were led to Christ immediately, or received convictions which afterwards bore fruit in repentance and faith.

The president of one of the largest and most flourishing educational institutions in the Methodist denomination acknowledges having received saving impressions from a conversation of this kind with Mr. Payne, when both were young men in a Seminary and the latter came to his room to persuade him to become a Christian.

The habit of invariably "bearing the cross," as it was termed—and cross it was—in all devotional meetings, kept the flame of his

young zeal alive and disciplined his powers to use; and his religious life was shaped and strengthened by assiduous reading of the Bible and strictly devotional books, such as religious biographies of early English Methodists and other eminent Christians. Books like Upham's Interior Life lay about the store where he was engaged, and his spare moments were occupied in perusing them with avidity.

At the beginning of 1850, when a little over nineteen years old, and while teaching a district school three miles from his native village, he was

LICENSED AS A LOCAL PREACHER.

Preaching his first sermon in the church of his childhood in North Dighton, from the text, "Prepare to meet thy God," he, from that time forward, held frequent meetings in school-houses and farm-houses through the surrounding country, walking three miles to school and preaching Jesus evenings to the rural population, many of whom had not heard a sermon for years, and large numbers were converted, old and young. His preaching, from the beginning, was of an awakening character, and mostly from texts similar to his first one. From reading the Revival Sermons of Mr. Finney, he became greatly imbued with his spirit, and the cast of his own mind and natural tendencies led him to adopt the direct, searching, practical method of *reasoning to men's consciences.*

He also sought interviews with the celebrated revivalist, Rev. James Caughey, eager to learn all the secrets of the art of winning souls. In Taunton, Dighton, Samoset, Rehoboth and vicinity, he was called, during these early years, to aid in numerous revival efforts, by which numbers were led to the Saviour.

Studies preparatory to the work of the ministry were pursued at East Greenwich Seminary, R. I., Wesleyan University, Middletown, Conn., and the Biblical Institute at Concord, N. H.; the winters meanwhile being spent in teaching to obtain means to defray the expenses of a complete education. He taught at Dighton, Taunton and Osterville on Cape Cod; in which places, through his sermons and appeals, many of his scholars and others professed faith in Christ. The last year of his college course he had charge of a young and feeble church at Norwich, Conn., which became the centre of a most powerful revival, continuing for many weeks and spreading throughout the city. He kept up his studies while holding meetings almost every night for three months. The best citi-

zens of Norwich, of all churches, were in attendance, and large numbers, especially of young men, from the different congregations, were converted in his meetings. Some of them are now in the ministry of the Congregational Church and other denominations. Graduating at Middletown in 1856, he spent the following fall and winter as private tutor in the family of Daniel Pierson at Newark, N. J., laboring for some weeks with James Caughey in Central Methodist church. In the spring of 1857 Mr. Payne was married to Miss Mary Eleanor Gardiner, of Wickford, R. I., and immediately joining the Providence Conference, was stationed at Sandwich, Mass., where he labored for one year, gathering into the church many who yet stand firm in the faith.

At the end of this year an affection of the throat obliged him to desist from preaching. After traveling West some months, he settled in Taunton, and, his throat being partially restored to strength, supplied the church at Somerset during the winter, numerous accessions being made to its membership. In the spring of 1859 he was stationed at East Bridgewater, Mass., over a new society, the product of

A GREAT REVIVAL

of the previous year, in which Rev. A. B. Earle, the eminent revivalist, had labored with the pastor. The chief work here was to build up and into the church the new material—to confirm and consolidate, rather than gather in; but there was also a considerable ingathering, and the church grew strong and vigorous. Mr. Earle, who resided near by, assisted Mr. Payne for a few weeks, the two working most harmoniously together. In two years' ministry there were many added to the church, a new and beautiful house of worship was built and dedicated, and the charge left in a most prosperous condition.

In the spring of 1861 he was appointed to First Church, Fall River, and was there during those fearful years of war, stirring the community on national issues, and ringing in their ears the John Baptist cry, "Repent ye, for the kingdom of heaven is at hand." In a revival of great power, which continued up to the expiration of his pastorate, two or three hundred were professedly saved, most of whom he received into the Church. In 1863 his expectation was to go to Hanson Place Church, Brooklyn, and with that view he refused to entertain invitations to several prominent churches in the Providence Conference; but at the session of the Conference,

the authorities were unwilling to transfer him from that part of the work, and he was appointed to Broadway Church, Providence, where were spent two successful years, in which the church received large accessions of numbers and strength.

Mr. Payne took an active part in the campaign for the re-election of Mr. Lincoln, preaching and making speeches on the side of his intense convictions, holding a Chrisrian's loyalty to the nation second only to his loyalty to God. In the spring of 1865, on account of impaired health, he took a nominal appointment, intending to travel and recuperate; but improving somewhat, became pastor, by urgent request, of South Fifth Street Church, Brooklyn, now called St. John's Church, succeeding in this pastorate Rev. Dr. Foss, now President of Wesleyan University.

Here was

A NEW DEPARTURE,

new Conference, new field and surroundings. The church was intelligent, wealthy, recognized as probably the most influential in the Conference, but not specially revivalistic in its character. As in every other church, Mr. Payne urged fidelity to religious vows, constancy in attendance upon prayer and class-meetings, and observance of all the rules of the Methodist Church. The prayer-meetings were filled, conversions became frequent, and following the Week of Prayer, special meetings were continued with marked success. The Sabbath evening preaching was followed by invitations to seekers and a prayer-meeting, a somewhat unusual thing in that church, though common in many others. The altar was filled, and large numbers were added to the church; the revival continuing until scarce any in the congregation remained unreached. Among those gathered into the church under Mr. Payne's ministry at South Fifth street, were children of Rev. Dr. W. L. Harris, then Missionary Secretary, now Bishop of the M. E. Church; also children of Dr. Whedon, Editor of *Methodist Quarterly Review*, and members of the family of Dr. Porter, then Book Agent; all which families were under his pastoral charge. Many influential men were also subjects of converting grace, some of whom are to-day officers of the church, while others are preaching the Gospel.

The new Church of St. John's was projected and completed under Mr. Payne's pastorate, he himself receiving the first subscriptions and pushing it on to completion. This Church made the first

marked new departure in Sunday-school architecture in this country, building as a part of the new edifice a Sunday-school room which was in advance of anything then existing, and which created great interest throughout the country. It has been largely copied, and probably in some instances improved upon, in some of the large churches more recently built. The church and Sunday-school buildings, and parsonage attached, form a noble architectural pile, and a noble work is being done through them. It is freely acknowledged by all parties concerned, that the Church owes this grand monument to the untiring energy and efforts of Mr. Payne.

WORK IN PHILADELPHIA.

Though invited to many churches in Brooklyn and New York, he was strongly urged in the spring of 1868, by the Arch Street Church, in Philadelphia, and by the bishops, to take charge of that new and important enterprise, and consented with great reluctance, not wishing to be transferred from the N. Y. E. Conference, where he had formed so strong attachments and gained so strong a hold.

The Arch Street congregation had been worshiping in their elegant marble chapel for several years. On the evening of Mr. Payne's reception, over $80,000 was subscribed for the main church building, which was soon begun. Here was another church of wealth, culture, and prominence, but the old landmarks of Methodism were not suffered to be obliterated, the old fire was kept burning on her altars.

The prayer-meetings were always large and interesting. Conversions were frequent through the months of the year. Two edifices went forward at the same time, the one of marble visible to all, the other of souls built into the living temple of God.

Three years of earnest ministry greatly strengthened the Church, added many to its communion both by profession and from other churches, and completed the grand and beautiful structure, which was at once filled to overflowing.

Four months in the summer of 1869 were spent in Europe, traveling and recuperating wasted energies. The degree of Doctor of Divinity was conferred on Mr. Payne by Dickinson College in 1870.

In March, 1871, Dr. Payne (having finished, with great success, his pastorate at Arch Street) was appointed to Spring Garden St. Church, Philadelphia, one of the strongest in the connection. Abundant and unqualified prosperity accompanied his ministry here. In

three years he increased the membership, by the blessing of God, from 361 to 587, exclusive of all losses by removals and death. The methods which characterized his previous work, were pursued here; pressing men's consciences, urging immediate and faithful discharge of all duties, giving prominence to the ordinary means of grace; and when signs indicated it, especially at the beginning of the new year with the week of prayer, holding special services sometimes for several weeks. About one hundred converts were left at Spring Garden Street, on his departure, who had been gathered in during his last few weeks.

Over $75,000 was raised by the Church in the three years for various objects, and more than $40,000 of this was for purely *benevolent* purposes outside of all its own expenses, debts, *et cetera*

The mission connected with the church, located eight squares northwest of it, was prosperous, and many were converted through the services held there. A large number of the Soldiers' Orphan boys from the Home, near the mission, were converted, and received into the Church amid tears of sympathy on the part of the entire audience which witnessed the reception.

In 1873, his church at Spring Garden Street gave him a respite for a part of the year from his severe labors, to travel in Egypt, the Holy Land, Asia Minor, Greece and various parts of Europe; from which he returned without accident, and in greatly invigorated health, to pour out upon his people vastly increased stores of thought and feeling, knowledge and experience, especially with reference to Bible-lands and Bible-history, to the great delight and profit of all who attended upon his ministry. Signs of a revival appeared almost immediately upon his return.

Dr. Payne's usefulness during his six years in Philadelphia, was by no means confined to the churches of which he was pastor. The influence of his earnestness was felt in various evangelistic efforts throughout the city. In Union meetings he was a leading spirit, contributing largely to their success. He was selected from the clergymen of the city to preach, in Dr. Chambers' Presbyterian church, a special sermon on "*Revival: Its need in the churches and the way to secure it.*" The sermon was delivered a few weeks before his removal from the city, to a crowded audience of ministers and people of all denominations.

REMOVES TO CINCINNATI.

In the spring of 1874, he left Philadelphia with great reluctance

having numerous invitations to churches there, and desiring to remain with brethren to whom he had become warmly attached and endeared. But the authorities thought best to send him to Cincinnati, to St. Paul M. E. Church, which is perhaps the most prominent Methodist church in the West, exerting a vast influence in the city, and widely throughout the surrounding country.

On arrival in Cincinnati, he found the city and state in the midst of the excitement of the great Temperance Revival, known as the Woman's Crusade. He did not wait long to show on which side he might be counted, but opened his batteries on the third Sunday with a volley which startled the camp of the enemy. The sermon arraigned the city authorities for neglecting duties solemnly assumed. The Mayor came out immediately in an "Open Letter to Dr. Payne," in which he vainly sought to shield himself and silence the newly-opened battery. Dr. Payne replied in an "Open Letter" to the Mayor, which, by universal consent of respectable citizens, placed him *hors du combat.*

THE TEMPERANCE BATTLE

raged hotly, the Mayor being evidently on the side of the saloon-party. Dr. Payne was constantly in the thick of the fight, and his wife was among the illustrious forty-three ladies arrested for praying with the saloon-keepers, and hurried off to the station-house among vagabonds and thieves, Dr. P. accompanying her. The trial came on in the Police Court, and the ladies were dismissed with the injunction to "sin no more," lest a worse thing come to them.

Dr. Payne came out with a sermon, calmly but scathingly reviewing the situation, and exposing the disgraceful and cowardly conduct of the city authorities. In all this warfare he bore himself with such well-mingled fearlessness and wisdom, and dealt such telling blows upon the champions of evil, that he earned throughout the city and State the grateful friendship of all people of good morals, and the no less honoring hatred of the classes whose curse is their best benediction.

In Cincinnati, as elsewhere, his pulpit has constantly rung with no indistinct utterances on Temperance, the Sabbath, the Bible in the schools, and all the great questions of public interest. While in Philadelphia he preached a sermon, which was extensively circulated, on "*Our American Sabbath—Shall it be a Holiday or a Holy-day?*"

During the great exposition in Cincinnati, the Art Gallery was opened on Sundays. A discussion arose and Dr. Payne preached his sermon on "*the Sabbath*," with changes and additions, to a crowded audience, exciting deep interest. The next year, when the Exposition was held, there was no effort to open any department of it on Sunday, for in canvassing among the merchants for subscriptions to the "Guarantee Fund," it was found that many of the best moneyed men of the city would make no subscription except on condition that the Sabbath should be strictly observed.

Dr. Payne is jealous of the specifically religious character of his church, and its usual services are all characterized by a zeal and enthusiasm that leave no doubt as to the spiritual life which pervades it, notwithstanding the magnificent and costly structure, and wealth and social standing of many of its members. His ministry at Cincinnati has shown the same features as elsewhere. There have been frequent additions throughout the year, and in the first winter of his pastorate, 1874–5, the most extensive revival in the city or surrounding country occurred in St. Paul church. The influence of such a revival in a church of such prominence was favorably felt not only through the whole State of Ohio but in neighboring States. Large numbers who were already in the church came for the first time to know Christ as a present personal Saviour, while many were brought in from the world. During his ministry of less than two years in St. Paul church, about one hundred and seventy-five have been received on probation.

Dr. Payne recently preached a sermon on "*Our Nation's True Policy in respect to Christianity and the Bible*," which has attracted much attention; the Bible having been already for a few years excluded from the schools of Cincinnati.

By invitation of the medical students in attendance in the city, he lately delivered a discourse in his own church to them on "*The Medical Profession and the Christian Life*," several hundred of them being present, together with many of the most prominent physicians of the city.

A pamphlet of his, entitled "*The Social Glass and Christian Obligation*," is one of the strongest appeals that have been written for Total Abstinence on the part of Christians from any use or sanction of alcoholic drinks. His sermons on "*Daniel, the Uncompromising Young Man*," "*Solomon, the Brilliant Failure*," "*John, the Rebuker of Herod, the Free-lover*," with others which have been published, are models of earnest and living pulpit eloquence.

DR. PAYNE'S MINISTRY

has not depended for success upon sensationalism, but upon the steady prevalence of solid qualities, in thorough and rational ways: it has not been marked by the extravagant or marvelous, yet the years of soul-winning have all been crowded with interesting events.

A few incidents, out of many, may be narrated:

In one place a young man came to his room and acknowledged having been connected with a band of burglars, some of whom had committed not only robbery, but murder. He earnestly sought forgiveness and professed to find the Saviour. Another young man from a distant town being present one evening, was awakened and came to the altar; and afterwards went to his home and wrote to a merchant connected with Dr. Payne's church, confessing that he had, in former years, stolen from his drawer several small sums and proposing to make restitution, saying he could not find peace without such acknowledgment and restitution. The matter was adjusted, the young man became a decided Christian, began to preach Christ to his associates, and from that one event a powerful and wide-spread work of revival began in the town where the young man then resided.

In another of his churches some of the most affecting scenes transpired during an extensive revival. A boy some twelve years of age, becoming converted, induced his father, a big, burly, profane man to attend the meetings. The rough man's heart was touched, and his boy led him to the altar amid many tears and sobs, through the congregation. The father, the mother, a married daughter and this son were all baptized and taken into the church together.

In that same place, a man of wealth and prominence, long a backslider of most pronounced character, who had a worthy family, was led by a converted son to the altar, and breaking down with tears and groans, offered up himself a prayer of penitence and supplication, which touched all hearts and moistened all eyes. He went home, and finding some of the family in bed, called them up, and after confessing his backslidings, re-established the long-neglected family altar.

All classes were numbered among the subjects of the blessed work; some from the streets, the lowest and most depraved, and some from homes of wealth and elegance.

Confession of wrong to man, and retribution as far as possible, were always insisted on by Dr. Payne. A young man from a prominent family, seeking Christ in great stress of soul, confessed to his father that he had taken the silver coin from his dead sister's eyes, and spent it. The sin haunted him so he could not find peace until he had made an open confession.

Dr. Payne always labored for deep work, and deplored superficiality; but, so the work was thorough, he was liberal as to methods, holding vigorously to no one way of coming to Christ, truly insisting on repentance, submission, faith, as the all-essential conditions.

In inviting to the Holy Sacrament once in Brooklyn, he said: "I know of no reason why if any person in this house has never yet confessed or sought Christ, if he now desire and purpose to be Christ's henceforth, he may not in token thereof come forward and take this blessed sacrament and here enter into covenant with Him." A prominent pew-holder, an excellent moral man, arose and came forward, accepting the invitation in good faith, and according to his own oft-repeated declaration, was *happily converted* while walking up the aisle. He immediately gave his name to the church, and has remained a most worthy member of it ever since.

The same invitation was given in Spring Garden street church, Philadelphia, and a gentleman, now a prominent official member of that church and an earnest Christian worker, came forward with *precisely the same results*, joyously finding Christ on his way up the aisle to the communion table.

CHARACTERISTICS.

Of Chas. H. Payne, as a man and as a minister, much might be said, but a few points will suffice to give a distinct impression. One good judge of men, who sat under his ministry for three years, says: "He is every inch *a man*." Another member of his flock writes: "No man is more in earnest for the salvation of souls." They who have tried him as a friend have found him a faithful one, in whose absolute purity and integrity they might repose with entire trust.

He is always wholly devoted to the prosperity of whatever Church or institution divine Providence gives into his charge, laboring for it with tireless energy, unfaltering resolution and indomitable persistency of purpose.

He organizes his Church for work in such a way as to utilize every variety of talent. Laborious himself, he is impatient of

idlers, and by appeal and example provokes and incites all to stir up the gift that is in them and work, so that life and energy are infused and zeal and devotion kindled.

It has been his practice to send to each member of his church and congregation a New Year's letter, personal, direct, practical, urging the duties of the Christian life. This is printed and sent by mail or messenger.

He is a man of strong convictions, bold to declare, and sure to be true to them. His thinking does not run into fine-spun and airy theories, but settles with weight and grip upon fact and substance. His work is handled with the practical sagacity of a man of affairs, while a certain nervous intensity infuses force into all his sayings and doings, making them distinct and emphatic, and likely to be productive of immediate and definite results. His judicious, prompt, firm, and spiritual management of so many of the best and most important churches, and of some in very critical periods of their history, has fairly earned for him the reputation of being, as a bishop said, "One of the best managers in the Methodist Church." Severe and thorough fidelity to every duty, in every department of ministerial work, has at times threatened to break him down with the heavy strain. Always light and slender in body, and seldom in full health, he has been doing the work of two men with seemingly less than the strength of one, yet is now as strong or stronger than at the beginning of his ministry. A strong will has found, some way, a wiry endurance underlying all bodily weaknesses.

It is not often that a character so marked with very positive traits, is able to adapt itself closely and generally to all varieties of people; but Dr. Payne has shown a rare faculty for reaching and attracting all classes. In his churches he has broken down the barriers between pulpit and pew, and between groups and classes. The altars where he has ministered have been baptized with penitential tears of the high and low, rich and poor. The most cultivated have acknowledged their debt and paid him with their warm friendship, and not a few of the illiterate children of God likewise call him blessed. Men of great power and influence, and women from the gayest circles of fashionable society, have been smitten with conviction and brought to fall humbly at Christ's feet by his faithful and solemn reasoning of righteousness, temperance and judgment; while the poor washer-woman and lonely orphan have found him one of their best friends.

A man of broad and liberal culture, he values no culture that cannot be turned to account for the salvation of men; and all his resources of body, mind and soul have been poured into that one glorious channel of endeavor.

Born with a high order of conscientiousness, instructed and illuminated by communion with the Father of Lights, he is particularly gifted to set the actions and problems of human life, individual, social or political, in an intense moral light. All things are summoned to the bar of Bible truth, and, if found to be false, vain or foolish, are marked broad with the mark *Tekel—found wanting*. His preaching has dispensed no liquid Gospel of gush or effeminate sentimentalism, but has set forth the firm food and substance of the Word of God, handling it with a manly mind and a sanctified heart; yet without hardness, and with abounding sympathies, he speaks the truth in love. His pulpit, from Sabbath to Sabbath, gives forth that clear, healthy, bracing moral tone which rouses drugged and dormant souls, renews the spirituality in men, and rescues and re-enforces confused and surrendering consciences; which clarifies the air of existence when the earth-dust of secular strife and struggle has thickened and clouded it, or the bewildering smoke which rises from the pit has obscured and darkened it, and so dispelling dust and smoke, gives a clear sight once more of the heavenly lights by which men may get their bearings, find the path, and direct their footsteps. He aims at *directness*, to bring divine truth straight home to the business and bosoms of men, to search skilfully every conscience in his congregation, from the man of position and distinction to the tender little children; shrewdly pursuing frivolous excuses, breaking down flimsy defenses, and pricking plausible and inflated sophistries.

At the same time he has been found ready and able to deal broadly, bravely and powerfully with the wide affairs which affect the moral and religious welfare of the city, the State or the nation, alive always to the large interests and vivid questions of the hour. He has eminently fulfilled the duty which is laid upon the minister of Christ, to be a trusty and vigilant guardian of society and souls, a watchman on his watch-tower, sturdily warning men to flee from obvious danger and wrath, and with Ithuriel's spear unmasking and exposing evil where it lurks in ambush, or conceals itself in the garments of an angel of light.

The young have found him a wise and loving counselor, admonishing of perils, pointing out the high and noble possibilities of

their life, inciting them by shining and imitable examples, and affectionately presenting to them the choicest stores of experience and wisdom, that they may find and keep the fair fellowship of that sweet immortal trinity, the True, the Beautiful and the Good.

Those who have listened to his ministry have felt that next to the study of the Lord Jesus, Dr. Payne's inspiration had been most largely drawn from the character and life of the Apostle Paul, of whose bold and consecrated spirit and entire reliance on God he seems to have drunk deeply.

Dr. Payne has accepted the Presidency of the Ohio Wesleyan University, at Delaware, Ohio, to which he was unanimously elected in June, 1875.

His inauguration will take place in June, 1876. It has been a question with some whether he ought not to remain in the regular pastorate which he so loves, and in which he has had so great success. It is not from personal choice that he assumes this new position with its new responsibilities, but from a sense of duty as it seems to be indicated by Providence. He also feels that he may possibly accomplish even more in this sphere in influencing the hundreds of young men who will be under his charge to a decided Christian life, and especially in giving the right impulse and preparation to the large proportion of them who will enter the Christian ministry. He longs to see the young men from our schools of learning enter the ministry baptized with fire and power to set the churches in a revival flame. The college is one of the strongest and most influential in the Methodist Church, and enjoyed for many years the influence of the gifted and now sainted Bishop Thomson, who was its President.

CHAPTER V.

REV. JOHN M. DICKEY, D. D., REV. BERIAH B. HOTCHKIN, D. D., REV. POINDEXTER SMITH HENSON, D. D., REV. RICHARD H. ALLEN, D. D.

THE RESULT OF PASTORAL LABORS—REVIVAL SERVICES—PROTRACTED MEETINGS.

REV. JOHN M. DICKEY, D. D.—Parents and Early Life—Is Licensed to Preach—Missionary Labors—As a Revival Preacher—Use of "New Measures"—Numerous Calls—Marriage—Labors in the Cause of Education—Temperance—The Colored Race—The Lincoln University—Success of this Institution.

REV. BERIAH B. HOTCHKIN, D. D.—Ancestry—Early Associations—Becomes an Editor—Studies Theology—Settles near Philadelphia—Literary Labors—Theological Views—Efforts at Reunion.

REV. POINDEXTER SMITH HENSON, D. D.—Parentage—Early Difficulties Overcome—Enters the Ministry—How he Spent his Vacations—Called to Philadelphia—The Memorial Church.

REV. RICHARD H. ALLEN, D. D.—Birth—Consecrates Himself to Christ—A Mother's Words—Missionary Work in Missouri—A Log-rolling—A Day's Hunt—The Two Scalps—A Mother's Prayer—A Frontier Chapel—Remarkable Conversions—Unity of Feeling—Among the Colored People—Personal Traits.

MONG "Living Revivalists," we include some men who now hold, and who, during their entire ministry, have held the pastoral office. For while we believe that evangelists have been useful in the Church of God, and blessed to the awakening of portions of the Church that have been sunk in spiritual apathy, and specially blessed in saving souls when they have gone among the destitute, and into waste places deprived of the settled ministry, yet we know that most of the revivals which have ever taken place, have been the result of the labors of pastors. By this we mean not merely that the spiritual harvest has sprung from the seed sown by faithful pastors—this, of course, is always true—but also that nearly all the revivals in the Church, year by year, are due *directly* to the labors of stationed ministers of the Gospel; that they reap as well as sow. God gives them this honor. He has called them to do this work, and by the grace of God they do it. Take the Methodist ministry. Go through Conference after Conference, and in the case of every pastor, revivals every year, in the field given him to till, are the rule and not the exception. The minister who has many "off" years in the score, or two-score, or three-score years of his itinerancy, feels himself in doubt as to his

call to the work. As a rule, annual revivals are reported from every Gospel field—from every station and circuit.

It is thus, in part, that the grand Methodist Episcopal Church has risen to its present commanding position. While belonging to another branch of the Christian Church, we rejoice in its work for Christ. And this work has been done mainly without evangelists. The Methodist system does not require them. It reaches the masses without their aid, and it has *no vacant churches* to need their services.

But it is true, also, that in the Baptist, Presbyterian and Congregational bodies, nearly all the revivals are the work of the faithful men who are settled over the churches as pastors or stated supplies. Here a somewhat different system prevails from that in use among our Methodist brethren. There is wisdom in the adaptation of means to ends, and different conditions require a modification of plans. In denominations where the pastorate is of long continuance, it has been found by experience that it is not wise to hold special revival services every year, and the men who do so, as a rule, do not stay long in one place. They wear out, and seek another charge. But according to the varied circumstances of the local churches, revivals are of frequent occurrence through all the denominations named above, as well as some other evangelical churches; and, as we have stated, they grow out of the labors of the pastors and Christian workers in these churches. Evangelists are rarely called in to help. When appearances seem to warrant protracted services, these are appointed; neighboring ministers help each other, and the harvest is gathered.

Again, there is a most efficient class of ministers whose work goes on quietly year after year, with very little outward demonstration. In their case, the kingdom of God comes without observation. That kingdom is built up, in their congregations, noiselessly, without the sound of a hammer. Souls are converted under the use of the ordinary means of grace. There is, if you please, a continuous revival. God's word and day are honored by the continual awakening of men in connection with the regular Sabbath services. Men's hearts are opened in the prayer-meetings, like Lydia's, to receive the word and to receive Christ. The Lord adds to the Church, statedly, these saved men and women. Few communion seasons pass without additions of such as shall be saved. Not many fall away. The Church has a healthy growth. Professors of religion, and hearers of the Gospel are taught to be not hearers only but doers

of the Word. They are carefully instructed in practical morality—taught to keep God's law. And these churches are strong, and able to do efficient work by their contributions and their personal labors in the various branches of Christian reform. We are glad to know that there are many such ministers and churches. And is not this a good way, too, as well as the way of extra efforts and special services, and revival seasons? We believe that there is no *one* way of Church growth that can claim the special authority and seal of heaven—no distinctive plan of soul-saving that has a monopoly of converting power.

In churches where protracted meetings *by name* are never held, often the effect of these is produced by the services connected with sacramental occasions. Beginning with fast-day, and ending with sacramental Monday, there is a *four days' meeting*, combining the advantages growing out of prolonged attention to the truth, with the tenderness of feeling arising from the observance of the communion service, which in such churches is enhanced by the fact that this service is an infrequent one, being observed only twice a year. Interest rises until the close of the meeting—Monday being often the day of greatest feeling. The outpouring of the Spirit at the Kirk of Shotts, and other places, upon this day, will at once come to the recollection of the reader. In fact, as we have seen, protracted services and camp-meetings grew out of sacramental seasons.

In these chapters we give representatives of all these classes—types of thousands of faithful missionaries and pastors throughout the land. Let us thank God that during these hundred years of our nation's history, He has given the American Church such a host of self-denying and successful men. Let us rejoice that so many veterans of the Cross remain with us to attest the goodness of the Lord. About to lay down their work, after laboring—some of them—for half a century, their ripe and rounded lives may well stimulate those of us who are younger to more active service in the cause of our gracious Master.

REV. JOHN M. DICKEY, D. D.

THROUGH the assistance of a mutual friend we are enabled to present a brief sketch of the eventful life of Rev. John Miller Dickey, D. D., believing that his fifty years of successful labor affords a striking illustration of the truth that every true minister of Jesus Christ has opened before him a sphere of usefulness limited only

by his own powers of heart and mind and strength; and that with these powers wholly consecrated to the work of Christ, no one need stand idle or discouraged, but following his example, may accomplish results which shall remain while the kingdom of Christ shall endure.

Dr. Dickey has been a most successful man in doing good. Remarkable for the *variety* of the work accomplished, for the large, comprehensive and correct views entertained, and for the independence shown in devising and executing plans of usefulness, looking only to God for support; while the purity and benevolence of his motives, and the modesty and sincerity of his manners have won for him the confidence of all those who have labored with him in the Master's vineyard

EARLY LIFE.

The place in which Dr. Dickey has spent most of his life is the town of Oxford, in the beautiful county of Chester, Pennsylvania, about equally distant from the cities of Philadelphia and Baltimore, settled originally by intelligent Scotch Presbyterians, who sought, like their Quaker neighbors of Philadelphia and Jersey, a place not for gain, but for godliness. Here in 1806 he was born, the eldest son of Rev. Ebenezer Dickey, D. D. Here his grandfathers for three generations had lived, many of them office-bearers in the Church; and here his father was pastor for thirty-five years, known as a learned divine, an earnest preacher, and a wise and judicious counsellor, with regard to whom Dr. Sprague, in his "Annals of the American Pulpit," says, "A man whose name is worthy to be associated with the names of the best men who have adorned the American pulpit."

His mother was the daughter of John Miller, Esq., of Philadelphia, from whose four daughters, all marrying ministers, have sprung many men of high standing in the learned professions. The others married Dr. Wm. Finney, for fifty years pastor in Churchville, Maryland; Dr. Charles McClean, and Dr. George Junkin, founder of Lafayette College, Pa., and President of Washington College, Va., and Miami University, Ohio.

Jane, the eldest daughter, was a woman of remarkable character, in whom we can trace many of the features which distinguish her son. Of her, as a pastor's wife for forty years, her brother-in-law, Rev. Dr. Finney, wrote: "She possessed a strength of nerve and a spirit of enterprise that carried her beyond the narrow circle of home. She hesitated not over what she believed to be her

duty, but efficiently and at every hazard performed it. Her whole soul was thrown into all her undertakings. She was qualified to lead rather than to be led—to govern rather than to obey; and while manifesting in various forms the humble spirit of a Christian, she possessed in an eminent degree all the essential elements of a mind and heart of the highest order. She was a friend to all, especially to those in need."

Born of such parents, should we not expect a noble character, in fulfillment of the promises of God made to the offspring of many righteous generations?

Gifted by nature with a strong physical frame, the eldest son early began the study of Latin and Greek in the classical school connected with his father's church, then under the charge of the famous Kirkpatrick, who afterwards went to Milton, Pa., accompanied by his pupil, where were educated many who afterwards gained distinction in their native state (among them Governors Curtin and Pollock and others, with whom an unbroken friendship has been maintained), and who have assisted him on various occasions in his plans of public benevolence.

He graduated in 1824 at Dickinson College (Carlisle), then under the presidency of the celebrated Dr. John M. Mason, afterwards of New York (his father's co-worker in the establishment of the Associate Reformed Theological Seminary, New York), the influence of whose spirit made a deep impression upon the young heart. Thence he passed to Princeton Theological Seminary, under Drs. Alexander and Miller, from whence he was licensed to preach in 1828, at the age of twenty.

But his preparation was not yet completed. The good old custom of the Church required him to spend two years in

MISSIONARY LABORS.

In these God blessed him with marked success. He was sent to visit the northern tier of counties of Pennsylvania, then possessing few Presbyterian churches. On horseback and with his saddlebags he traveled—passing through Stroudsburg, Wyalusing, Orwell, Towanda and many other towns, preaching in school-houses, courthouses and, when the congregations were too large, in barns. In some places, after two or three weeks' preaching, there were scores of converts gathered. In Bradford, Potter and McKean counties he preached in connection with the meetings of the court, and after court adjourned following the people thus met with to their homes

in the neighboring villages. Passing thus through the entire State, so marked was the impression made that the bands of Christians then gathered have, in many instances, grown to flourishing churches at the present day.

During the next year he went as a missionary to the State of Georgia and to St. Augustine, Florida, where his success was such that he was called as pastor to St. Mary's, Georgia, and to the Second church, Savannah, and at the same time to New Castle, Delaware, in which latter place he was ordained in 1830. Here he began a ministry of the warmest mutual interest, attended by the Chancellor of the State, Kinsey Johns, Judge Black, and others. But during the next year, upon the death of his father, he was called to the charge of the Oxford church. Here God was about to use him as a most efficient instrument in preaching the Gospel for many years, especially throughout one of the most remarkable revivals of religion on record. The prediction of his father was about to be fulfilled. He had said, "If it had pleased God to order it, I would have liked to have lived a few years longer; for I have witnessed, as the prophet in the mountain, the thunderings and lightnings as God was passing by, and now I think that I hear the coming of the still, small voice." But while the father was not to see the accomplishment of the prophecy, the youthful Joshua was to pass over as leader of the Lord's hosts, to possess rich treasures of souls for Christ, throughout the New Castle Presbytery, South-east Pennsylvania, parts of Delaware and Maryland, and in the City of Philadelphia. Of this "revival in the New Castle Presbytery in 1832–3" an extended history has been published by the Presbytery. Dr. Dickey was conspicuous

AS A REVIVAL PREACHER,

in the truest and best sense of the word, as Mr. Moody, old in doctrine, ever new in labor, and power, and effect. At this date he was a youth of twenty-five; tall and commanding in appearance, with strongly marked features and a penetrating eye. Especially was his voice noticeable, clear and powerful, although sweet and persuasive. The articulation was so perfect that even the old and partially deaf came to hear him preach. A ripe scholar and earnest student, he wrote out in full his sermons; but having thus mastered his theme, he left the MSS. at home, and preached with all the power of the inspiration of the moment. During 1832–3 he was accustomed to go from church to church, and preach at the

protracted meetings day and night. He seemed to have secured the happy mean between the two extremes; on the one hand, permitting no unseemly demonstrations by the hearers, and on the other, encouraging excited feelings. He dared to use "new measures," but in his hands they were always safely employed. For instance, while preaching in Philadelphia for some weeks to large and deeply interested audiences, upon his invitation many rose for prayer. For this "departure" he was threatened by a distinguished brother clergyman with a "charge before Presbytery!" But through the measures employed many true converts were brought to Christ who have since been most active members of the Church, remembering with joy the day when they first "stood up for Jesus." Among the inquirers at this time, whom he was privileged to lead to Christ, was a distinguished merchant, for many years afterwards a pillar in the Central Presbyterian church, and whose son is now pastor of a Philadelphia congregation.

Dr. Dickey, contrary to the custom at that time in the Presbyterian church, called upon the anxious to stand up, to come forward for conversation, to remain for instruction. He urged an immediate decision on their part. He pressed home the lost condition of the sinner and the waiting Saviour ready to receive. For example, in preaching in Pequea to a large congregation there was intense feeling shown by the whole congregation weeping together. But his object was not to excite but to instruct; therefore, after repeated efforts on the part of others to quiet them, he cried, with great tenderness but solemn earnestness of voice, "Weeping will not save you. There is weeping in hell. Only Christ can pardon and save." This is said to have produced a startling and profound effect. The writer has often heard it alluded to in that neighborhood. Quiet was restored and the services proceeded.

In these special services, which extended over so wide a district and lasted for about two years, many hundreds were brought into the Church. In every neighborhood parents began family worship, a duty strongly insisted upon.

No class of the community was more affected than the eldership. Under the prevailing feeling, elders who could not conduct prayer-meetings and Sabbath-schools were rejected by the people, and in their stead earnest, active men were chosen, "full of faith and of the Holy Ghost." An entire change in this respect was the result

All the churches so greatly blessed are to-day in a flourishing condition, and many of their strong men have been of those then brought to Christ. In the experience of those converted the peculiarity seemed to be the deep conviction of sin experienced. The "law-work" was most thorough, and hence the observation, often made, was illustrated, that such revivals are most genuine and permanent.

At this time Dr. Dickey received numerous "calls"—among others, to Washington, D. C., and two to Philadelphia, one of the latter signed by many clergymen (Mr. Barnes and others), urging his acceptance. Such were his gifts of mind and heart and person, that if he had decided to he might have succeeded anywhere. His wife was accustomed to say, "I will never unsettle my husband. Do as you think best." He was, therefore, to act under his own judgment, and in this day of "*place-hunting*" Dr. Dickey's experience is a refreshing lesson upon Paul's words: "I have not built upon another man's foundation." He has always looked far into the future, and as one has well said: "He has lived ten years in advance of his work." At that time he saw before him work to be done for which the past scarcely opened the way, and to which the future offered many obstacles, especially if in his work he should be checked, and curbed, and cut short by the jealousies, and rivalries, and wasted toil of large cities. These purposes, too, required time for their accomplishment, and the influence which comes through time. A city pastor's life is usually a short one in the case of an earnest, laborious worker. But to have survived is the indispensable requisite to success. Who can estimate the great works which might have been accomplished by the Paysons, and Martyns, and McCheynes, had they lived to a ripe old age, instead of being cut off in early youth, or at least before reaching middle life? As the sequel proved, Dr. Dickey's health was twice broken down, and restored only by journeys to Europe. But he was accustomed to say: "Time and I against any two;" therefore, declining all invitations, he chose rather to devise new plans of usefulness in his own large congregation, including at that time within its bounds fields now occupied by several other congregations. He maintained at the same time, in different parts of the congregation, more than twelve Sabbath-schools and the West Nottingham church; in all of which, as the weather permitted, he preached by appointment. He established Zion church as a separate organization.

IN 1834 DR. DICKEY MARRIED

Miss Sarah Emlen Cresson, sister of the late Elliott Cresson, of Philadelphia. How much of the husband's success should be attributed to the wife of a pastor of a large congregation, eternity alone can disclose. Educated, refined, devoted, self-sacrificing, possessing a deep religious experience and knowledge of the truth, and interested in every good work, her influence was strong and helpful. In short, his success is her success.

SUBJECT OF EDUCATION.

At this time public schools deeply interested Dr. Dickey. They were taught exclusively by men, ill prepared; many of them irreligious, some of them drunken. State Normal Schools were not in existence. After consideration, he decided to establish a training school for women as teachers, wherein moral science and the Bible would form part of the course—the employment of women always having been of deepest interest to him. Accordingly, in 1837, property was purchased and competent persons engaged to conduct the school. Afterwards, Dr. Dickey, in addition to his charge of a church, in connection with his brother, Rev. Samuel Dickey, took entire charge of the institution. They employed accomplished teachers in the modern languages and music, and the "Oxford Female Seminary" became a powerful instrumentality for good, sending out hundreds of women fitted to fill any position in life. Many were educated gratuitously, the rest at the lowest possible charges; so that for more than twenty years it pursued a most successful career, and its influences extended abroad into the homes and schools of other States, only being discontinued when the Normal Schools of the State arose to do its work.

On the

SUBJECT OF TEMPERANCE

Dr. Dickey took strong grounds. He organized local societies in his own congregation, and established total abstinence among the young. We have heard him at mass meetings where five or six thousand people gathered to hear his thrilling appeals. No rum-seller was permitted to commune in his church.

Dr. Dickey's success is seen in his subordinating theoretical opinions to practical benevolence. Theological subtilities, which engage the energies of many, were held as matters of Scriptural revelation, not of dispute. Hence in the contest between New and

Old School Presbyterianism, while he held firmly to Old School doctrines, he urged the exercise of "charity as the end of the commandment," holding that the division of the Church upon philosophical grounds was madness and folly. This position was taken by him in the Synod of Philadelphia at the trial of Mr. Barnes for heresy.

The biographies of Oberlin and Felix Neff, of Switzerland, affected him deeply, and if any uninspired ministers of the Gospel were ever his models, these were the men. As true Reformers, they acted upon the principle that the temporal advancement of the people was inseparable from their best spiritual interests. So Dr. Dickey was solicitous for *all* that concerned the people. For their welfare he lived, and in their prosperity rejoiced. Hence he urged secular education in public schools for *all* the children. He conducted conventions which did much to secure the present system, now established throughout the State. He also took practical interest in improved agriculture, and in the planting of ornamental trees and flowers. He originated and assisted in completing the Philadelphia and Baltimore Central Railroad, which has proved a powerful agent in developing the country and improving the people in every point of view.

THE COLORED RACE.

Finally, there remains to mention another great and successful work of his later life. In regard to slavery he claimed that we had no legal right to free the slave by force. The Constitution and Union must be sustained. Hence he never was identified with abolitionists; although his courage in the matter was shown in the celebrated "Parker case," in which, at the eminent risk of his life, he, with others, compelled, by legal suit in Baltimore city, the return of two colored women who had been kidnapped from Pennsylvania and sold in the South (a case which, as described in Still's "History," has no parallel).

On the other hand he said, "Something must be done, and we must do *what we can.* Laying aside all social questions, we must give to the black man the Gospel. There are thirty congregations of colored people within the bounds of the New Castle Presbytery, and not an educated man to preach to them. While the white missionaries who go to Africa live on an average only six months, colored men enjoy the climate. Young colored men must be educated for this work. Colleges will not receive them. We will

Lincoln University, near Oxford, Penn'a, established for Colored Students.—See page 569.

therefore educate them by other means, that they may teach and preach at home and in Africa." This was the way in which he was led, after laying his hands in ordination upon the lamented young missionary Mackey to go to Africa, to refuse to do so in any other case, saying to him: "Stay, and I will secure you twelve colored youth whom you may educate and send in your stead." But each was to prove his own course. In 1851, Dr. Dickey, although burdened by a large congregation and other duties, resolved to lay the foundation of a permanent Institution which should free his own conscience from responsibility, and be a witness for the right in the dark day of the Nation and the Church. After mature consideration he secured a charter for "Ashmun Institute," placing it under the care of New Castle Presbytery. By necessity he became the President of its Board of Trustees and its nursing father. The site was chosen about four miles from Oxford, and upon a spot where a young colored man, whom Dr. Dickey had partially educated in his own study, used to pray God that a way might be opened for the education of his race. The rock upon which he knelt was placed in the foundation. In December, 1856, the Rev. Dr. Courtlandt Van Rensselaer, of precious memory, delivered the opening address from the theme, "God glorified in Africa," and Mr. William E. Dodge, of New York, endowed the first Professorship. In the front of the Main Hall, Dr. Dickey erected a marble tablet, engraved with the prophetic words, "The night is far spent, the day is at hand." Truly was this the darkest hour, when only the strong eye of Faith could see that it was far spent!

Under the instruction at first of Rev. Dr. Carter, of Baltimore, and afterwards of others, the classes have never been omitted. When the work became wonderfully increased by emancipation, the name was changed to

LINCOLN UNIVERSITY.

Now, under an efficient faculty of eight well-qualified professors, and with about two hundred students, its usefulness promises to extend to future ages. Under the administration of Dr. Dickey, whose faith is seconded by a rare financial wisdom, there has been gathered, and there is now owned by Lincoln University, a quarter of a million of dollars.

It will be noticed that this was the first institution of the kind in the world—founded at a time when the ability of the colored man to receive a higher education was doubted by a vast majority, and

when the opportunity was nowhere given to prove his capacity; when its founder must bear the indifference of the Church at large, the dissuasion of friends in power, and the bitter opposition of the enemies of the colored race. In prayers and tears and anxious labor it was begun, and year by year tended with sleepless vigilance through the many dangers which threatened its destruction. After twenty years of successful labor, its graduates are now to be found occupying positions of trust and extended influence in nearly every State in the Union. Many of them have been and now are members of State Legislatures and Courts of Justice, Superintendents of Normal Schools, and State Superintendents of Public Schools, and teachers in classical schools, editors of newspapers, and especially preachers of the Gospel; frequently pastors of large and important churches in the cities, with audiences which are daily becoming more dependent on an educated ministry. Several of its graduates have gone as missionaries to Africa. Just here we may say that five years ago, finding that the graduates were all taken to supply the great demand for laborers in this country, Lincoln University, following her true mission, secured from the west coast of Africa thirteen (13) boys, chosen from the schools or churches, paid their passage over, and assumed their support here until they shall be educated and fitted to return. They all speak, besides English, their native tongue—some of them speak three languages. This in connection with the fact that all of their relatives and associations are in Africa, makes it certain that they will return, and this expectation is fulfilled in their present desire to go back to Africa. They are now all of them professing Christians, most of them studying for the ministry, some of the number having displayed remarkable intellectual gifts. This incident shows somewhat the wisdom and far-seeing sagacity of those who conduct the affairs of Lincoln University; for it stands second to no other institution in the world in the great work to be done for the colored race, and it occupies the first place in the work of the Presbyterian Church for the higher education and training of young men as preachers and teachers and leaders among the four millions of colored people in this country and the millions of Africa. Colleges designed for white men are doing no more for the education of colored men than they did twenty years ago, although another generation of students has arisen in the twelve years since emancipation. While Yale and Princeton fail to share their scholarships

equally with black men, Lincoln University has a claim upon the Church of the world which can only be discharged by its liberal support. Situated most favorably near the Maryland line, upon a railroad leading directly South, in a healthful rural neighborhood, removed from the excitement, and temptations, and expenses of large cities (expenses are only $150 per year), it is destined to become, as we believe, for the colored race, what Princeton is for the white man. As an illustration of clerical finance, permit us to remark that during the whole of Dr. Dickey's administration the accounts of the University have been examined and audited by a committee of disinterested men, year by year, so that those who had given to the work of the Lord should find sterling honesty in the officers who performed the labor.

It touches the heart of every man to hear the appeals which come for aid in this great work which Lincoln University inaugurated. Millions of the colored race are asking for trained, educated, reliable leaders in temporal and spiritual concerns. Thousands of young colored men are asking an opportunity to complete their education; but of these many are sent away, and their appeals rejected every week by Lincoln University, because they must be entirely supported and its means are limited. In some cases the students themselves have taken into their clubs needy but promising students, and thus have retained them at their studies. Surely Dr. Dickey opened a rich mine of golden ore in the work of saving souls when he formed an instrumentality for good such as this institution certainly is. If it possessed the means, it could immediately supply itself with five hundred promising young men, with good primary education, who would be fitted for extended usefulness by a thorough higher education. It already possesses the necessary number of professors and buildings for more than two hundred and fifty. Would to God this number could be doubled!

Dr. Dickey has never gone to press with any of his writings, except sermons published by request, preferring rather to survive in his works than in his words. In these works he is still actively engaged, preaching frequently with much of his accustomed power, fulfilling his appointment by the General Assembly as a Director in the Theological Seminary at Princeton, and bearing a heavy burden as President of the Board of Trustees of Lincoln University. God has mercifully preserved his life, and to His name be the glory!

REV. BERIAH B. HOTCHKIN, D. D.

Rev. Dr. Hotchkin was born December 25th, 1805, in West Bloomfield, Ontario county, N. Y., of ministerial ancestry. His grandfather was the Rev. Beriah Hotchkin, of honorable mention.

Beriah B. Hotchkin, the subject of this sketch, passed the years of his childhood in his home at Prattsburgh, a village rising in a valley nestling in the embrace of the mountains.

At the age of eighteen he was engaged as an instructor, and about this time cherished the hope of having experienced a saving change. He consecrated himself then to the ministry. Providential circumstances intervened, depressed his spirit and delayed his preparation for the sacred office. His studies, however, were not remitted. At the age of 21 he became the editor of a weekly paper in Le Roy, N. Y. Shortly after he was married to Elizabeth A. Fitch, formerly of Montreal, a lady of excellent family, of attractive person, engaging manners, fine natural abilities and high culture. Few marriages have been crowned with so many blessings. Of five children, four are still living, two sons and two daughters, all members of the Church of Christ, all useful, and one of the sons a minister of considerable distinction in the Protestant Episcopal Church. For many years the daughters have been successful teachers. In a word, the family and home of Dr. H. is fruitful in the graces and virtues of domestic life.

Reverting to the time in which Mr. H. was engaged as editor at Le Roy, it may suffice to add that he resigned that position to conduct another weekly journal in the city of Utica. The entire period of his journalism embraced 7 years. Ability and success crowned his labors, and gave him, too, an experience of permanent value. He learned to estimate men. He cultivated a manly independence, and acquired a large measure of executive power.

He did not forget his early purpose and consecration. His theological studies were continued, and at length he offered himself as a candidate for the ministry. He was licensed on February 7, 1833, by the Presbytery of Oneida, President Davis, of Hamilton College, presiding. The April following he was ordained and installed by the same Presbytery as pastor of the Presbyterian Church of Sauquoit, near Utica. Three years after, on a second call from the Presbyterian Church of Potsdam, N. Y., he was trans-

ferred to that pastorate. The change gave him a more extended and influential field of labor. The church enjoyed several revivals and otherwise flourished under his ministry. After ten years the long and severe winters and unremitted labors had greatly impaired his health, and foreboded permanent injury to his constitution. He resigned his charge, sought a more congenial climate and rested two months, the only respite from his pastoral labors from the first Sabbath after his licensure.

His next settlement—the first and only one in which the call was sought—was in Fairfield, N. J., eminently adapted to what was then a leading consideration in the choice of a location, restoration of physical vigor. His labors were lightened, and the sturdy exercise of his muscles with the oars of his boat, and the stimulating air of the bay, did the rest. Once more he became physically the strong man which he has been for the last quarter of a century.

His pastorate there was to the last an upbuilding of the church, and to this hour his name there, as in Potsdam, continues fragrant. With but one other church of his own ecclesiastical connection nearer than forty miles—and the O. S. branch of the church, (it was in the days of the separation,) in possession of all the rest of South Jersey, he was in a position too constrained for one of his taste for general activity.

A call from the church of West Nantmeal, (now Fairview,) in Chester county, Pa., removed him from the church of Fairfield and Cedarville. He labored there about ten years. Then a call from Marple, Pa., though confronted with the earnest offer of an advance of one-third on his salary if he would remain, prevailed.

The close relation of Marple to Philadelphia afforded advantages for the use of his pen, which was perhaps with him the chief reason for the change. He has been here 17 years, more than one-third of his pastoral life. During this period he was for some years associate editor of the *American Presbyterian:* now for seven years past the weekly Philadelphia correspondent of the New York *Evangelist:* previously and for many years he was a weekly contributor to the *Christian Observer*, and an occasional writer for others of our leading papers, and also for the Reviews. One volume of modest size, "Upward, from Sin through Grace to Glory," published by the Presbyterian Board, and a few smaller productions, comprise his contributions to book literature. The first named has passed

through three editions. In earlier years a few shy aspirations for the muse stirred his spirit, but he did not encourage them.

The services of Dr. Hotchkin have been various and important. He has served on important committees and commissions. In the late rebellion he was an active agent of the Christian Commission. He has been a member of eight General Assemblies of the Presbyterian Church; moderator of two Synods—first the Synod of Utica, and subsequently the New School Synod of Pennsylvania. The literary honors he has received were merited. Hamilton College first conferred the honorary degree of Master of Arts, and Lafayette has conferred that of Doctor of Divinity.

As a man Dr. Hotchkin is noble, generous, accessible and social. He enjoys humor, readily appreciates it, and is ever ready to contribute his just proportion; yet he maintains Christian consistency, ministerial propriety, and a devotional spirit. As a preacher he is orthodox, edifying and impressive. His sermons are Scriptural, his style clear, chaste and forcible. He plans well, and respects methodical arrangement and logical requirement. He may be termed a conservative revivalist. He has performed much evangelistic labor, which the Master has owned and blessed.

REV. POINDEXTER SMITH HENSON, D. D.

THE subject of this sketch was born in Fluvanna county, Va., December 7th, 1831. His parents were earnest and active Christians, and his father, who was a man of indefatigable energy and great public spirit, for some years before his death represented his native county in the State Legislature. The circumstances of his parents during his boyhood were comparatively straitened, which was doubtless all the better for their son, by reason of the stimulus that there is in a sting, and by reason of the development that comes from difficulties that must be wrestled with to be overcome.

He had set his heart upon going to college, and everybody said he ought, and his father greatly desired it, but had not the means to foot the college bills. A few generous friends proposed to furnish the needed help, and accordingly at twelve years of age he found himself regularly entered as a student at Richmond College. His scanty allowance for college expenses was supplemented by such engagements as he could effect for lecturing during his vacations.

At the age of sixteen he received his diploma from Richmond College, being one of the first two graduates that ever left the halls of that now distinguished institution.

He then taught school for a year in his native county, thus earning enough to enable him still further to prosecute his education at the University of Virginia, where he spent two years and graduated in various departments.

Immediately after leaving the University he was elected Principal of a Classical Institute in Milton, N. C., where he spent two years, teaching, and in addition editing a weekly paper, and studying law, to which latter profession he had determined to devote his life. In 1851 he went to N. C. In 1853 he was elected a Professor in the Chowan Female College, and retained the position till 1855, when he resigned and returned to Virginia, taking with him, however, one of his pupils, Miss Amont C. Reese, of Hicksford, Va., who has ever since been an invaluable helpmeet to him.

Just at this point comes the crisis in his life's history. At the age of fourteen he had made a profession of religion and had good reason to believe that he was then converted. He was baptized while a student by the venerable Dr. J. B. Jeter, at that time pastor

of the First Baptist Church in Richmond, Va. His conviction was clear that it was his duty to preach, but little by little ambition beclouded his conscience, and he finally succeeded in persuading himself that he could serve God as acceptably at the bar as in the pulpit. The consequences may be readily conceived. He lost the enjoyment of religion, and almost doubted whether he had ever had any experience of its power.

In the autumn of 1855, however, it pleased God to awaken him. He was led to lament his long neglect of duty. The Lord restored to him the joy of salvation, and he at once began to exhort and preach with all his might. In January, 1856, he was ordained to the work of the Gospel ministry, and chosen to the pastorate of the Fluvanna Baptist Church. In addition to his pastoral work he presided over the Fluvanna Female Institute, of which he was also the founder. In this field he labored, with no small measure of success, during the first four years of his ministry. A very large congregation was gathered, and more than 300 were baptized by his hands.

During the three summer months he always traveled widely, in Middle and Eastern Virginia, preaching somewhere every day, often in log school-houses, in farm-houses, out in the "grand old woods"—God's first temples—anywhere that people could be gathered to hear. And many gathered to hear, and hundreds bore joyful testimony that they had heard to the saving of their souls. How many we have had no means of ascertaining, as he has never kept a record, thinking it quite sufficient, as he says, "that the Lord should keep the books." Thus he was accustomed to spend his "vacation," which is not just now the fashionable way.

In the fall of 1860 he was called unanimously, greatly to his own surprise, to the pastorate of the Broad Street Baptist Church of Philadelphia; and having felt it his duty to accept, notwithstanding the great gulf that was just beginning to yawn between the North and South, he entered upon the duties of the new and arduous position just at the close of the year. The house, whose attendance had been greatly reduced, especially during the interregnum in the pastorate, was soon filled to its utmost capacity, and so continued from year to year; and every year witnessed a rich harvesting. During the seven years of his connection with the church about 350 were added by baptism, and many more by letters from other churches. There were commmunicants enough to fill the house, and it became

very evident that something must be done. To enlarge the house was found to be impracticable, and it was finally judged wisest to plant a colony in some good locality in the hope of ultimately founding a church.

In September, 1867, after a long and painful mental struggle, Dr. Henson felt himself impelled by a sense of duty to cast in his lot with the infant colony, and the Memorial Baptist Church was organized under his leadership. Worship was commenced in Athletic Hall in 13th street above Jefferson. And though it was in the third story, large as it was, it was speedily filled. Lots were secured at the corner of Broad and Master streets, one of the most eligible locations in the city, and a large chapel was commenced, which was completed and dedicated in January, 1869.

Since then the church has erected, on the same corner, their main church building, which for novelty of design and beauty of construction, and admirable adaptation to church purposes, stands perhaps without a peer. Its regular and comfortable seating capacity is 1500, though many more can be crowded in, and it is always full. The entire church property cost $165,000, on which there is only an inconsiderable encumbrance, and even that we learn is substantially provided for.

The church has grown from a membership of 183, which it had at the beginning, to about 600, and stands in the very front rank of the churches of the Baptist denomination. The pastor, in addition to his pastoral duties, still finds time for occasional lectures and addresses and sermons outside of his own church, and for three years has been the editor of *The Baptist Teacher*, the most widely circulated Baptist periodical in the United States.

REV. RICHARD H. ALLEN, D. D.

FEW men have been more successful as revival preachers than the subject of this sketch. Dr. Allen was born in Greensburg, Kentucky, May 14, 1821. His parents, Gen. James Allen and Mrs. Ann Allen, were natives of Virginia. His father, who was a lawyer, was also a general in the last war with England, and commanded a brigade of Kentucky troops at the battle of the Thames.

Dr. Allen was educated at Centre College, Danville, Kentucky, graduated at the Law School, and was admitted to the bar in St. Louis, Mo., in 1844. Shortly afterwards he was led to

CONSECRATE HIMSELF TO CHRIST,

and to prepare for the Gospel ministry, under the following circumstances. The morning he was to leave home for college, his mother noticed that he had failed to put his Bible in his trunk. About to bid her farewell, she asked him if he had put everything that he needed in his trunk. On replying in the affirmative, she remarked to him, with a look of earnestness, that she feared he had forgotten something. "What, mother?" he replied inquiringly. "My son, have you got your Bible?"—and handed it to him. He quietly put it in his trunk, and when afterwards, away from home, he looked on that neglected Bible, he thought of the tender reproof of his mother. The circumstance made a deep impression on his mind, and he became very serious under it. But, as is too often the case, he let the serious impressions pass away without giving his heart to Christ.

In the meantime his college days had ended, and his pious mother gone to her rest. He studied law, and was about to settle at St. Louis, as stated above. One evening he was about to enter a place of amusement, when he suddenly stopped on the threshold —the circumstance of his forgotten Bible came to his memory, how, he could not understand, unless by the influence of the Spirit of God. Then and there, for the first time, it flashed upon his mind that he had again started from home, and left behind the Bible his mother gave him. Again he seemed to hear the voice of that precious mother saying tenderly to him: "My son, have you got your Bible?" He turned immediately around, left the house, went and purchased a Bible, and retired to his room. The mem-

ory of his mother, her love and prayers for him, his neglect of his Bible, came with overwhelming power to his guilty conscience. With penitence and tears he sought the Saviour, and consecrated his life to his mother's God.

A few days afterwards, and while considering the question of studying for the ministry, he casually met Dr. Wm. S. Potts, pastor of the Second Presbyterian Church, in St. Louis, who took a special interest in young men. Knowing he was a young lawyer about starting out in life, he gave him some friendly counsel, and looking very earnestly at him, closed the interview with the remark: "I am sorry that my poor profession of the ministry has so few aspirants among the young men." The godly Dr. Potts little knew he was drawing a bow at a venture. "A word fitly spoken, how good it is." In his peculiar frame of mind just at that time, the remark made a deep impression on the young lawyer. He never forgot it. This remark, together with the great destitution of ministers in the West, which was now opening up so rapidly, and offering such inviting fields for usefulness, led him at once to decide to study for the ministry.

Three years afterwards, in September, 1847, he was licensed by the Presbytery of Upper Missouri to preach the Gospel, was called to succeed Dr. Hiram Goodrich in the church at Jefferson City, Mo., the capital of the State, and was ordained the following November as pastor of that church.

In this position he remained only two years. Having an earnest desire to enter the great and destitute field around him, as an evangelist, for which he was peculiarly fitted, he devoted himself to

HOME MISSIONARY WORK

in the counties of Upper Missouri. He stopped not to consult with flesh and blood, nor to ask aid of any Missionary Board; but purchased a horse, filled one side of his saddle-bags with Bibles and tracts, and started out as an evangelist, preaching wherever God in his providence opened the way. In this new, self-denying and important field of operation, his labors were signally blessed. As he moved forward preaching the glorious Gospel of the blessed God in the village church, or the roadside school-house, or the barn, or the dense forest, to an assembled crowd, or in the private house, it was plainly evident that the hand of the Lord was with him.

Remarkable revivals followed his preaching. Six years more

were spent in this pioneer work, and more than a thousand souls were hopefully converted under his ministry during that time.

In one neighborhood in Ray County, Mo., which he visited, the people seemed unwilling to hear him. They thought Presbyterians proud, and did not wish the representatives of such a denomination to expound the truth to them. One woman said, "These Presbyterians are just like the Roman Catholics—they preach in Latin and Greek." How could this unfounded prejudice be overthrown? The young preacher set his brains to work, and wise to win souls, soon conceived a plan for removing the middle wall of partition.

He heard of a log-rolling to come off in the neighborhood. These log-rollings were common in the West, where new farms were to be opened. All the men of the neighborhood come to assist. The young preacher came also—took off his coat, and worked all day, and before evening had made many friends. When the day's work was done, he told these hard-working men, who had now gathered round him, that he was going to have a "log-rolling" at his preaching place the next Sabbath, and he wanted them all to come and help him. "We'll come," said a number of them; "you are the first preacher that ever helped us roll logs, and we'll stand by you." They all came, and continued to come, and in less than six months most of them had confessed Christ, and formed the New Salem church in that county.

On another occasion the itinerant divine showed his willingness to become all things to all men, if by any means he might win some. He came into a settlement of Western hunters, who cared nothing for churches and preachers. How could he induce them to attend church? He proposed

A DAY'S HUNT.

This somewhat surprised them, coming, as it did, from a minister; still they seemed pleased with the idea, and appointed a day. These "hunting days" are a specialty out West. All the men in the neighborhood turn out. Common law among them fixes the hunting hours from sun-rise to sun-set, and you are not allowed to kill game a moment before or after these hours. Thus the whole day is spent. After sunset the hunters come in, and each man's game is counted. This is done by the scalps; that of a squirrel counts one, a hawk two, a wild turkey four, and so on. A committee, appointed for the purpose—sometimes of ladies—count the

scalps; and the hunter having the greatest number is pronounced the victor, and he has the place of honor at the feast, which is always held at the close of the day's hunt.

On the morning of the day appointed, the "Parson" as they called him, appeared bright and early, armed and equipped according to the law of hunters. They smiled a little incredulously when he rode up, wondering in their minds if the young preacher knew how to shoot at all. They had forgotten that Kentuckians are trained to the rifle from their boyhood, and Dr. Allen was no novice in a hunt.

The hunters were soon off, each one taking his own direction. Every hunter has the privilege to take with him what is termed a "driver"—a man to scare up the game for him—but the driver is allowed no gun. The "Parson" was shrewd enough to engage the services of a young woodsman who knew the country well, and where the game was to be found. The forests for miles around re-echoed with the crack of rifles that day. Toward sunset the hunters began to come in, and a hearty hurrah was heard when one and another rode up with a goodly number of scalps. Among the last to arrive was the missionary, with a long string of scalps dangling from the horn of his saddle. The hunters looked somewhat astonished when they saw this formidable display of scalps laid down before the company. The count commenced and proceeded with continually increasing interest, which rose to its height when at its close the committee announced that the "Parson" was the victor by "two scalps."

The hunters looked astonished, but pleased. They like a good hunter, no matter where he comes from, and with genuine Western heartiness, they gathered round the preacher, shook him by the hand, and at once became his fast and firm friends. They insisted that a man who could hunt and shoot so well, must know how to preach. There was no trouble after this to get them to attend church—the preacher had won their hearts by beating them shooting. Only let it be known that the "hunting Parson" was to preach, and the whole neighborhood would turn out. That day's hunt formed a friendship between that people and Dr. Allen which has lasted to this day. He has often said since, in speaking of this incident, that "*the Lord* helped him hunt that day."

Dr. Allen was asked by a brother minister how he understood the text, "I am made all things to all men, that I might by all means save some," and he answered by relating the above incident.

A MOTHER'S PRAYER.

Like every true evangelist, the young preacher's heart was in his work. He never seemed to weary in preaching. He often took missionary tours, and would preach twice each day for two months at a time. During one of these tours over two hundred souls were converted, and six feeble churches greatly revived and strengthened. An incident occurred at one of these meetings which showed the tact with which he dealt with a sinner under conviction of sin. At a prayer and inquiry meeting, he noticed a young man sitting in the rear end of the church, and approaching him, spoke to him in regard to the salvation of his soul. The young man looked up with an air of indifference, and replied:

"Did you not say yesterday in your sermon, that every true prayer will be heard and answered?"

"I did."

"Then, sir," replied the young man, "I shall be saved without any trouble on my part, for I have a devotedly pious mother who prays for me."

The young man, like many others under conviction of sin, desired to get up a controversy with the minister. This a wise, teacher never permits. Dr. Allen, at once perceiving his intention, simply replied:

"If, then, you are relying on your mother's prayer for salvation, you have no need of my Saviour," and turned away to speak to others. The young man looked astonished and disappointed. The next day, however, he was again in the meeting, and he was asked if he still trusted his mother's prayer for salvation.

"Why sir," he replied, "if your teaching be true, I think I may."

"Very well," answered the evangelist, "if you choose to risk it then do so; but you had better pray for yourself," and passed on.

The next day he was again present, but nothing was said to him.

That evening, near midnight, a messenger came for Dr. Allen—a young man, at his boarding house in the village, was in great distress, and wished to see him. On arriving he met this same young man; but now he was on his knees crying to God for mercy.

"Cannot you trust your mother's prayer now for salvation?"

"Oh, sir!" said he, bursting out in a fresh flow of tears, "I am lost: I must pray—I must cry to Jesus for myself."

"Then you need another Saviour than a mother's prayer. Now take Jesus, and your mother's prayer will be answered."

He did it, and found peace that night.

Twelve years afterwards, at the close of the service in his church in Philadelphia, a young man came forward, and reaching his hand to Dr. Allen, said, "I have remained over Sabbath in this city to hear you, and shake your hand. You don't know me—but you remember that glorious meeting in Mexico, Mo., and the young man who trusted to his mother's prayer to save him. I am the man, and am now pastor of the church at W——, Mo."

A FRONTIER CHAPEL.

There were few houses of worship in the region where he labored, and consequently he preached mostly in the groves in the summer time, and in private houses during the winter. On Castile Creek in DeKalb county, some 20 miles east of the now flourishing city of St. Joseph, were a few Presbyterians in the midst of a godless community. Dr. Allen went to preach to them. There was no church building, and the weather was too cold to go into the woods. A pious widow woman offered her house to hold the services in. 'Twas the largest in the settlement—a double log-house, with two rooms and a hall between. To make it answer the purpose, the minister and the old lady's sons removed the entire furniture from the rooms, brought in some rude benches which they had made for the occasion, and the rooms were seated over. This was done every morning, and the benches removed every evening, and the furniture replaced, thus making the rooms a church by day and sleeping apartments by night. This was kept up for more than two weeks.

Into this rude chapel, however, the Lord came down with great power, and almost the entire settlement was brought under the influence of the Gospel. From this the Castile church grew, and stands now a power for good in that community. Acres of land which lay vacant around the settlement at the time spoken of, cannot now be purchased for $50 an acre. In sight of the very spot where the church is built, our young missionary stood watching for the wild deer which a party of hunters were driving from the thicket.

Few at that time appreciated the importance of the pioneer work which missionaries like Dr. Allen were performing in laying these strong foundations against the times to come. In almost every instance they are centres of power now.

In a neighborhood not far from Richmond, Mo., lived a Presby-

terian farmer. He was alone—no church, no Sabbath, no religious sentiment in the community. On the beautiful prairie-road, in front of his farm, his neighbors met every Sabbath to race horses. He had resolved to sell out, and leave the godless place, when Dr. Allen visited him and proposed holding a series of meetings. They were commenced in a grove, but the weather becoming too cold for open-air services, they moved into a large tobacco barn, which was soon extemporized into a church. The dirt floor was covered with straw, logs rolled in and arranged for seats; the great openings between the logs which composed the walls were filled with broken hemp, and a box placed in the end for a pulpit. The door was simply three logs sawed out of the end of the building, and so low that each person on entering had to stoop. Over this door, or opening, a blanket was hung, which had to be raised as each worshiper came in. In this rude church Dr. Allen preached for three weeks, the old barn being packed to its utmost capacity. At the end of this time sixty-eight persons stood up before that rude altar to profess their faith in Christ—earnest men and women who in after life showed their faith by their works. A church was at once organized, and in less than a year a house of worship was erected, which stands to-day in the midst of a Christian community.

Three years afterwards Dr. Allen was passing through the same neighborhood, and learning that there was to be preaching at the adjoining farm house, went over to enjoy the services. What was his pleasure and surprise to discover in the preacher the rough horseman of three years ago, and who was converted on the last day of that meeting in the grove. He had joined the Methodist church, and was now preaching the Gospel.

REMARKABLE CONVERSIONS.

Some of the conversions at these meetings were very remarkable, and exhibited a deep work of grace. During a revival at Providence, in Calloway County, Mo., a notoriously wicked man came to the meeting one evening. The people wondered to see him there, and feared he had come to disturb the services. He was the ring-leader in all the wickedness of the neighborhood, and feared neither God nor man. Dr. Allen was that evening on the "Final Judgment." The man listened respectfully till near the close of the sermon, when he suddenly rose, and cried out in a voice of deep agony and despair, "O, my God, I am lost; I am lost. Help me!"—and falling on his knees called aloud on God

The Service in the Tobacco Barn.—See Page 584.

for mercy. All night he continued in a state of deep mental agony and despair. The next morning he found peace. The lion was indeed changed to the lamb, and from that day was one of the meekest and quietest followers of Jesus.

At another meeting, held in a grove, where the Spirit of God was being poured out with great power, a rough-looking man rode up, and sitting on his horse listened to the preaching; then dismounting, fastened his horse and took a seat among the audience. At the close of the sermon he rose, and weeping, approached Dr. Allen and asked to be prayed for. He was recognized as the most worthless, drunken sot of the neighborhood. 'Twas the last day of a two-weeks' meeting, and this the first time the man had attended; but God was there and was found of this poor sinner.

These are a few only of many interesting revival scenes which accompanied the preaching of an earnest man.

Dr. Allen's evangelistic labors were not confined to Missouri. In southern Indiana and Kentucky great awakenings occurred under his preaching. He was a man of liberal and kind feelings, and though a staunch Presbyterian, generally succeeded in uniting Christians of different denominations in revival meetings. A little incident will show the

UNITY OF FEELING

which characterized these meetings where Methodists, Baptists and Presbyterians labored together. In a village in Larne Co., Kentucky, a revival of great power took place under his preaching. The whole community was awakened. Merchants closed their stores, and laborers their shops, to attend the house of God. Many souls were converted. At the close of the meeting, as the Presbyterians had the only house of worship in the town, he invited all who wished to unite with the Presbyterian Church, to meet him in front of the pulpit; those who preferred the Methodist to meet a brother of that Church in the corner to the left; and others who desired the Baptist Church to meet in the corner to the right—thus presenting the pleasing spectacle of three denominations receiving members into their respective communions in the same room, and at the same time.

Dr. Allen was emphatically a pioneer preacher, and never cared to build on another man's foundation. He sought no easy fields which had already been cultivated, but cheerfully went into the most destitute settlements. He was always on the lookout for

promising points on which to plant the standard of the cross. Riding with a friend through a rich and beautiful valley in Kentucky, he remarked to him that the country looked like Presbyterian soil. His friend replied that he was mistaken for once, for there was but one Presbyterian family in the whole valley, and very few professing Christians of any denomination. He at once proposed to visit the family, and see what prospect there was of holding religious meetings among the people. This was soon arranged, and an appointment made for the next week, and notice sent all through the valley. There was no house of worship anywhere near, and the place selected for holding the meeting was a grove within the enclosure of an old graveyard located on the main county road. Near by were a mill, a store, and a country tavern, where the godless men of the neighborhood congregated every Saturday to drink rum, and shoot for beef. A farmer who killed a beef, instead of taking it to market, brought it to the mill, divided it into small portions, and put them up to be shot for at so much a shot, the man shooting nearest the mark winning the beef. The first Saturday after the meeting commenced, the usual weekly shooting-match came off, and the crack of the rifles could be heard during the pauses in the sermon. The preacher, however, held on from day to day. The next Saturday the shooting-match did not come off, for most of the man were attending the meeting in the old graveyard. Before another week many of them had professed faith in the Lord Jesus. The Spirit of God was among the people, and the neighborhood generally under the influence of the Gospel. For three weeks the work went on with great power. Strong men bowed before the cross and wept like children.

Among the converts was a very influential man, the leader of the Infidel Club in the neighborhood, who at once became an earnest worker for the Jesus whom he had persecuted. A church was organized of over sixty members. Among those baptized was a grand-mother, eighty-two years of age, with her daughter fifty years of age, together five grown grand-children, at the side of one of whom stood two little girls, the great-grand-children and the fourth generatio. Such a scene is not often witnessed or recorded in the history of revivals.

Nine months after this time, Dr. Allen was invited to dedicate a neat brick house of worship which had been erected within a few

rods of the "Old Grave Yard." At the close of services, the friend who had ridden with him through the valley a few months previously, remarked to the doctor: "You were right after all, when you said this was Presbyterian soil."

Such was the origin of the "Red Mills church," in Hardin county, Kentucky.

AN INTERESTING BRANCH

of his labors in the South was among the colored people. They liked his simple, earnest and off-hand way of preaching. They would come for miles to attend his meetings. Dr. Allen tells the following good story on himself. At the close of one of his services among the negroes, an old gray-headed colored man came up to him, shook him warmly by the hand and said:

"Mr. Allen, I likes your preaching. Its de plain gospel, just as it comes from de good Book, and I comprehends it."

"I am glad of it," replied the doctor, "I mean it to be plain."

"But I understands every word you say," replied the old man.

"I hope you do," replied the doctor, "I want you to understand it."

"Well," continued the old darkey, still shaking him warmly by the hand, "I understands you just the same as if you was a nigger."

Dr. Allen considers this the best compliment ever paid his preaching.

Dr. Allen was settled in Jeffersonville and Lafayette, Indiana, nine years. In 1861, he went to New Orleans, and commenced a new enterprise, the success of which was cut short by the war. He was then called to the second Presbyterian Church of Nashville, Tennessee, in connection with the Old School Assembly, North. It required much nerve, and more grace, to be steadfast at such a time to the Government, but this steadfastness was, much to the Doctor's credit, quietly, yet fearlessly and firmly maintained.

CALLED TO PHILADELPHIA.

In 1867, he was called to the important pastorate which he now fills. Here his success has been marked and gratifying. More than five hundred persons have been added to his Church since he came to Philadelphia, and most of these on profession of their faith. His church, though one of the oldest, is one of the most flourishing in the city. The house in which his congregation still worship was built in 1768—and during the war of the Revolution

was made a stable of by the British soldiers when Philadelphia fell into their hands.

Dr. Allen is still in the prime of life and usefulness, and ready and willing at all times to help his brethren in revival meetings.

The elements of Dr. Allen's success as a preacher are very evident.

One is the *directness* with which he appeals to the conscience, and stirs up the better feelings of the sinner to his own condemnation.

Another is the *skill* with which he sets the truth before the mind, making it stand out in the clear light of day, and illustrating it with striking incidents which carry it home with great force.

Another element of his power as a preacher lies in the *warm, generous sympathy of a large heart*, which brings him near to his hearers, and makes them feel that he pleads with them with an earnestness in which his very heart flows out and flows over.

Then, again, he speaks with a simplicity of style, and in the use of *plain, ordinary speech*, such as all can understand.

And yet one other element of his effectiveness, and by no means the least important, is a *voice of unusual excellence*. There is a softness about it which makes it peculiarly adapted to give expression to the tender themes of salvation, and at the same time it is rich, and deep, and powerful in its tones. There is nothing like monotony about Dr. Allen's preaching. Earnest words fall from his lips in a voice which is tender and persuasive, and constrains the hearer, as by the gentle force of winning love, to yield to HIM who is appealing so urgently and drawing with the "cords of love."

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